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CONTENTS

"RELIGION" COURSES IN A CATHOLIC COLLEGE?	258
<i>Editorial</i>	
CHRISTIAN COMMITMENT AND THE INTELLECTUAL LIFE	261
<i>Edward Martin, C.M.</i>	
MARGINALS ON PERFECTAE CARITATIS — IX	265
<i>Mother Mary Francis, P.C.C.</i>	
THE LORD'S OWN PEACE	275
<i>Sister M. Carol Frances Jegen, B.V.M.</i>	
BOOK REVIEWS	282

COVER AND ILLUSTRATION CREDITS

This month's issue of THE CORD marks the beginning of the new academic year with an editorial, an article, and some reviews devoted to matters academic. As we begin the year, we invoke the blessing of St. Francis, who understood so well the value of studies pursued with the proper perspective. The striking study of our Father was drawn by Father Francis X. Miles, O.F.M., of St. Bonaventure's theology department. The illustrations on pp. 263 and 265 were also drawn by Father Francis.



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"Religion" Courses in a Catholic College?

Every Catholic institution of higher learning has a philosophy department and a theology department. Clerical religious institutes have a "house" devoted to the teaching of each subject as a major, and the colleges and universities, until recently, modelled their philosophy and theology curricula rather closely after the pattern established by long-standing tradition in those "houses" and in diocesan seminaries. In each case (philosophy and theology), electives were few and required courses comprised a thorough, systematic presentation of the whole gamut of scholastic thought viewed from the standpoint of "natural reason" (philosophy) or of "divine revelation" (theology).

There is evidently much to be said for this traditional approach, such as the points made in *America* magazine's State of the Question feature some months ago. It ensures a thorough grounding in a respectable, safe, and coherent tradition of thought—one which has served the Church admirably for centuries; and it provides a genuinely profound insight into the ultimate nature of reality and the ultimate meaning of life, no trifling achievement from the collegian's standpoint, coming as it does at a stage in his life when he is most in need of this sort of insightful, unifying influence in his mental and spiritual development.

It was no student rebellion, but rather a parallel recognition on the part of both faculty-administration and student body of the need for change,¹ which has actually brought about the beginnings of a real renewal in the philosophy and theology curricula. Discarding (in varying degrees) what Father Donald Gelpi has referred to as the "nominalist" approach,² professors in both areas now seek to communicate to a greater extent than formerly an appreciation of both the genuinely historical and the creatively speculative aspects of philosophical and theological disciplines.

Where does "religion" fit into this set-up? Is it just one more phenomenon (specifically, one more area of human behaviour) to be investigated among and on an equal level with others? No Catholic could accept this sort of interpretation, of course, and it is significantly rejected with clear

¹ See the fine account of this by Michael Sheridan, S.J., in the May 6 issue of *America*.

² Donald L. Gelpi, S.J., *Functional Asceticism* (New York: Sheed and Ward, 1966), 51-79; this whole chapter is a fine discussion of the point we are making briefly here.

emphasis by Dr. J. Clayton Feaver in the first essay of a remarkable book recently published by the D. Van Nostrand Company: *Religion in Philosophical and Cultural Perspective*.³ On the contrary, Dr. Feaver points out, religion puts forth claims to ultimate truth and seeks to permeate every other aspect of human knowledge and endeavor with its insights and ideals.

Yet, Dr. Feaver goes on to say, it is the philosophical attitude, with its passionate detachment that differentiates it from the religious attitude, which is "particularly apt for the task of clarification and interpretation" of religion (p. 7). Such considerations as this suggest that the philosophy department may be better suited than the theology, for the teaching of such courses as philosophy of religion, comparative religion, etc.

We are not advocating an utter theological relativism; on the contrary, we are suggesting that the theology department should concern itself with as cogent, relevant, and attractive a presentation as possible of the Catholic manner of viewing God, the Church, man, and the world. But such an approach, we maintain, may make the theology department a less than ideal place to pursue the investigation of "religion" as such, other religions, or the relationship between religion and culture or philosophy.

These editorial comments are not prompted by the actual scene at any Catholic institution or group of institutions (and certainly not by any impulse to indulge in negative or destructive criticism of existing conditions). They are meant to be a wholly positive response to the challenge presented by the Feaver-Horosz anthology mentioned above.

Religion in Philosophical and Cultural Perspective cannot be too highly recommended to any educated reader interested in a broader appreciation of religion and its relationship to the general culture and practical, day-to-day living. It scarcely needs to be said that neither the book, nor this editorial, pretends that such a cultural and practical appreciation will be a substitute for the more concentrated attention each individual must devote to his own denominational heritage and its contemporary demands. But this is not to say that a serious study of other traditions will not prove extremely helpful both as a source of insight and motivation, and as a culturally broadening influence in the continued effort better to understand and implement one's own religious heritage.

The book is divided into two unequal sections in which religion is considered, respectively, from the viewpoint of ten philosophical approaches and from that of six aspects of contemporary culture. Inasmuch as it will be impossible, here, to discuss all these excellent contributions, it is all the

³ J. Clayton Feaver and William Horosz (eds.), *Religion in Philosophical and Cultural Perspective: a Cross Disciplinary Approach* (Princeton, N. J.: The D. Van Nostrand Company, 1967); pp. xiv-504; Cloth, \$8.95.

more important at least to indicate the fields covered.

The philosophies (and some of these titles head articles in which needed distinctions among sub-types are competently drawn) are Idealism, Naturalism, Realism, Neo-scholasticism, Existentialism, Phenomenology, Linguistic Philosophy, Process Philosophy, and Dialectical Philosophy. Each article is a complete treatment of its own field, laden with helpful references and expertly developed by an adherent of the particular philosophy under consideration.

Part Two includes discussions of religion in the light of modern culture, scientific humanism, psychoanalysis, anthropology, history, and political and economic responsibility. Bibliographies and discussion questions follow each chapter-article. A highly useful index of names and an inadequate index of subjects appear at the end of the book.

We have said that this book will prove most rewarding reading for the general, educated audience; but what we want to stress here is its singular qualifications for use as a textbook in an undergraduate "philosophy of religion" or simply "religion" course. There is no evidence, in any of the articles, of that tendency often found in neo-scholastic philosophy and theology textbooks, to talk down to the student. Each viewpoint is presented sympathetically; but more importantly, in many cases problems are pointed out which call for further study. J. F. Ross' presentation of "Religion in the Neo-scholastic Tradition" is especially welcome in this regard, as an unusually frank and balanced evaluation of that tradition.

The discussion questions are on the whole well suited to foster the personal involvement of the student. The bibliographies, while not very extensive, certainly provide a good beginning, probably one that is adequate for the undergraduate level. And finally, it would be impossible to overemphasize the advantage of the sympathetic presentation made possible by allowing a representative of each field to speak for himself on its implications for religion.

Theology must evidently continue to be taught, and its curriculum continue to be improved and made even more vitally attractive, in Catholic colleges and universities. The better our theological instruction becomes, however, the more pressing the need for a philosophical approach to religion which will match it in breadth of sources and quality of presentation. *Religion in Philosophical and Cultural Perspective* furnishes the best indication to date of the feasibility of such an approach.

Fr. Michael D. Meilach, OFM

Christian Commitment and the Intellectual Life

Edward Martin, C.M.

Our age is seeing the popularization of the slogan "God is dead." Educators frequently find themselves discussing various consequences and manifestations of the crisis of faith syndrome. Even seminary faculties and those engaged in religious formation find themselves challenged by a modified version of the same phenomenon. There is much talk abroad about Christian secularity, social commitment, incarnational spirituality. For anyone actively engaged in the apostolate the question almost invariably arises: "What's going on?" or "Where are we going?"

Perhaps we wish we were living and working in another world, but whether we like it or not, there appears to be too much evidence for the fact that this is our world. Thus, we are faced with the decision of whether or not we are going to see our vocation in the Church as demanding that we be contemporary. If the dedication of our lives is to speak to the world around us, it must be a world we recognize for what it is. To write it off as hopelessly alien to Christianity would be tantamount to giving up any meaning for our lives.

For those who accept the view that the vocation to the priesthood and religious life is one of official witness, one who speaks to the

world of Christ's transforming presence, as a special service to the Church, it follows that he ought to have an idea of what he is thereby saying to the world as well as what this world is, to which he is trying to speak. This essay, therefore, is not a detached statement of either the glories or vicissitudes of the intellectual life for its own sake. If a better term for intellectual life could be thought of it would be preferred, lest anyone get the impression that what is being advocated is some sort of idyllic, mostly sterile, speculation, which furthermore, is generally agreed to be the production of a leisure class. Rather, what is herein promoted is the dedication of a regular and consistent amount of one's time to serious study and reflection in order to better recognize and, hopefully, correspond to the workings of the Holy Spirit in the Church.

Looked at with a narrow understanding of the spiritual life, the old axiom "know thyself" as a foundation never was an easy matter. Let's not kid ourselves into thinking that we as contemporary persons are less, or even no more complicated than our forbears. Why we think and act the way we do very frequently has roots in the kind of world in which we grow up, from which we came, and

in which we now live. According to Father Greeley's social analysis contemporary spirituality is finding meaning more in terms of function than intrinsic worth, in active engagement rather than exercises of piety, in group dynamics rather than interior solitude, in discussion rather than silence.

The contemporary mentality appears to be one advocating far more utilization of spontaneity, informality and the reinforcement of the emotions. Perhaps never before has there been such a widespread commitment to a this-worldliness which leaves those initiated in a former era or mentality wondering where the traditional Christian emphases on the transcendent and the eschatological fit in.

Look beyond ourselves and the problem is further complicated by the kind of work God calls us to perform. It is a truism that preachers can't hope to be effective without knowing the people to whom they are proclaiming God's word — not to mention the ever present strain to really know God's word. Teachers likewise must know their students. Religious must know their brothers and sisters with whom they are sharing their life. All of us must know Christ Jesus as the source of all meaning.

The somewhat singleminded issue raised by this essay is therefore: how can anyone hope truly to "be in the world" of this era

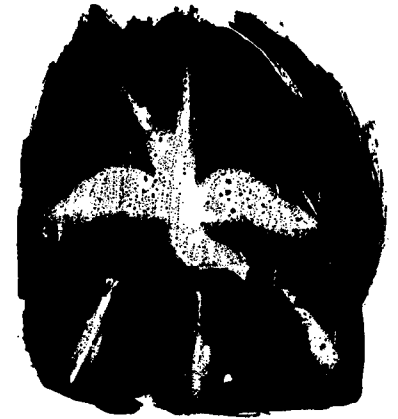
without by that very fact being forced to recognize the urgent responsibility to seek whatever intellectual understanding we are capable of at this time?

No, this essay is not an appeal to the type of intellectual life which we might describe as fragmentative, biting off a small morsel of reality, delving into minutiae, losing oneself in the realm of the esoteric. Such an ideal presupposed that there was a synthesis generally accepted into which the minutiae could be absorbed, or at least it passed on the baton to others to produce the demanded synthesis. But now, if anything is evident, it is the lack of a generally accepted synthetic view of reality. We have to do a lot of hard thinking to piece meanings together. No doubt the world has never lacked thinkers who have accepted this responsibility. In fact, there was a time when the synthesis was a rather comprehensive Christian one. But who would claim that the present situation is one which impresses anyone as having placed the glorious Christ in his primal place for more than a handful? In fact, isn't there considerable evidence that we have frequently given lip service to the doctrine of the primacy of Christ and never quite gotten around to the pursuit of the implications? Furthermore, the very pursuit of such implications will inevitably involve a lifetime of reflection, groping for light,

searching for wisdom. Yet, will anyone deny that pursue we must? Or should we prefer to bury the master's coin until he returns? What do we think about the contemporary moralists' claim that the refusal to develop is the essence of all sin?

No one would deny that a great deal is being said by so-called Catholic thinkers these days. It is a statistical fact that more, quantity-wise, is being said than ever before. Too often, however, one gets the well-founded suspicion that the level goes no further than jargon. For example, the terminology of Heidegger, Sartre or Teilhard is readily bantered about without their avid users ever having been caught up in the vortex of the ontological struggles which gave birth to those terms. Is this being intellectually honest, or is it sloganeering? One wonders, moreover, how many times communications have broken down between the so-called new breed and the old guard because one or the other, if not both, were talking from the insecurity of their ignorance, not having taken the time to investigate the factors which molded the other's thought, or perhaps not having done sufficient homework to verify one's own thought.

Traditionally, the intellectual life has been considered (e. g. by Sertillanges) to be an ascetical discipline. But asceticism seems to be a strategy which moderns shy away from. Yet no one can hope to do any more than scratch the surface unless he truly studies and



reflects and studies some more. Contemporary man gives a great deal of lip service to the endeavor; but in reality, anyone who tries, is committed to a life of considerable sacrifice and mortification from without as well as from within. He finds himself beset with handicaps. For instance, the electronics age has ushered in the sense image with such an impact that it may be wondered if it is not becoming more difficult than ever before to penetrate beyond it. We are addicted sentimentalists who many times find ourselves severely hampered from deeper reflection by this sentimentalism. In addition, we frequently must live and work with that brand of American pragmatism which exhibits a very low tolerance for time spent in reflection and personal study. Teachers are allowed to prepare for class, yes; and students are allowed to earn degrees, and preachers are allotted a few moments at the end of the day to search for a word to speak.

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But this is hardly enough. Even for those, and perhaps especially for those, who are very actively engaged in the apostolate, there must be a determined allotment of some time daily for study. Study must become a habit in every sense of that word. This automatically implies a great deal of self discipline and perseverance. But it also requires opportunity. Others must allow us to withdraw temporarily, must allow us the seclusion, the tranquility, the silence (What could be said about the need to do without noise!) to cultivate inner silence.

If it can be said that contemporary man seeks meaning, can we be so sure that we have meaning unless we are willing to enter into grips with the real issues of life? Can this be done without thought? Or, to put it another way, if missionaries and catechists have always recognized that people must be raised to a truly human level before there can be much hope of christianizing them, why should we stop there? Are we being truly human if we simply ac-

cept the material prerequisites without using them as a springboard for the spiritual activity which is unique to what is specifically human about us? This goes both for ourselves and for those whom we serve. In some degree, according to our abilities, genuine intellectual pursuit is incumbent upon everyone who claims a life dedicated to the service of Christ. We must begin to consider this more seriously than we give the impression of having done in the past. Certainly, this means at its very least that we have got to stop glorifying that type of simplicity which is little more than a disguise for ignorance. We've got to stop exercising an ipso facto suspicion of those who invest their time and talents in intellectual endeavor. We ought to be less quick to label them dangerous when they stop pattering the old platitudes. We ought to try to be big enough to stop complaining that they are not doing their share of the "work." But eventually, we ought to be serious enough about our vocation to get back to the books and reflection ourselves.

Marginals on

Perfectae Caritatis — IX

Mother Mary Francis, P. C. C.

At the end of the ceremonies of solemn vows for a Poor Clare nun, the bishop turns from the last blessing over the newly professed and gives the abbess a large assignment. "Take this spouse of God under your care and direction," he commands. Then he enjoins two other directives: "Keep her consecrated. Present her spotless at the tribunal of God to whom you must render an account for her soul."

Now, each of us has at least one talent for running in the wrong direction or even in several directions at once. Some have five talents for this. There are those who have ten. We would none of us be so foolish as to

deny that even consecrated souls have a facility for performing quite unconsecratedly in trying circumstances. And it is often difficult to fight off the depression that comes of seeing how frightfully spotty we are. It seems our outstanding annexation as we trudge along the way of perfection is — more spots.

So how, precisely, does one little being take such care of another person and direct her so surely that she remains stable in consecration, and at death offers the angels a spotless burden to sweep up to God? Even God refuses to impose his omnipotence on the human will which he has created free. So, it is immediately clear that the superior is not set to "make" a subject holy. Her love and solicitude and her example are not meant to be a kind of spiritual engine, a glorified spot-remover. It must be rather that by her humility before the deep and delicate mystery which each person is, the superior is in some way to identify herself with her subjects, and by her compassionate understanding of them inspire in them a desire to relinquish the muddy comfort of spots in favor of the only effective cleansing agent, which is the love of God.



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MONTHLY CONFERENCE

Marginals on

Perfectae Caritatis — IX

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§14 of "Perfectae Caritatis" is quite in accord with the above quoted injunction of the ritual, as are both with the words of Saint Paul in Heb. 13:17, in saying that superiors are "those who are to give an account of the souls entrusted to them." And P. C. continues that, because of such an accounting to be made to such a Higher Superior, earthly superiors "should fulfill their office in a way responsive to God's will." This is actually to say that their best methodology in the direction of souls is no human methodology at all but a personal openness to God.

If anyone in a community is threatened with the cluttering of soul which multiple concerns can engender, it is the superior. Yet, it is precisely the superior who must above all remain uncluttered in soul so that the inspirations of grace may find her accessible rather than occupied. And so God gives superiors a precious gift to accelerate the emptying out process. It is the prize of helplessness before souls.

It is certainly necessary and perhaps even imperative that a superior have a firm understanding and working knowledge of the psychology of human behavior. She has to learn by experience how theories of typical human behavior patterns appear in practice. And a valid religious existentialism must vitalize the classicism of her principles. Yet with all of these, plus possible high intelligence and even wisdom, she

will invariably experience the human helplessness of one person confronted by the mystery of another person. In this very realization of her limitations and even powerlessness, the superior should find her realest security.

It is needful to experience one's finitude in order to be prepared for the influx of Infinitude which one who holds office and has been given the care of souls has every right to expect from God. If, however, the superior hopes to find within herself even the means to cope with all situations much less the wisdom to deal with souls, she is already militating against her own and the community's spiritual interests. A servant is essentially a dependent. We shall preserve ourselves from mere glibness about service and ministry if we seriously ponder the dependent state which superiority indicates.

A superior never knows what is coming next. She, more than any of her sisters, must live from hour to hour, intent upon God and utterly dependent upon him. It is desirable that an abbess have qualities of leadership, but it is essential that she have a sense of dependence and servitude. All her education and experience and even all her prayer and her spirituality should serve only to accentuate her awareness of her dependence upon God. There is no conceptual conflict between the idea of a superior giving herself utterly to her community and the idea of the superior's obligation

to give only Christ to the community. She can live in the happy awareness that she can do all things in Christ. But she finds her security in the realization that she can do nothing at all apart from Christ. And what do we mean by "in" Christ, if not that she has plunged her entire being into Christ? He is not "with" her, but she is "in" him. In this awareness of her mission to serve, and of service as dependence, the superior discovers her special vocation to poverty.

The abbess ought to keep nothing of herself for herself. Her health, her energy, her time, her talent, her love are to be squandered upon the sisters. "They should exercise their authority out of a spirit of service to the brethren, expressing in this way the love with which God loves their subjects." (P. C. §14). And how does God love them? "He so loved the world as to give his only-begotten Son" (1 Jn. 4:9). He "emptied Himself, taking the form of a servant" (Phil. 2:7). He "came not to be served but to serve" (Mt. 20:28).

Canon Law tells us how old the superior should be. Constitutions will let us know how long she needs to have been professed. But since maturity is a relative and

highly subjective matter, sometimes quite disproportionate to either age or religious experience; and since we may seek dispensations in the matters of both age and profession, we shall want immediately to look far beyond these relativisms to find the absolutisms to be sought in a superior.

Let us look at two superiors who were most faithful servants, who left a mark not only on their communities but on the world society even to our own day, Saint Francis and Saint Clare. Here are two totally committed persons. But they are committed to God and community not with the outthrust mental jaw of some modern "committants," but with the easy joy of the children of God. Healthwise, neither was a very imposing physical specimen. Francis was a slight man who had stomach trouble and increasingly poor vision. Clare had nearly invalidated herself by early indiscretions in austerity, which fact caused her much chagrin and humiliation later on, and made her wish she had had a superior instead of being one. Their mental health, however, was indeed imposing. Their emotional health was exuberant. Is this not what we must look for in choosing superiors?

Mother Mary Francis, P.C.C., is Abbess of the Poor Clare Monastery of Our Lady of Guadalupe, Roswell, N.M., and Federal Abbess of the Poor Clare Collettine Federation in the U.S. Soon to be added to the list of Mother Francis' publications (including A Right to Be Merry, Spaces for Silence, and Strange Gods before Me) is a book including this entire series of "Marginals," of which this is the concluding number. For publication details contact the Franciscan Herald Press, Chicago.

Clare and Francis were utterly real. They laughed and they wept, they became depressed and they grew ecstatic. They were capable of extravagance (Saint Francis' hilarity was not always appreciated by some of his staid sons) and of high-handedness (St. Clare told the friars that if they would not instruct her nuns in the spiritual life, they could just keep their food, too!). They made mistakes (Clare damaged her health and Francis imposed too harsh a penance on Brother Rufino) which they acknowledged. They never attempted to create an authority image and were obviously not preoccupied with their positions. It was their wonderful humanity, their healthy approach to the world as well as to God, which created for them and for us its own image of warm, accessible love.

"Let her (the abbess) strive to precede the other sisters more by virtue and holy behavior than by her office, so that touched by her example, the sisters may obey her not so much from a sense of duty as from love." Certainly Saint Clare was centuries ahead not only of her own time but of all the ensuing hard-lipped eras which canonized "dutiful" obedience when she wrote those shocking words! Too often obedience has been presented to young religious as a matter of setting your lips, lowering your head, and bravely pushing on toward misery's eternal reward, this latter obviously being the only pleasant concept related to obedience. "Per-

fectae Caritatis" specifically, however, enjoins on the superior the duty to make subordination of their wills easier for subjects. This is entirely in accord with the spirit of Saint Francis and Saint Clare. How many treatises of unreal spirituality have delineated the superior as a dour power figure set to make subjects holy by breaking their wills and flattening their humanity. In fact, the more remote and uncharming the superior is, the better for the subjects who will thus grow more sturdily in faith, detachment, and corresponding inhumanity (though this last area of growth was, understandably, not mentioned).

Saint Clare was aware that love, like service, must be not only exercised but experienced. A woman simply cannot be fully herself unless she is loved. And the religious superior of women remains herself a woman with the same basic needs of womanhood felt by her sisters. It is a very good thing that we are so conscious these days of the subject's need to be loved. It is rather widely overlooked, however, that the superior also needs to be loved. A potentially excellent leader can be rendered powerless by the incooperativeness or disloyalty of those she is set to lead. An essentially lovable superior can be limited in her expression of love because she is not loved. There is, as a matter of fact, nothing quite so emotionally debilitating for a superior as to have her love rejected. And the re-

jection and disloyalty of the few can weaken the superior's contribution to the many. An unloved woman cannot give herself fully for the simple reason that she is rendered less herself by being unloved. This is equally true of the religious woman, superior as well as sister.

No superior can fully exercise her office of servant unless her service is wanted and (at least ultimately) valued. Service necessarily implies not only a servant, but persons who wish to be served. Actually, a superior can serve only as she is allowed to serve, work only where she is permitted to work, and strengthen and sustain love in the community only in the measure that she is loved by the community. That this may be read backwards as well as forwards is only part of the enduring mystery of love. Thus, the sisters will be well served only by someone who really desires to serve them, helped only by one equipped to help them; and they will be able to love in the measure that they are loved.

And then there is compassion. "Let her (the abbess) console the sorrowful and be the last refuge of the troubled, lest the weak if they find not comfort at her hands be overcome by the sadness of despair" (Rule of Saint Clare). True consolation does not come from without. It requires a genuine entering-in to the area of another's suffering, even into that other. This is hardly possible for someone who has not suffered

herself. It is invariably one who has personally experienced weakness who is qualified to help the weak. "He bore our infirmities." God become man could have empirical knowledge of hunger, thirst, fatigue. We may say that the superior needs in the psychological sense to become the suffering sister in order to bear the sister's infirmity.

It could be hazardous to have for superior one who has never been ill, never had a headache, never been embalmed by fatigue. Such a person could have only speculative knowledge of the depression, irritability, peevishness, and all that inglorious train which usually accompany physical infirmity. How much less can a superior be understanding of impatience, tension, frustration, insecurity and the rest if she does not experience these destructive forces within herself? There is such a thing as a superior who is too serene, too detached, even — yes — too perfect. "To the weak I became weak that I might gain the weak" (1 Cor. 9:22). It is good, probably necessary, possibly even essential that superiors be empowered to exercise compassion in that deeply relational manner of one who has herself known infirmity. And so God invariably sees to it that the office of superior carries with it a generous measure of humiliations which, rightly appreciated, may engender humility.

The group dynamics method of analyzing the superior's faults and shortcomings may seem a lit-

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Isidore O'Brien, O.F.M.

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tle amusing and certainly superfluous to superiors who have discovered that of all the charges they have ever held in religious life, that of being superior is unquestionably the most humiliating. What can make one so painfully aware of one's own spotted condition as to be commissioned to present other persons unspotted to God? What discovers so profoundly to a soul her own talent for taking the wrong direction as to be entrusted with the direction of others? But such humiliations are not only salutary for the superior but contributive to the quality of her service to others. The person unaware of her own weakness will scarcely be compassionate to the weakness of others. And the person too strong to be weak is seldom the person to bring strength to the weak.

Happily, we all seem to be acutely aware these days of service being the office of the superior. We want, however, to carry Christ's idea of service to its limits. For he came not only "to serve" but "to give his life as a ransom for many." It is a lesson we must be repeatedly taught but which brings superiors a unique consolation when it is remembered: that, especially for a sister weak in virtue or wavering in her vocation to high holiness, the superior must add to exhortation, to compassion, to correction, to appeal, the final measure of herself which is suffering unto death. Sometimes the only way to reach a frustrated sister is to suffer the frustration of not being able to reach her.

The best way to steady the insecure may be to suffer the insecurity of not knowing how to help them. There are many ways for the superior to offer her life as a ransom for her daughters, none of which allow her the repose of physical death.

"The last refuge of the troubled" is Saint Clare's description of the abbess. Refuge, place of shelter, warmth, security. These are functions proper to a mother. It is strange that in these days of accent on religious community as a family, we seem to be simultaneously rejecting any underscoring of "mother." What kind of family do we envision? A household of orphans? There is something very odd about the decrying in some quarters of the mother-daughter relationship as maternal-

ism-infantalism. The implication would be that mothers never have daughters except in perambulators. Is it not true that mothers have grown daughters on whom they depend, who share their responsibilities, who suggest and advise? It is indeed ironic that in an age of such insistence on love rather than legalism, we should have become uneasy about the title of mother.

"Superiors should gladly listen to their subjects," counsels "Perfectae Caritatis." Saint Clare pointed out seven centuries ago in that terse style she always employed when mentioning the obvious: "The Lord often reveals to the least that which is best." That we are presently emphasizing the importance of the superior's listening to her sisters is

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not a matter of having discovered a new concept of superior-subject relationships, but may well be a matter of admitting we have sometimes failed to do what is obviously required if the superior is to "foster harmony among them (subjects) for the good of the community and the Church" and "govern these as sons of God, respecting their human dignity" (P.C. §14).

God reveals what is best not exclusively nor necessarily directly to the superior, but through a communal listening for his inspirations and a communal sharing of them. And the superior's duty "to decide and command" (ibid.) cannot be adequately, lovingly, or even intelligently discharged except by her attentiveness to the charisms he gives to subjects. But as the sisters help the superior by revealing to her what God has revealed to them, the superior in her turn must reveal something to the sisters. One thing she must constantly reveal is vocational identity.

In this period of greater care in screening subjects, it may be important to remember that superiors, too, need to be screened. Above all, with the help of the Holy Spirit, they need to screen themselves. We are anxious about the multiplying uncertainties and insecurity in religious communities. We have so many religious unsure of themselves, unsure of their place in the Church, unsure of the meaning of their vocation. There are various and complex

reasons for this, but one reason not usually much dwelt upon in discussions is the unsureness of superiors. If they do not have a strong, sure, unshakable sense of vocation, it is inevitable that the community, too, will be riddled with anxiety and insecurity. Is it not to a deepening of our sense not only of personal identity but of communal identity that the Decree on Renewal in Religious Life invites us? "The gifts which communities possess differ according to the grace which is allotted to them" (P.C. §8). "The members (in the Mystical Body of Christ) do not all have the same function" (P. C. §7; Rom. 12:4).

We live in a searching age. And a searcher is a very good sort of person to be. It is folly to pretend we have found the fullness of truth and recognized the boundaries of vocation, rather after the manner of a land surveyor. Actually, all religious are meant to be specialists in seeking the truth which to them, as to the apostles before them, is revealed in the measure they have become capable of receiving it. "I have many things to tell you, but you cannot bear them now" (Jn. 16:12). And it is radical to the meaning of vocation that it has no boundaries, is not static, certainly is not rigid and inflexible. The same vocation is expressed differently in variant social milieux, ages, and even situations. Styles change not less in the expression of religious life than in literature, art and architecture. But essence

One cannot. . . live in crisis forever. You either have to die or get well. True, a third dreary choice would be to elect permanent invalidism.

does not change. And so an outstanding duty of the superior is to reveal to her sisters the essence of their common vocation. Obviously, she cannot do this if she does not know or is not sure what that essence is.

The oneness of the people of God is not ensured by the uncertainties of the members as to their own proper role in salvation history. Yet, it almost appears that identity crises are being accepted if not actually pursued by some as an enduring mode of expression. One cannot, however, live in crisis forever. You either have to die or get well. True, a third dreary choice would be to elect permanent invalidism.

To change the expression of a truth while preserving the integrity of truth, we must be absolutely sure of that truth and educated to deal with it. "Perfectae Caritatis" reminds us of this in various numbers and very strikingly in §7 which deals with the cloistered communities entirely dedicated to contemplation. "Their manner of living should be revised according to the principles and criteria of adaptation and renewal mentioned above. However, their withdrawal from the world and the exercises proper to the contemplative life should be preserved with the utmost care." Contemplatives are thus urged in the

Decree to be anchored in the truth that withdrawal from the world (a positive attitude opposed to a negative escapism or flight) is so radical to their vocation as to call for preservation "with the utmost care." Withdrawal, they must understand as a face-on backing up process, as the kind of thing one does to get a proper perspective for appraisal and appreciation. The turning of one's back on a thing and running away from it is a different procedure entirely and hardly praiseworthy if the thing involved is the world. It has nothing to do with withdrawal. So, understanding the meaning of withdrawal and with a clear knowledge of what the "exercises proper to contemplative life" are, contemplatives are equipped to use the light of the Holy Spirit revealed in prayer and also in discussions and mutual sharing to "revise their manner of living."

This is only one example of a principle touching upon every form of religious life, a principle with which "Perfectae Caritatis" is thoroughly imbued. The kind of conviction it demands is a certainty not at all inconsistent with searching or with our universal state of becoming. And if the superior lacks this conviction and this basic certitude, it will not normally characterize her community, either.

It is delightful to discover how many of our fresh new concepts of community life are as old as our Order! "Medieval" Saint Clare condensed a workshopful of ideas on the accessibility, serviceability and approachability of the superior in one paragraph of her Rule: "Let her be affable and courteous, so that the sisters may, without fear, make known to her their wants and have recourse to her with confidence at all hours, whenever it shall seem expedient to them, both on their own account as well as for the sake of their sisters."

When we spread out that condensation we have a considerable knowledge of what subjects need in a superior. She is to be courteous ("respecting their human dignity," P.C. §14), and easy to get along with ("expressing the love with which God loves their subjects," *ibid.*). Even the "master listener" of our present discovery would probably be allowed office hours, but Saint Clare invites her daughters to "have recourse to her with confidence at all hours." If that is not plain enough, she rephrases it: "whenever it shall seem expedient to them." "Superiors should gladly listen to their subjects" (P.C. §14). Clare insists that the abbess must do this anytime at all that the sisters have something to say.

The sisters are to come to the superior "both on their own account as well as for the sake of their sisters" (Rule of Saint Clare). Superiors should... foster

harmony among them [subjects] for the good of the community" (P.C. §14). The Franciscan ideal envisioned by Saint Francis and entrusted by him to Saint Clare had nothing at all of isolationism about it. There was no trace of the "me and my perfection" attitude at Rivo Torto or San Damiano. To have one's gaze fixed on God was not understood to mean letting one's companions shift for themselves.

But with all her emphasizing of humble service and accessibility as characteristic of a good superior, Saint Clare takes care to remind subjects that "for the love of God they have renounced their own wills; hence I desire that they obey their mother as they have freely promised their Lord to do." She accents freedom, the freedom with which responsible religious women have decided to subordinate their wills and obey.

"And she, seeing their charity, humility and concord, shall find the burdens of her office easier to bear, and shall through their holy living find her troubles and sorrows turned into joys." Saint Clare was thus not above asking her sisters to help her, just as she wished to help them.

It was a strong family spirit that characterized early Franciscans. The ministering superiors even in the friaries were asked by Saint Francis to be "mothers" to their subjects. No wonder that the Decree on Renewal in Religious Life urges us to return to the spirit of our founders.

The Lord's Own Peace — II

A Study in Franciscan Spirituality

Sister M. Carol Frances Jegen, B. V. M.

Brother and Sister Creatures

Because of Saint Francis' well-known *Canticle of the Sun*, modern readers might think first of Brother Sun, Sister Water, and Brother Fire as evidence of the Saint's penetration into the doctrine of the divine Fatherhood.²⁶ But this canticle comes as a climax to a life of awareness of the mystery of Fatherhood rooted in a complete sharing of the mystery of sonship. Nothing was beyond the scope of the love of Saint Francis, because nothing could be beyond the love of the Word Incarnate. All creatures were included, but, as far as the animal kingdom was concerned, those creatures who had special meaning in the life of the Son of God were particularly precious.²⁷ In this regard Francis shows a scriptural-sacramental mentality, perhaps

somewhat different from ours in many respects, but possessing many a grain of truth.

It is interesting to see how carefully Saint Bonaventure explains this attitude of Saint Francis toward creatures. Here we find a summary of one of the main tenets of the Seraphic Doctor's mystical theology.²⁸

That he might by all things be stirred up unto the divine love, he triumphed in all the works of the Lord's hands, and through the sight of their joy was uplifted unto their life-giving cause and origin. He beheld in fair things Him Who is the most fair, and through the traces of Himself that He hath imprinted on His creatures, he everywhere followed on to reach the Beloved, making of all things a ladder for himself whereby he might ascend to lay hold on Him Who is the altogether lovely. For by the impulse of his unexampled devotion he tast-

²⁶ Pourrat, 170f.

²⁷ Felder, 419f. The entire chapter on "Francis and Nature" is very helpful. Magill, 352.

²⁸ Pegis, 12. A brief but helpful explanation is given of the significance of created vestige and image in the thought of St. Bonaventure.

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ed that fountain of goodness that streameth forth, as in rivulets, in every created thing, and he perceived as it were an heavenly harmony in the concord of the virtues and actions granted unto them by God, and did sweetly exhort them to praise the Lord, even as the Prophet David had done (Ch. IX, 1).

Saint Bonaventure gives considerable attention to the reason why Saint Francis called even the small animals, brothers and sisters. To illustrate how Francis loved in a special way those creatures which Scripture considers a type of Christ, he makes special mention of the Seraphic Father's attitude toward lambs:

When he bethought him of the first beginning of all things, he was filled with a yet more overflowing charity, and would call the dumb animals, howsoever small, by the names of brother and sister, forasmuch as he recognised in them the same origin as in himself. Yet he loved with an especial warmth and tenderness those creatures that do set forth by the likeness of their nature the holy gentleness of Christ, and in the interpretation of Scripture are a type of Him. Oft-times he would buy back lambs that were being taken to be killed, in remembrance of that most gentle Lamb Who brooked to be brought unto the slaughter for the redemption of sinners (Ch. VIII, 6).

The special power of Saint Francis over animals is seen by Saint Bonaventure as an indication of

the great holiness of this man of God who restores the peace and order throughout creation which was lost when man refused friendship with God. Even in the world of brute creation, Saint Francis is peacemaker.

With holy affection, then, must we think on the holiness of this blessed man, that was of such wondrous sweetness and might as that it conquered wild beasts, tamed woodland creatures, and taught tame ones, and inclined the nature of the brutes, that had revolted from fallen man, to obey him. For of a truth it is this piety which, allying all creatures unto itself, is profitable unto all things, having promise of the life that now is, and of that which is to come (Ch. VIII, 11).

Although Bonaventure does not include the glorious *Canticle of the Sun* in his biography, he does give indications of its major themes in addition to those already mentioned. Among the creatures included in this symphony of praise to the "Most high, omnipotent, good Lord," are sufferings of weakness and tribulation, even Sister Death.

Praised be my Lord for those who for Thy love forgive And weakness bear and tribulation,

Blessed are those who shall in peace endure, For by Thee, Most High, they shall be crowned.

Praised be my Lord for our Sister, the bodily Death, From the which no living man can flee.²⁹

²⁹ As quoted in Felder, 427. Chesterton makes extremely interesting observations on the *Canticle*, 132f.

The Lord's Own Peace

Recently Dietrich von Hildebrand remarked, "His [Francis'] was a crystal-clear and soaring holy joy that was filled with the peace of Jesus Christ."³⁰ For Saint Bonaventure it was clear that genuine peace had come to Saint Francis through his union with Jesus Christ and him crucified.³¹ On this theme the biography of Saint Francis comes to a close, as Saint Bonaventure uses the Exodus imagery to relate his death to Christ's death and entrance into glory. It was his prayerful study of the life of Saint Francis which convinced Bonaventure that union with Christ was the great aim in life.³² Union with Christ meant the enjoyment of peace in the divine embrace.³³ Love of Christ was the only thing which gave intelligibility to the Franciscan way of life.³⁴ Christ crucified was truly the way to the Father.

"I give Thee thanks, O Lord God, for all these my pains, and I beseech Thee, my Lord, that, if it please Thee, Thou wilt add unto them an hundredfold; for this will be most acceptable unto me if laying sorrow upon me Thou dost not spare, since the fulfilling of Thy

³⁰ Von Hildebrand, 36.

³¹ Felder, 395.

³² Cuthbert Gumbinger, OFM Cap., "The Primacy of Charity in Franciscan Theology," *Franciscan Studies* 3 (1943), 221.

³³ *Ibid.*, 223.

³⁴ *Ibid.*, 219.

³⁵ Césaire De Tours, OFM Cap., *Franciscan Perfection*, trans. P. Barrett, OFM Cap. (Westminster, 1956), 166. The text of the *Itinerarium* is taken from S. Bonaventurae, *Opera Omnia XII* (Parisii, 1868). All English translations of the mystical writings of St. Bonaventure used in this study are taken from *The Works of St. Bonaventure*, trans. Jose de Vinck, Vol. I, *Mystical Opuscula* (Paterson, 1960).

holy will is unto me an overflowing solace" (Ch. XIV, 2).

The Exodus theme is found not only at the end of Saint Bonaventure's *Legenda Maior*, but also in his great summary treatise on mystical theology, *Itinerarium Mentis in Deum*.³⁵

Whoever looks upon the propitiatory and turns his face fully toward the Crucified, with faith, hope, and love, with devotion, admiration, and exultation, with appreciation, praise, and joy, makes the pasch, that is, the passover, in the company of Christ. By the staff of the cross, he enters the Red Sea, on his way out of Egypt to the desert; there he tastes the hidden manna, and with Christ he lies in the tomb, apparently dead to the world, but all the while experiencing in himself, as much as is possible in the present state of wayfaring, what was said on the cross to the robber who confessed Christ: "Amen, I say to thee, this day thou shalt be with Me in paradise."

This was shown likewise to blessed Francis on the height of the mountain (where I thought out the things I have written here) when, in a rapture of contemplation, he had the vision of a six-winged Seraph attached to a cross; as I

and several others were told, at that very place, by the companion who had been with him at the time. There, carried out of himself, he passed over to God, becoming a model of perfect contemplation — another Jacob now become Israel — so that, in this way and through him, God might invite all truly spiritual men, rather by example than by word, to the same passing over and the same ravishment of soul (Ch. VII, 2, 3).

It is on Alverno that Francis and Bonaventure really meet in the seraphic love of Christ crucified.³⁶ In the mystical writings of Saint Bonaventure great emphasis is placed on the passion and death of our Lord. One entire treatise, *Vitis Mystica*, is devoted to the passion. There, in a striking passage, Jesus crucified longs to embrace the faithful soul with his kiss of peace.

The One so good and so great desires you to embrace Him and is waiting to embrace you. He inclines toward you the flower of His head, pierced with many thorns, and calls you to receive the kiss of peace, as if saying: See how I was disfigured, transfixed, and beaten in order that I might place you upon My shoulder, My straying sheep, and bring you back to the paradise of heavenly pastures (Ch. XXIV, 3).³⁷

On the keynote of peace, Saint Bonaventure, Prince of the Mystics, introduced his great mystical treatise on the mind's journey to God, the *Itinerarium Mentis in Deum*.³⁸

Give light to the eyes of our mind, **guide our feet into the way of peace; that peace which surpasses all understanding; that peace announced and given to us by our Lord Jesus Christ, and preached again by our father Francis.** For he proclaimed peace at the beginning and at the end of every sermon; he offered his wish of peace in every greeting; he longed for ecstatic peace in every contemplation, as a dweller of that Jerusalem of which the Man of Peace says — he who was peaceable with them that hated peace: **Pray for the peace of Jerusalem.** For he knew that the throne of Solomon would not stand except in peace, as it is written: **And his place is in peace; and his abode in Sion** (Prologue, 1).

Saint Bonaventure develops this treatise in his own philosophical-theological way. It is largely through the work of this Doctor of the Church that philosophy is really integrated into Franciscan thought and life. Although much misunderstanding exists³⁹ concerning Saint Francis' attitude toward

the intellectual life it took a Saint Bonaventure to show clearly how the Franciscan way of life is not incompatible with a life of learning. In fact, learning has been essential to its growth and development. Saint Bonaventure reconciled study with the cherished Franciscan spirit of poverty and work by pointing out the more spiritual and difficult nature of study, its requirements of more physical and mental energy, its demands for heavier sacrifices, and its poorly remunerated efforts.⁴⁰

The philosophy of Saint Bonaventure is a devout one, whose term is contemplation on Alverno. Philosophy became a "religious instrument in the ascent of the soul to the ecstatic contemplation of God."⁴¹ Saint Bonaventure's deeply Platonic and Augustinian background are in evidence throughout the *Itinerarium Mentis in Deum*.⁴² Saint Augustine is quoted quite frequently. (The trinitarian references and divisions of this work show the influence of Augustine's *De Trinitate*, one of Saint Bonaventure's main sources for Chapter III, "On Contemplating God Through That Image of Him Which Is Distinguished By Natural Faculties").⁴³ Interestingly enough, Aristotle is also quoted rather

frequently in this chapter. Pegis indicates why this could be: "Aristotelianizing St. Francis (if I may dare use such scandalous language) was possible only because St. Bonaventure aimed also at Franciscanizing Aristotle."⁴⁴

Time does not permit, nor does this article demand a thorough study of the philosophy of Saint Bonaventure. Here, Gilson's *The Philosophy of St. Bonaventure* would be indispensable. However, it is essential for our purposes to be aware of the Christocentric aspects of Saint Bonaventure's thinking. And his Christocentric thought must be understood in the light of the exemplarism of his metaphysics.⁴⁵

To say that Christ is the center of a philosophy may mean to some that whatever we are talking about, it could not be **philosophy**. How could Christ be the center? Faith, not reason, or at least, faith with reason is in the picture.⁴⁶ But Saint Bonaventure would say both must be there because there is no intelligibility to reality — the reality of this universe or any other one, for that matter — without Christ, who is the **Word** of the Father, the **Word Incarnate**. How could genuine philosophy fail to include Christ? He is the

³⁶ Pegis, 3.

³⁷ Text as found in S. Bonaventurae, *Opera Omnia VIII, Opuscula Varia ad Theologiam Mystica*, (Quaracchi, 1898). DeVinck translation, 204.

³⁸ Pegis, 3. Leo XIII gave St. Bonaventure the title, Prince of the Mystics. Cf. *The Works of St. Bonaventure*, trans. Jose de Vinck, Vol. I, v.

³⁹ Sometimes St. Francis is considered as completely anti-intellectual. Cf. Pourrat, 152; Anne Fremantle, *The Age of Belief* (New York, 1963) 139. However, this view is rather one-sided, as more careful studies of St. Francis indicate. Cf. Ignatius Brady, OFM, "Commentary — Recent Works on Saint Francis," *Franciscan Studies* 13 (1953), 202.

⁴⁰ Gemelli, 51.

⁴¹ Pegis, 13.

⁴² *Ibid.*, 13; Etienne Gilson, *The Philosophy of St. Bonaventure*, trans. Trethowan and Sheed (Paterson, 1965), 427, 437, 445.

⁴³ Quotations from *De Trinitate*, VII, IX, X, XIV, as listed on p. 259 of Jose de Vinck's translation.

⁴⁴ Pegis, 6. Gilson, 444.

⁴⁵ Gilson, 429.

⁴⁶ *Ibid.*, 438.

"image of the invisible God, the firstborn of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities — all things were created through him and for him" (Col. 1:15, 16). Granted, philosophy as philosophy cannot begin with Christ, but how can philosophy for a man of Christian faith be pursued completely apart from Christ?⁴⁷ Such a question was a pertinent one not only for Saint Bonaventure, but for any Christian who engages in serious philosophical thought. On this point, Gilson's comment bears repetition:

Thus philosophy may either despair of things and of itself, or seek the explanation of the universe where it is to be found; but it cannot choose this latter part unless it sees, as the essential object of its effort, the discovery and the elaboration of that element of the divine implied by nature. This is precisely the work St. Bonaventure set himself to accomplish. With a delicate logic which in the extent of its exigencies will never be surpassed, he develops the complete philosophy of that supernatural apart from which nature and man would remain insoluble enigmas. This is the glory that shall not be taken from him.⁴⁸

It was not only the exemplarism of Christ, but in a way, an exemplarity also provided by Saint Francis, which inspired Saint Bonaventure. Alverno certainly was a major factor in drawing Saint

⁴⁷ *Ibid.*, 439.

⁴⁸ *Ibid.*, 448.

Bonaventure to an awareness of Jesus crucified as the way to mystical union. This had been the way for his father, Francis, and for him, too, this was the way to the Lord's own peace.

From our twentieth-century vantage point, well might we ask the question about the place of the resurrection in Franciscan thought. Today with our emphasis on the risen Christ, we might be inclined to associate Christ's peace much more with the mystery of the resurrection, than with that of the passion. Surely the gospel stress on the risen Christ is that of peace. How frequently is the greeting given, "Peace be with you" (Jn. 20:19, 21, 26). Actually there is not a conflict here, but there is a different point of emphasis.

Saint Bonaventure does devote a considerable portion of his treatise, *Lignum Vitae* to the mystery of the risen Christ. When he considers Jesus as triumphant King and Prince, the theme of peace is given some prominence.

And He, indeed, is King who wears on His garment and on His thigh a name written: King of kings and Lord of lords; whose power is an everlasting power that shall not be taken away; whose kingdom shall never be destroyed; and whom nations and peoples and tongues shall serve throughout eternity. And He is truly Peaceable, upon whose countenance all heaven and earth desire to look.

Oh, how glorious is the king-

dom of this lofty King where all the just share the reign with God! Its laws are truth, peace, love, life, and eternity (Ch. III, 45).⁴⁹

Furthermore, in some of his sermons on the resurrection, St. Bonaventure develops an interesting theology of the resurrection as sign, not only in the head but also in the members of the Church (On the Resurrection of the Lord, Sermon III).⁵⁰ Although there is much to be explored in the resurrection theology of Saint Bonaventure, in most of his spiritual writings there seems to be a more consistent stress on the mystery of the passion as the way to peace in Christ.⁵¹ Certainly this is the emphasis in the *Legenda Maior*.

Does this emphasis on peace, a peace achieved through union with Christ crucified, really make any sense to our world? Does it have anything to do with peace demonstrations, non-violent resistance, torn-up draft cards, even human torches? Does modern man know what he means by peace? Is peace merely cessation from war and from the struggle over social justice because justice will have overcome? Or is peace deeper than that? Or do we really know?

Our Lord's own peace is "not as the world gives" (Jn. 14:27). That we do know. But what we do not seem to realize is that his peace

is found in the mystery of suffering and death in union with Christ and the Christian community — this is the only way to risen life. Of all the Christian paradoxes, peace in the midst of the struggle against evil, peace by means of the struggle against evil, is one of the hardest to understand. This understanding is the kind that can come only through experience, and so it was the experience of Saint Francis on which Saint Bonaventure relied, because he knew that that experience was a deep participation in the experience of Jesus Christ.

The peace of mystical union may not be the peace for which most men think they're striving. Nor may it be the peace most men will reach in this life. But the peace of the divine embrace of our Father is the peace for which all men are destined. This is the ultimate peace for man won through Jesus crucified.

In so far as man strives for peace with God, to that extent will there be genuine peace on earth, especially in the struggle against evil. True peace cannot be had apart from Christ. In a special way, Franciscan spirituality witnesses to this fact. May today's followers of Saint Francis find more and better ways to speak the message of peace to our century.

⁴⁹ *Lignum Vitae* as found in the Paris edition, 82. De Vinck translation, 140f.

⁵⁰ Tomus XIII of the Paris Edition, 216.

⁵¹ Another indication of St. Bonaventure's stress on the passion is found in his *De Perfectione Vitae ad Sorores*. The entire chapter VI is devoted to the "Passion of Jesus," XII, 221f. In de Vinck's translation, 239f. Scarcely any mention is made of the resurrection in the entire work.

Book Reviews

The Vision of Paul Tillich. By Carl J. Armbruster, S.J. New York: Sheed and Ward, 1967. Pp. 328. Cloth, \$6.95.

The Fabric of Paul Tillich's Theology. By David H. Kelsey. New Haven: Yale University Press, 1967. Pp. 202. Cloth, \$6.00.

When Paul Tillich came to the United States more than thirty years ago, he introduced a style of theology that was unfamiliar in this country. It was a philosophical theology, and its concepts and language, drawn from the European philosophical tradition, contrasted with the more pragmatic and social interpretations of Christianity that have been characteristic of American Protestantism. Tillich himself has expressed the contrast in these words: "The European danger is a lack of horizontal actualization; the American danger is a lack of vertical depth." But he himself in a remarkable way united in his own work these divergent interests. He was no mere theoretician, and it is worth remembering that he came to this country precisely because his political views had led to his dismissal from his German chair at the hands of the Nazi regime.

Tillich's work made a profound impression on the American theological world, but one must ask how permanent this impression will be. Some of the younger American theologians, returning to the pragmatic tradition, have turned away from Tillich's philosophical interests. One thinks, for instance, of Harvey Cox's harsh dismissal of Tillich as irrelevant and out of date. But there are encouraging signs that some other young theologians are finding much of interest in Tillich's work, and are also clear that no serious theology can avoid the ontological questions

that lie at the foundation of Christian faith.

The two books under review are both excellent contributions toward the serious exploration and evaluation of Tillich's thought. They show that he is far from being irrelevant to the theological problems of our time.

Father Armbruster's book is concerned with the elucidation of the idea of a theology of culture in Tillich. The principal value of the book lies in its careful exposition of Tillich's ideas, drawn from the whole body of his writings. Tillich himself sometimes wrote obscurely, and his thought needs the kind of clarification and articulation that it receives in this book. For instance, the important notion of "theonomy" is not easily understood, and Father Armbruster's patient researches into what Tillich has said on this theme are most helpful.

In saying that the chief value of Father Armbruster's book lies in its exposition, it is not implied that the book merely reports Tillich's ideas, though it does indeed serve as a first-class introduction to his writings. One must say further that this is creative exposition. The significance of Tillich's ideas is brought out in such a way that one sees the possibility of their further development.

Father Armbruster is appreciative of the ontological elements in Tillich's thought. He points out rightly that this ontology is not based on metaphysical speculation but on reflection about man; and he claims that by his ontological approach, Tillich brings God into the heart of the cosmos, and avoids Bonhoeffer's complaint about a God who is out on the edges.

On the other hand, Tillich's christology is subjected to searching

criticism. The major complaint is that the notion of New Being gets separated from the concrete reality of our Lord, with the result that the New Being is depersonalized and our Lord himself is rendered irrelevant.

Incidentally, this book also shows the role which a mediating theology such as Tillich's can play in the ecumenical discussion. Tillich has much to say to Protestants and Catholics alike, and in the exploration of his work common ground can be discovered and bonds strengthened.

Dr. Kelsey's book is shorter, but more specialized. It deals with Tillich's method, and with the way in which the various strands constituting his thought are related to one another. Dr. Kelsey sets up a somewhat artificial scheme, based on some ideas drawn from Stephen Toulmin, for the evaluation of Tillich's method. He has a less firm grasp than Father Armbruster of the place of ontology in Tillich's thought. But once again, the most telling criticisms of Tillich come in the discussion of his christology.

The biblical "picture" of Jesus as the Christ, so it is claimed, is used by Tillich in two unconnected ways: formally, as a symbol which opens up levels of meaning, and also as a power working on us subjectively as the New Being. Questions of truth and revelation are confused with questions about the healing and renewing of the human spirit. A good point is made too when it is asked whether, if everything in the picture is crucified (so that the symbol annuls itself), it can point beyond itself in any illuminating way.

These books cannot fail to stimulate further study of Tillich, and they show that there is much here deserving of study.

— John Macquarrie.

Academic Freedom and the Catholic University. Edited by Edward Manner and John Houck. Notre Dame:

Fides Publishers, Inc. 1967. Pp. xi-225. Cloth, \$4.95.

It is the task of the University to address itself to the problems of its time; its function is to educate its students in such a way that they will be able to flourish, to find their happiness and fulfill their personalities in a world whose currents are always shifting and often treacherous; to produce a mature human person, free from fear and insecurity, who will in turn influence his or her culture, who will bring to it the best and most noble human insights — a genuine concern for their fellow man. The vision of the University then, is always focused on the future, always trying to read in the present, the clues by which it may grasp, even if only dimly, the world in which its present student body will live, and the new problems they will have to face. This might have been a relatively simple task forty or fifty years ago when the situation was stable enough for people to presume that the world would remain basically the same within the lifetime of its generation. This is no longer the case in our time. The generations have shortened their time span to such an extent that we characterize them by only decades. We know that the world of the 50's is not that of the 60's, and we have the conviction that human society will be even less similar in the 70's. Most educators would agree that they can hardly imagine the kind of world that the very young people today will have to face in their mature years, and yet the University community cannot forget that it will be their task to some day prepare them for that world.

In the light of this then it seems obvious that the University must itself change, and this change must be reflected in the policies and daily living of the University community. If this fact is causing difficulties in American higher education in general, it has provoked a veritable crisis in Catholic higher education of such

dimensions that not only is the continued existence of many Catholic institutions of higher learning highly questionable but their very reason for existence is no longer evident. It was in the light of this crisis that a group of scholars gathered together at the University of Notre Dame for a symposium entitled, "Academic Freedom and the Catholic University." This book contains the addresses of these scholars with an excellent Introduction and comments by the editors. In this symposium they attempted to address themselves to every dimension of what can now be considered the "Problem of Catholic Education."

The Catholic University can no longer offer its undergraduates a narrow but secure, a limited although comfortable world vision which, however beautiful and consistent it may be, bears no relation to the world in which they must live. For in our time we know that freedom is

not something which is given but something which must be won and can be won only through a struggle, sometimes violent; our young men and women today can achieve their maturity, their freedom only through a great intellectual, psychological, moral and spiritual effort. The Catholic University must bring to its forum the tremendous wealth of new knowledge, must allow all ideas and points of view to be entertained and discussed — with the conviction that the best human insights and values will finally grip the minds and heart of our young people. The Catholic University can no longer regard its structure as that of a family, in relation to which the administration functions as parents. The student body must be regarded as a community of young adults who need, not substitute mothers and fathers, but rather leaders who will guide, counsel, exhort and grow together with them in wisdom and Christian living.

The Catholic University, furthermore, must take into consideration the character of the present generation of college students — so different from that their parents — for it is certainly true that the success of the University enterprise in the end depends on the personality and character of the students who come to it. Many educators feel a growing alarm as they hear of the views and activities of students across the country. Some of them consider the situation so serious that they speak of a "crisis in authority." In any case it represents a growing concern for a rising mood of restlessness among the younger generation, a mood of impatience and intolerance, which no longer accepts the exhortation to be seen and not heard, but rather reserves to itself the right to question all and to cast out anything which it considers meaningless — with a smugness and aplomb which frightens the older generation. The undergraduate student body is more restless, more independent,

more demanding, more outspoken and articulate than at any time in the past.

Are their demands and aspirations really so mysterious to us whose task it is to guide these young people? A careful and enlightened evaluation of the situation suggests that the current student atmosphere does not reflect an angry and embittered generation. Rather it reflects all of the desires and high idealism of the very young who have not yet known frustration, compromise, sell-outs, that settling for the realizable rather than the unattainable ideal. Civic, academic and religious leaders have called on our students to become active, to become "involved" in the great problems facing our society and they have responded beyond the expectations of most, from the war they are fighting in Viet Nam to the furthest outpost of the Peace Corps. In return for this activity, this involvement, the new student generation asks that it be heard, that its ideas and feelings be consulted in all the high councils, that it be allowed to make its mistakes — feeling that while it will not always be right, activity and involvement do, after all, offer more hope for a better world than apathy and indifference. We must admit, also, as we consider the education of our young people that we are bequeathing to them a rather unhappy world: war has followed war, and injustice, suspicion, poverty and hatred are still rampant. We have left to them an advanced science and mighty technology, but not the values by which they might turn the instruments of this technology from war to peace. We must honestly admit that we look to them to find the answers to questions and problems that we have not been able to solve.

How then can we more effectively guide and prepare our students for their world? What does Catholic higher education bring to the task of training an articulate group of young leaders who will bring their

critical minds and their rich heritage to bear on the unsolved problems of our times? All of these questions are discussed in depth by the scholars whose addresses are contained in this excellent volume. No where else will Catholic educators and university administrators find such a wealth of material as they ponder these very problems within themselves. They will not always like what they read, but read them they must. There is no question that many of the present Catholic colleges and universities will not survive, but any administrator of a Catholic college who will not face the issues presented in this volume has already condemned his or her institution to extinction.

— Angelus Gambatese, O.F.M.

The Testimony of St. Mark. By Beda Rigaux, O.F.M. Trans. Malachy Carroll. Chicago: Franciscan Herald Press, 1966. Pp. xvi-138. Cloth, \$3.95.

This is the first in a new series to be known as the **Herald Scriptural Library**, which, the dust jacket attests, aims to bring the results of scientific research to the man in the street. Similar works on the Gospel according to Matthew, Luke, and John will also appear. In the preface to this book, Msgr. Lucien Cerfaux vouches for the quality of Rigaux' scholarship as well as his ability to bridge the gap between the professional exegete and the public. However, unless the reader has some previous training, much of this book may be difficult to understand, since it is technical. For example, the third chapter is interesting and informative. It introduces and discusses the fundamental contributions to Gospel study of two famous German scholars, R. Bultmann and M. Dibelius. But, in order to appreciate the work of these famous exegetes, some previous knowledge of their methodology would seem to be necessary. Besides, terms such as Ur-markus, Synoptic Problem, Proto-

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Matthew hardly seem to be directed to the general reading public. Furthermore, a familiarity regarding the biblical notion of messianism and the meaning of the theological concept of eschatology is prerequisite to the understanding of other sections of this book. Rigaux is an acknowledged scholar, exegete, and historian. He has presented us an excellent synthesis of the new approach to the Gospels, but this work seems to be too heavy for the man in the street.

Although a copy of the original French edition of this book is not available so as to make a precise comparison between the texts, it is most evident that the translation is very poor. On page 4, the text reads: "He uses to the semitic spirit and to the territory of Palestine. The preach some vague formulas to introduce his accounts and also as a means of abbreviating them." Another specimen of poor translation is evident on page 7: "Since a biographical form is in question, the historian tends to establish first of all the geographical and chronological setting of the narrative. Let us see if our author is carried on these two wings of history." One final example of slavish translation found on page 127 reads: "We know him especially by his methods of composition and by his theological ideas. The materials which he passes on to us are as important as the casket which contains them if not more so, and it is by them that we must judge the work itself and use it." These few examples demonstrate the general character of this book.

I could not recommend that anyone pay \$3.95 for a book that not only is a very poor translation, but also swarms with poor English grammar and misspellings. It is hard to understand how these were not caught by the proofreader's eye. This book certainly depreciates the outstanding scholarship for which R. is universally acclaimed.

— Cassian F. Corcoran, O.F.M.

Nuns, Community Prayer and Change.

By Sister Rosemarie Hudon, S.O. S. Preface by B. Haring; New York: Alba House, 1967. Pp. 183. Cloth, \$3.95.

As Father Bernard Haring, C.S.S.R. states in the preface to *Nuns, Community Prayer and Change*, "an appropriate renewal of the religious life has to begin above all with the renewal of prayer life" and "religious communities must be radiating centers and schools of prayer for the whole people of God." As he also observes, forms of prayer which do not manifest and foster fresh life must be done away with. This is exactly the task to be undertaken as renewal and adaptation in this fundamental area. Those particularly interested in this area of renewal may find insights in the historical approach to prayer life that is well documented by Sister Rosemarie. There is a consideration of the prayer life of the Old Testament, the teaching of Christ pertinent to prayer, customs of prayer in the primitive Christian community and then that of the early monks, and, prayer in religious life as we are most familiar with it.

Some principles of renewal that are cited are based on a rather detailed analysis of the *Constitution on the Liturgy*, stressing that all sisters have the duty to "take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects." Various aspects of the liturgy are considered separately, including elements of active participation, the use of the vernacular, the role of singing as well as of silence. The Eucharistic Sacrifice is given a special study and many practical points are discussed with an emphasis on the value of study of Scripture and private prayer as vitalizing liturgical prayer. Spiritual reading is also treated meaningfully.

For those interested in new approaches to the chapter of faults that has become for so many of us

an empty formalism, a number of suggestions are given in the chapter on para-liturgical prayer where the exercise is considered as a "revision of life." Ideas and opinions regarding adaptations of other spiritual exercises can be found in a report on communication with some three hundred sisters of various communities again treating of many practical aspects. However, to some extent there is repetition of these same ideas in the chapter entitled "Suggestions for Community Prayers," although the treatment of mental prayer makes the chapter worthwhile.

As a source of varied approaches to adaptation for those vitally conscious of the need for renewal in the area of prayer life, *Nuns, Community Prayer and Change* has much to offer.

— Sister Marie Clement Edrich, S.F.P.

The Shepherd of My Soul: Meditations for all. By Wilfred J. LeSage, S. J. Staten Island, N. Y.: Alba House, 1967. Pp. 263. Cloth, \$2.95.

Even though the author indicates in his introduction that his book is written primarily for beginners in meditation he provides much food for thought for those already familiar with mental prayer. The work naturally will have its greatest appeal for those proficient in or inclined to the Ignatian method. But again, those who favor other forms of meditation will find much of value for their prayer life.

The first of the four weeks into which the book is divided deals with the end of man, sin, judgment, hell and repentance. The last three weeks are devoted to the fifteen decades of the rosary. Following the normal pattern of most books of meditation Fr. LeSage describes a scene, makes application to the life of the reader and suggests — without obviously trying to force — resolutions that might flow from the meditation. For the most part he makes practi-

cal applications and suggests concrete resolutions.

Franciscans will not be in complete agreement with the chapter on indifference to creatures (pp. 27ff). Though the end result is much the same, the point of departure for the Franciscan view of the universe is quite different and does lead to a uniquely distinctive appreciation of creation.

Nor is anything gained by the author's leaning so heavily on a theological opinion about the necessity of an Infinite Redeemer (pp. 86-87), another point where Franciscan theology differs from other schools. That God did send his Son to redeem us is a dogmatic fact. That He had to is theological opinion and adds no weight to the dogma.

Unfortunately Fr. LeSage is scripturally dated where he presumes the historicity of the New Testament where it cannot in fact be demonstrated — viz., the magnificat, wise men, sermon on the mount, etc. (pp. 93, 101, 139, etc.).

These, however, are minor points which do not actually detract from the basic excellence of the work. Knowledgeable readers will automatically make whatever mental adjustments are necessary. Finally, a sort of small bonus: doodlers and note-takers will appreciate the eleven blank pages at the end of the book.

— Gordon Krahe, O.F.M.

Whitehead's Philosophy of Organism. By Dorothy Emmet. 2nd edition; New York: St. Martin's Press, 1966 Pp. xlii-291. Cloth, \$6.00.

Anyone with any experience teaching contemporary collegians philosophy, has certainly encountered the difficulty of making ancient and medieval metaphysical concepts meaningful to people endemic to a new and different cultural milieu. It would be wrong to conclude from this that knowledge of earlier systems of thought is unnecessary; but

on the other hand, many a teacher doubtless wishes that the needed grounding in traditional metaphysics could issue in something more contemporary (which would nevertheless retain an organic continuity with the noble past).

That "something" is available in the thought of Alfred North Whitehead, and it is made both attractive and intelligible in Miss Dorothy Emmet's competent and literary presentation. This book's main advantage, however, may paradoxically be likewise its major disadvantage: viz., it was written by one of Whitehead's own students shortly after the publication of the master's properly metaphysical works. I call this an advantage because of the student's obvious enthusiasm (not to mention the authenticity imparted to the book by Whitehead's own approval of it); a disadvantage, because of Miss Emmet's youth and because of the further clarification Whitehead himself was to give his philosophy (e.g., in *Modes of Thought* and "Immortality"). Nevertheless, the book remains one of the best explanations of Whitehead's thought available today (immeasurably better, for example, than that of Wolfe Mays). The author has provided a long preface to the new edition, in which she explains that, were she writing the book today, she would certainly be more critical of some aspects of Whitehead's thought—notably his doctrine on God and his insistence on a uniform structure in the world; but the gain from a more critical stance in these areas, I think, would have been something less than essential. More to the point, perhaps, is Miss Emmet's hope (cf. pp. xxxvi, 149) that we have seen an end of basic exegetical work on Whitehead, and the beginning of a new era in which his fundamental concepts will be put to work more creatively—as, e.g., in Cobb's book (*A Christian*

Natural Theology, which will be reviewed next month).

Whitehead's *Philosophy of Organism* is an orderly presentation of the key ideas in that system of thought, written, as the author points out, more from the humanist than from the scientific viewpoint. The opening chapters are as pertinent today, in their defense of a moderate and critical trust in reason, as they were in 1932, when the original edition was published. And the final chapter, on applications in *Natural Theology*, contains many an observation that our contemporaries would do well to take to heart: the need for solitude in which there emerges an awareness of value, the new cogency given traditional cosmological arguments for God's existence by the understanding of reality as process, and (of all things) the relevance of patristic trinitarian theology.

By way of minor criticism, I may perhaps be allowed to point out that creativity is not a "notion," nor does it seem best characterized as both activity and "prime matter" (pp. 72-73). The "Mr. Hill" of note 1, p. 127, is presumably Everett W. Hall. And there seems to be no justification for Miss Emmet's insistence on the form "categorical" where Whitehead used "categorical" (until p. 145, where the latter form receives a "sic" and is thenceforth used sporadically instead of the former).

This is a very valuable book. One can only speculate on the still greater value a genuinely new edition would have enjoyed; as it is, we can be grateful to Miss Emmet for consenting to the reprinting of this important classic despite her own reservations on many of its accidental features.

— Michael D. Meilach, O.F.M.

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- Congar, Yves, O.P., *A Gospel Priesthood* (tr. P.J. Hephurne-Scott; New York: Herder & Herder, 1967). Pp. 250. Cloth, \$5.95.
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