October, 1968

Vol. XVIII, No. 10

CONTENTS

DIVINE PROVIDENCE AND RELIGIOUS EXPERIENCE A Review Editorial	290
Minority	293
THE EUCHARIST: Summit of Perfection	29 8
PEACEMAKING AND THE CHURCH	303
WAR AND CONSCIENCE: A Feature Review	307
A PEARL OF GREAT PRICE	309
FROM TRADITIONALISM TO PROCESS THEOLOGY Charles J. Curtis	310
RIPOSTE	314
BOOK REVIEWS	315



COVER AND ILLUSTRATION CREDITS

The cover and all illustrations for this issue were drawn by Sister Mary Liam, F.M.S.C., who teaches grade school in New York City.





is a monthly review devoted to Franciscan spirituality and published with the approval of ecclesiastical superiors by the Franciscan Institute of St. Bonaventure University. Editor: Michael D. Meilach, O.F.M., 600 Soundview Ave., Bronx, N. Y. 10472. Circulation Manager: Mrs. Joseph Cucchiarc The Franciscan Institute, St. Bonaventure, N. Y. 14778. Second class postage paid at St. Bonaventure, N. Y. 14778, and at additional mailing offices. Subscription rates: \$3.00 a year; 30 cents a copy.

Divine Providence and Religious Experience



The current crisis in Christian belief and living will be a scandal only to the man who has not learned the lesson of history. The Christian aware of his Church's past will, on the contrary, easily discern once again in our day the workings of the same Spirit who led the Church through the Arian storm, the Reformation, and the Enlightenment. What may be new, however, and peculiar to our own day, is our increased appreciation of the "gray areas" in the human grasp of

truth — our growing willingness to admit (1) that the "other side" has something of value to tell us, and (2) that our own apprehension of our faith is far from perfect or absolute.

We have made the point repeatedly in recent editorials, that along with the practical, day-to-day demands made upon us as Christians, the Spirit is calling us to accomplish an at least equally important— and far more fundamental— task: that of reasserting (and reformulating where necessary) our key beliefs about God and his relationship to the world. Further stimulation to achieve this goal, and abundant enlightenment for it, are available in two books published last spring by the Oxford University Press.¹

Who Trusts in God is a frank reassertion of traditional belief in God's providence, but it is a reassertion which pleads for an enriched perspective on tradition. Dr. Outler assumes from the outset that contemporary humanism is still very much "on trial," that the Christian tradition can and must be analyzed with both the loyalty and the freedom belonging to critical historiography, and that the Augustinian and Anselmian ideal of a faith seeking understanding is as valid as ever.

Ridiculing the "God of the gaps" may be beating a dead horse, but Dr. Outler's historical treatment of providence is no less attractive for his insistence on this theme; in fact it is the needed foil for his positive emphasis on God's providence in nature, in general human history, and especially in the building up of the community of grace.

Having treated eloquently and at length of providence as presence to, rather than constant intervention in, nature and history, Dr. Outler turns his attention to the problem of evil. Even in dealing with this perennially vexed question, he not only makes a good deal of sense but deftly gets at the heart of things with a remarkable synthesis of reassertion and contemporary insight, both philosophical and biblical. His position, that much is to be gained from a serious study of St. Irenaeus' theology as a sorely needed balance to the Augustinian strain, is particularly important in this context of theodicy— "justification of God in the face of evil."

For all its erudition and theoretical contributions to contemporary theology, this book has an eminently practical thrust which ought not to be missed. A well informed belief in divine providence prevents the Christian from being either a stoic pessimist or a cockeyed optimist. It frees him from "primal and ultimate anxieties" and enables him "to live intensely in the present and hopefully toward the future with no expectation of ease and favor and no fear of finally counting for nothing" (124).

What Dr. Outler has done for the doctrine of providence in particular, Professor John E. Smith has done for the whole general area of "God and Religious Experience." His treatment is more philosophical than that of Dr. Outler, but it is quite readable and every bit as illuminating. Experience and God cuts in a refreshingly no-nonsense fashion through the whole "empiricist" mess and reasserts God's status in human experience. If we have lost this dimension of experience, we can lay the blame on our pre-occupation with "sense experience," on the one hand, and "abstract, scientific human reason," on the other. We must regain our appreciation of "living reason" or reflection (as opposed to the manipulation of alleged "proofs") as the key to a realistic theism impervious to the various critiques spawned by modern philosophy and secularist humanism.

Experience, Dr. Smith rightly insists, is primary, complex, and processive. Irreducible to the theoretical and abstract language of logic and science, it ever remains the matrix to which the reflective mind returns (better, in which such a mind remains) to deepen its appreciation of God's reality. The traditional proofs lose their force as proofs in such a context, but their value is enhanced as instruments for rational formulation of the (immediate yet indirect) experience of the divine.

¹ Albert C. Outler, Who Trusts in God (New York: Oxford University Press, 1968), pp. xvi-141; Cloth, \$3.95. John E. Smith, Experience and God New York: Oxford University Press, 1968), pp. viii-209; Cloth, \$4.75.

Dr. Smith's final chapter, on "Experience, Community, and World Religions," is, like his Epilogue on "Religion and Secularization," a fine and original treatment of its subject matter; neither of these sections is, however, essential to the book's main argument.

Neither Who Trusts in God nor Experience and God seems intended by its author to be an exhaustive or definitive presentation of its subject matter. Yet it is difficult to avoid the judgement that each has, in its own field, superseded a good deal of prior material. It is hard, moreover, to conceive of a systematic course on natural theology— or one on God and his attributes in a Christian theological curriculum—that could not benefit from the inclusion of these two books as required reading. They are likewise recommended, without qualification and urgently, to the general reader.

Fr. Michael D. Meilach, ofm

Celebrations in Groovey Sound

LP Recordings by

The Saint Anthony Choristers

Sounds of the Sixties (Stereo)	\$4.00
Jubilee Concert	\$3.50
Sacred and Secular in Stereo	\$4.00

Please send your order, enclosing 20ϕ for postage, to

ST. ANTHONY SEMINARY
Santa Barbara, Calif. 93105

Minority: The Life of the Friars Minor

Stephen Hartdegen, O. F. M.

There is abundant evidence today of a renewed quest by Franciscans for the timely, as well as the timeless, meaning of that "minority" which their very name indicates must pervade their life and work. Lowliness and brotherliness, with their allied virtues, are in fact the foundations on which the new Constitutions for the Order of Friars Minor have been built.

Minority distinguished the life of Saint Francis and his followers even before the rule was written. That document, which came later, merely expressed in words what was already being lived. The prime importance of lowliness in our way of life is witnessed by the place given to it in the very first chapter of the rule. If at first Francis had his friars call themselves the Penitents of Assisi, he soon change their name to that expressed in the beginning of the rule: "This is the rule and life of the Lesser Brothers, the Friars Minor."

The name Friars Minor was not a mere external title with Francis, for he wrote: Let none among them be called prior, but let all in general be called "Fratres Minores." The idea of littleness was capsuled by the name "Friars Minor"; it expressed the Franciscan vocation as well as its place within the Church. Francis did not hesitate to make this clear to Cardinal Ugolino: "My Lord," he said, "my brothers are called friars minor that they may not attempt to be 'the greater.'" Their vocation teaches them to take the lowest place and to follow the footsteps of the humility of Christ. "Only then would they bring forth fruit in the Church of God," adds Thomas of Celano, "when they remained on the level of their calling and were made to remain even against their will, in the last place."1

Related to the condition or state of "littleness," voluntarily accepted for love of God, are the closely

¹ Thomas of Celano, Saint Francis of Assisi (trans. Placid Hermann, O.F.M.; Chicago: Franciscan Herald Press, 1963), II, 148 (pp. 256-57); cf. James Meyer, O.F.M. (ed.), The Words of Saint Francis (Chicago: Franciscan Herald Press, 1952), p. 178.

Father Stephen Hartdegen, O.F.M., a member of Holy Name Province, is Professor of Sacred Scripture at Holy Name College, Washington, D.C. The present article is adapted from Father Stephen's paper, presented last year at the Holy Name Province Renewal Workshop, and is basically a commentary on the new Constitutions of the Order of Friars Minor, with emphasis on their call for the practice of lowliness in the spirit of Saint Francis.

related virtues of humility and poverty. All three are so wonderfully expressed in the person of Christ: "Though he was by nature God, he did not consider being equal to God a thing to be clung to [poverty], but emptied himself, taking the nature of a slave, and was made like unto men. Appearing in the [lowly] form of man, he humbled himself [humility], becoming obedient to death, even to death on a cross" (Phil. 2:5-8).

Thus the very name Friars Minor (Lesser Brothers) was to designate their ideal, "to follow the humility and poverty of our Lord Jesus Christ." Minoritas, "lowliness," "littleness," is a foundation stone of Franciscan life. With poverty, love of being poor places us among the lowly and humble of the world. Add to this the love which is "ready to serve all," and you have the other foundation stone of our order, which is true brother-hood.

We know that the life of the order can be lived only within the life of the Church. The history of the order testifies that the friars brought forth worthy fruit in the Church of God only when, faithful to their calling, they sought "in this world to serve the Lord in poverty and lowliness." There seems little doubt that this was the most significant contribution which Francis and his brothers made to the inner life of the Church in an age, so much like our own, when avarice and the struggle for position and power so

related virtues of humility and menaced the holiness of the Bride

The Franciscan vocation is no less than this today. We are to serve the Church not only by our external activity and participation in her active apostolate, but before all and above all by being what we are supposed to be, not only in name but in truth: Friars Minor, leading a life of poverty and lowliness, without greed or self-assertiveness. By thus imitating our Lord Jesus Christ in his poverty and humility (his minority), we continue his redemptive work in the Church and become "co-workers of God himself and a support for the frail and failing members of his [mystical] body."

In this condition of lowliness just described and in fraternity are found the most important role which our order has in the economy of salvation. We who enjoy the name Friars Minor can, and indeed must, be true Lesser Brothers to edify — build up — the Church from within by the fruits of that life to which the Church has called us.

Lowliness and brotherhood are like two strands of different colors that are interwoven through the entire fabric of Franciscan life as expressed in our new Constitutions.

Penance. Under this title the Constitutions declare: "Meditating often on the original dedication of their profession, the brothers shall strive to live in continual penance, denying themselves especially in carrying out their daily

duties, the better to imitate

Poverty. "The Friars singly and as a community shall pattern their life as far as they can on the manner of living of poorer people, avoiding anything that could alienate them from the poor. More than that, they shall be ready and willing to live and labor among the very poor in a manner becoming lesser brothers" (III, 2).

Work. Humility and Franciscan littleness must be preserved in our work and in the goals we set. Without this it is only too easy for our work and activity to become occasions of greed and pettiness to the loss of the spirit of prayer and devotedness. Work gives the Friar Minor no right to claim any part of it as his own or to expect any personal benefit therefrom. There is no place in the order for any kind of bargaining, any more than one can demand a fixed rate for his work. God uses us as his instruments, and we cannot demand anything but must accept in gratitude whatever God gives us through those to whom we give our services. We thus always remain dependent on the goodness of God and of men.

The Apostolic Life. Though a papal decree authorized Francis and his brothers to undertake the office of preaching simple sermons on vices and virtues, Francis chose not to use this authorization in places where the friars were opposed — i. e., in dioceses or territories where the bishop for-

bade them to preach. Here too, the minoritas — the humble submission and love of peace — of Francis often triumphed over such opposition. He was subject even to parish priests if they did not consent to let him preach, even if they led bad and scandalous lives. "I do not wish to consider sin in them, for they are my masters." He would not preach against their will.

The new Constitutions, similarly, prescribe: "In whatever setting it is done, the work of the friars should always be a witness among men of minority and fraternity" (V, 7). "As true 'minors' the friars should be expendable [disponibiles] for whatever labor they perform for the Church and mankind. In this spirit they ought not to tie themselves to a place or to a particular work except where the nature of the work, the good of souls, or pastoral needs require a measure of stability" (V, 8).

"In fulfilling their tasks, they should choose among suitable means the humbler and the poorer. Also when given assignments, they should perform these in an unpretentious way" (V, 9).

In reference to choice of work, the Constitutions direct that we "keep in mind the freedom our Rule allows in the selection of work," yet ordain that "the Friars ought to prefer — according to time and place — the type of work that bears greater witness to our Franciscan way of life" (V, 21).

Again, our lowliness of state and spirit of detachment are invoked even in special types of work

Christ's lowliness and to exemplify clearly their charity toward God and neighbor" (III, 25).

Poverty. "The Friars singly and pattern their

² The Rule of the Order of Friars Minor, 1 (Meyer, 261).

where the Constitutions say: "Both as individuals and as a community, and according to their talents, the Friars should be ready to do any kind of work, and, in particular, in the service of those in need and those who still await the message of salvation" (V, 28). Even in accepting parishes, our Provincials are told to "prefer, whenever possible, those that bear witness to minority and fraternity" (V, 42).

The Office of Superior. Francis expressly chose names for the office of authority on the various levels that would clearly express the notion of minority and service. He does not call those in authority superiors, as though they were above other memebrs of the Fraternity. He does not call them priors, as though they were first in rank; nor rectors, as those who rule; nor masters — but ministers as those who serve, custodes as those who watch, guardians as those who exercise care. All are names indicating that the duty of superior lies not primarily in ruling and commanding but in selfless service to confreres in true minority and fraternity. Even the term prelate, though used rarely,

THEREFORE MS YOU HAVE RECEIVED JESUS CHRIST OUR LORD S#

the ranks to come forward and lead — simply as leader or guide.

The gospel spirit of the Lord - the spirit of service required of those in authority and of those who are subject — is the only right approach to obedience, so is applied more in the etymological sense of one who is drawn from that through the Friars this spirit may more and more pervade the Church and the world. This requires a pure heart, devoid of self-seeking, pursuing the honor of God and the fulfillment of his holy will. Only such purity of heart can insure a complete surrender of self to God and a life of prayer and union with him.

Francis warns superiors to be detached from self: he is not to punish according to his own opinion or caprice, but as the representative and advocate of the God of mercy. This will be difficult because the human in him is always tempted to make use of his power. Saint Francis prayed for the Ministers: "Let them be bound on the day of judgment to give an account before you, O Lord, should any friar have perished by their neglect or bad example or even their harsh correction." They are not to be angered or troubled because of the sin or bad example of another. They should as best they can give spiritual help to him who has sinned.

The Friars in the World. Francis' admonition is a contrast to the spirit of the modern age, when so many try to appear greater or better than they are in reality

and seek to assert themselves without regard to the morality of the means they use. The Friars Minor cannot and must not try to be more than they are — minor or lesser brothers. They must accept not self but the dignity of others in true brotherhood because they are Friars.

Where such brotherhood and the will to serve are lived in practice, the peace of Christ is assured to men. The very example of the Friars Minor living together in peace is an object lesson of the true classless and clashless society of those who are one in Christ. Plainness and simplicity of speech and action, even in the manner of travel, an unassuming and undemanding approach to life — all are a reproach to the self-centered modern man but an inspiration to humility and brotherhood.

The lesson of history is evidenced in the early Friars in England: "As long as they were fixed by the consuming love of the Crucified and of the souls redeemed by him, neither the frosts and snows of England nor the coldness of human indifference and opposition could stay their victorious march. But when this internal flame began to burn low and men began to notice a discrepancy between the doctrine they preached and the lives they led, their charm and influence diminished likewise."

Francis prophesied as much. There is a contrast between the world and the friars: we owe the world a good example: it owes us in return provision for our necessities. When we cease to give good example and do not fulfill our part the world in all justice withdraws its support.

Since a vocation to the life of the Friars Minor is the grace and gift of God, no one can credit it to himself as though he had merited it or earned it. Once this is clearly understood the attitude of self-righteousness will be conquered — the attitude that inclines a friar to regard himself as better than other Christians, or to make himself a judge of men and manners. To have such an attitude is to offend mightily against the minoritas, the littleness which Francis saw as the characteristic mark of his brotherhood.

In all purity and simplicity, in honesty before God and men, let us really be what we profess to be: Friars Minor, lesser brothers; and we shall then most certainly accomplish our tasks before God, the Church, and the world. The fanfare of outward activities and hurried work is no more than an empty shell unless we have the virtues Francis outlines for us in his life and in his rule.

To us of today, in and through our General Chapter and our new Constitutions, as well as to our fellow friars of the past, Saint Francis addresses his warm exhortation: "Brothers, let us begin to serve the Lord, for till now we have made such little progress."

³ V. G. Green, O.F.M. Cap., The Franciscan in Medieval English Life (1224-1348), Franciscan Studies Monograph Series, n. 20 (1939), p. 15.

MONTHLY CONFERENCE

The Eucharist: The Summit of Perfection

Valens Waldschmidt, O.F.M.

In the Old and New Testaments, spiritual messages were often given from tops of mountains. Mountains set the symbolic stage for the forward steps of the chosen people of God and in the perfection of God's message to man. Covenants were made, sacrifices offered, commands given from the summit of mountains. Mount Sinai placed the commandments in the hands of Moses, at the same time indicating that the commandments themselves were mountains of perfection. Climbing the mountain to God is identical with scaling the mountain of the love of God as it is expressed in the Ten Commandments. In the New Testament, the path to perfection is further heard from the green slopes of the Mount of Beatitudes. But the peak of perfection is not reached, until the soul has in some way climbed the Mount of Calvary and has been rewarded with the lessons of the Transfiguration on the Mount of Tabor.

Father Valens Waldschmidt, O.F.M., is a retreat master stationed at Saint Anthony's Friary, Streator, Illinois. In this first of a series of three conferences on the Holy Eucharist, Father Valens presents a general view of the Sacrament, including the aspects of sacrifice, sacrament, and Presence, as the summit of the Christian and religious life.

Romano Guardini writes, in his beautiful style, "There is something mysterious in the act of ascending. Our intelligence would be puzzled to explain it, but instinctively we feel that it is so. We are made that way." True Franciscan devotion holds that the summit of both the Old and New Testament, the summit of love and friendship, is the Holy Eucharist. The purpose of our meditation is to recognize again the Eucharist as the summit of the other sacraments, to meditate upon the sacrificial memorial that our divine Savior left us in the Mass, and to strive more fervently to love this mystery which has been initiated in Baptism, perfected in Confirmation, amended in Penance, extended in Marriage and Holy Orders, secured in the Anointing of the Sick, and has been brought to its choicest glory in the Holy Eucharist. The Eucharist is the Sacrifice and Sacrament of the Mystical Body revealing and unfolding to us the mystery of man's union with God and the extension of the Mystery of the Most Blessed Trinity upon earth.

If, as Franciscans, we needed any argument to bolster our feeble thoughts, a reminder of Saint Francis' love for the Eucharist prods along our poor spirit of devotion. He taught us to pray, "We adore you, O Lord Jesus Christ, here and at all your churches all over the world, and we bless you,

because by your holy cross you have redeemed the world."2

The Scriptural Setting

The Franciscan devotion to the Holy Eucharist will possess three basic viewpoints toward this most central of sacraments. First, a Franciscan will emphasize the Sacrifice of the Mass as the central act of worship in the Mystical Body. Secondly, he will think of Holy Communion as the return gift of the Mass; for him, the Real Presence will be the constant and grateful reminder of the choicest fruits of Christ's Passion, Death, and Resurrection. Thirdly, he will reverence the Holy Eucharist as the climax of the life of worship here upon earth in the Mystical Body in the sense that, for him, all things will flow from the Mass and all things will lead back to it. Saint Francis would want us to search the Scriptures for our attitude. Individually as Franciscans, we must, like an artist, paint in our own existential being with the frequent strokes of meditation, the reality of the Last Supper. With fresh and devout love, we look to the gospel and yearn for the atmosphere of reverence and respect that has been created by the words of Saint Luke and Saint John. We read: "And having taken bread, he gave thanks and broke, and gave it to them, saying, 'This is my body, which is being given for you; do this in remembrance

¹ Romano Guardini, Sacred Signs (St. Louis: Pio Decimo Press), 34.

² James Meyer, O.F.M. (ed.), The Words of Saint Francis (Chicago: Franciscan Herald Press, 1952), §282, p. 243-44.

of me.' In like manner he took also the cup after supper, saying, "This cup is the new covenant in my blood, which shall be shed for you" (Lk. 22:19-20). "Amen, amen, I say to you, unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you... As the living Father has sent me and as I live because of the Father, so he who eats me, he also shall live because of me" (Jn. 6:54-59).

In the slow, thoughtful reading of these words, gradually our minds sift out the mysterious beauty of dwelling in the inner circle of divine Life, and our hearts long for the solemn, peaceful moments of elevation with Christ in the most Holy Eucharist.

The Doctrinal Basis

It is a perfectly Franciscan manner of expression to say that man has been created to stand erect and look upward. His highest focus of sight and thought is God himself. Thus man's first lesson in the classroom of life is finding God in all things. Man instinctively climbs a mountain from which he hopes to see God and be with him. But, although the path to the top of the mountain is thorny and demands his best efforts, man does not, as an old Indian legend has it, open the heavens by beating his fist against them. The Eucharist is the only door to heaven and to the life of the Blessed Trinity. Here on this summit nothing is



static, no frozen beauty exists; but there is only an eternally vital origin, possession, and sharing of three divine Persons in one divine Nature. Indeed, "The heights of the mountains are his." The Eucharistic Christ incorporates man into the life of the triune God, in new heights of truth, goodness, and love.

But man does not come down from this mountain without having met God. Today, God still manifests himself by sending his onlybegotten Son in the Eucharist. In the Eucharist God does not destroy humanity but associates humanity with divinity without permitting humanity to lose its identity. In this special way, God continues to abide in a human nature, so that all human nature may abide in God.

God appears, speaks, makes a covenant on man's mountains so that man may ascend to the everlasting hills. In the Incarnation, the Second Person of the Blessed Trinity unites two natures: a human and a divine, in one Person. In the Eucharist, Christ transforms bread and wine into his Body and Blood, in order to transform man into a closer conformity with the Blessed Trinity. "Back to the Father, through the Son, in the Holy Spirit" always implies that man is traveling upward. Baptism, Confirmation, the Holy Eucharist teach man to pray with always deeper meaning: "I will go unto the altar of God."

In all our striving for union with God, Christ is the summit of man's efforts. Christ is the cen-

ter. Christ is the mystery of union for men seeking union with God, as Pope Leo XIII wrote of the true place of the Eucharist in the life of the Church. "The Eucharist is to be regarded as a certain continuation and enlargement of the Incarnation, inasmuch as through it the substance of the Word incarnate is imparted to each individual, and the supreme sacrifice of Calvary is renewed in wondrous manner." 3

Present-Day Needs

For modern man, who is so conscious of heights and space, a necessary reform is that he be lifted up in soul and spirit. Reformers of society have pointed to the need for better literature, art, and morals. The pen, the brush and the tommy gun have sketched strange portraits of man. Undoubtedly, what man does, he does well. But what has he done?

The Franciscan apostle to this modern world must aid man in his climb of perfecting himself. In these efforts, the Franciscan apostle can do no better than begin the climb of the mountain of his holy Founder, Mount Alverno, on whose heights the wounds of Mount Calvary became incarnate in the flesh of Saint Francis. But every Franciscan feels that Francis found his way to Mount Alverno through the summit of sacramental incarnation with Christ in the Holy Eucharist, Furthermore, the jewel of the Passion and Death of Christ

is best set in the sacrificial sign of the Eucharist as Sacrifice and Sacrament. This is the height to which the Franciscan calls his fellow man. The Franciscan apostle's vital message is the same as that which Pope Pius XII wrote in his encyclical on the Mystical Body: "It seems to Us that something would be lacking to what We have thus far proposed concerning the close union of the Mystical Body of Jesus Christ with its Head, were We not to recall here a few words on the Holy Eucharist, by which this union during this mortal life reaches, as it were a culmination" (§81).

Benefits for the Religious Life

Saint Francis taught us to see God through all creation. To the Saint, this world becomes so many pages in his picture book of God's love. But the viewpoint of Francis, actually, reaches its most delicate insight when he views all of creation through the Holy Eucharist, which gives meaning and direction, not only to his thought, but also to his devotion. We note the complete turning of his soul (metanoia) in his words: "... in this world I see nothing bodily of the most high Son of God himself but his most holy Body and Blood, which they [priests] have in charge and they alone administer to others."4

For all of us, the Sacrament of the Holy Eucharist is the source of unity in the Church and in

301

³ Leo XIII, encyclical Mirae caritatis (May, 1902).

⁴ Meyer, §282a, p. 244.

the order. Our union with Christ and with each other is achieved through the Eucharist. As Franciscans, we must preach and practice this source of unity, carrying to the world the message of the Eucharist. For our encouragement, Pope Pius XII wrote: "The Sacrament of the Eucharist is itself a striking and wonderful figure of the unity of the Church." Through Christ in the Eucharist, the Pope continues, "we may receive the spirit of charity in which we are bidden to live now no longer our own life but the life of Christ, and to love the Redeemer himself in all the members of his social Body."5

Resolutions

The Franciscan community remains a community in the best sense of the word by striving to be a community devoted to the Eucharist. (1) We should attempt to renew daily your faith in the Sacrament of Love and see in it the summit of all understanding and love. He who looks to the Eu-

charist, looks to the light and heart of Franciscan devotion. (2) We should attempt to draw attention to our Blessed Lord in the Eucharist, manifesting a reverence based on solid doctrine - on the conviction that all the sacraments lead to the Eucharist, which in turn gives power and direction to our Christian life. (3) We ought to try to hold in devout and loving perspective all these: the Mass, Holy Communion, and the Real Presence. To each the Franciscan has a unified and special response: his own devotion is his strongest argument with the people.

Prayer

Saint Francis, help us to gain for this world a renewed devotion to the Holy Eucharist. Help us to see it as the summit of Jesus' love among men. As many grains of wheat make one bread and as many grapes make one wine, help all of us to become one Mystical Body by partaking in one Sacrifice and Sacrament, the "verum Corpus Christi." Amen.

€)

Peacemaking and the Church

The Catholic Peace Fellowship: Its History and Purpose

James H. Forest

He has been up all night. He tried to sleep but it wasn't possible. His room is in disarray. Books are stacked on an end table next to his bed. A single desk lamp provides illumination for the room. And he sits there, sometimes readsometimes doing nothing which is visible to the eye - perhaps praying, perhaps thinking. On the wall there are a few pictures clipped from magazines and newspapers - the face of Dr. Martin Luther King, a line of anti-war marchers standing nose to nose with soldiers on the steps of the Pentagon, a Vietnamese mother holding the burned body of her now-dead daughter.

The scene, if not in every detail, occurs nightly. For how many we cannot say, but we know it is happening almost constantly. Young men, their friends and families, trying to decide what to do about war, the draft and conscience, seldom aware of the law or theological specifics or tradition — but well aware of what

violence is doing in the world today, aware that many are no longer able to say yes to the machinery of war — and aware that some Americans are even in prison for their refusal.

It is encouraging for the Catholic Peace Fellowship to believe that such young men are able to confront their moral dilemma, as Catholics, without having to go through the illusion of being alone.

Not so long ago it seemed that way for the small number of Catholics who were choosing to renounce violence in the struggle for justice and who, therefore, were doubly unwilling to serve in the armed forces. Catholic conscientious objection was veritably unheard of, the prophetic Catholic Worker movement regarded as a Communist fifth-column within the Church, and blind patriotism considered as binding, restrictive, and unquestioning as loyalty to the apostolic faith. That there might ever be any fundamental conflict

James H. Forest is the National Secretary of the Catholic Peace Fellowship, an educational service conducted by Catholic members of the interdenominational Fellowship of Reconciliation, with offices in Nyack, N.Y. The present article is a historical sketch of the origin, development, and aims of the Fellowship. The views expressed are not necessarily those of THE CORD; they are, however, stimulating food for thought and should be of particular interest to followers of the Poverello, commissioned to spread the peace of Christ among men.

⁵ Pius XII, encyclical Mystici corporis (June, 1943), §83.

between faith and nation, if vities, thought of, was not mentioned. books.

It was with Pope John that a small underground river, as it seemed, reached the surface. No longer did the office of the pontiff express itself in terms that required scholastic analysis. As he pleaded to the Algerians: "Do not kill! Neither with the sword nor with the word nor with the press, neither by acquiescence nor by nationalistic aspiration."

Again and again he spoke out with force and clarity and compassion, with a directness which startled mankind into listening as if for the first time, against the evils which beset mankind. A presence rather than position was sensed; countless lives, countless consciences, were transformed. We still see the effects at work, the ripples set in motion by one life continuing to widen.

It was during that period that a small number of us who were concerned with peace met in Rome and brought into existence the Catholic Peace Fellowship: Daniel Berrigan, James Douglass, Tom Cornell, Hermene Evans, John Heidbrink. We had no funds (we were travelling together on a grant en route to Prague for the 1964 Christian Peace Conference). We had only a few names — people we had met through our association with the Catholic Worker, through various civil rights acti-

BL Rosted M

vities, through periodicals and books.

Before very long, back in the U. S., we had the organization clearly pictured. We wanted to work in an ecumenical context, first of all. That was crucial to our peacemaking aspirations. Subsequently we became affiliated with the Fellowship of Reconciliation. We were already members of what then was almost entirely a Protestant membership group, though a small number of Catholics, Jews, agnostics, and others belonged. The FOR had a 50-year history of leadership in areas of peace, civil rights, ecumenics, reform; its members were united in a statement of purpose in which they bound themselves to "those of every nation, race and religion who are the victims of injustice and exploitation.... They work to abolish war and to create a community of concern transcending all national boundaries and selfish interests; as an integral part of that commitment they refuse to participate personally in any war, or to give any sanction they can withhold from physical, moral, or psychological preparation for war...."

The statement, worth reading in its entirety but adequately represented by the foregoing, was something in which we found ourselves in full accord. While we wished to involve in our new group those who were not that certain about the impossibility of a just war, we wanted to make clear that we ourselves saw war as a failure never to be repeated with moral sanctions; we made our own the

words of Pope John from Pacem in Terris: "In this age of ours which prides itself on its atomic power, it is irrational to believe that war is still an apt means of vindicating violated rights."

We wanted to concentrate on educational work, though we were not opposed to demonstrations. We saw the immediate need in the American church being on a learning/thinking level. Some basic literature was needed — on war, on conscience, patriotism, nonviolent methods of defense and change. Films, tapes, speakers, study outlines, news... the list of needs was lengthy.

We saw the need to bring together for the work a board of sponsors who shared our concerns and who were respected; it was already clear that there would be many difficulties. Some would wish to write us off without a hearing. The list of sponsors — who might be described as the board of directors of CPF - came to include several of the founders: Daniel Berrigan, Jim Douglass, Hermene Evans, Thomas Merton, Gordon Zahn, plus a number of others: Msgr. Paul Hanly Furfey, Claire Hutchet Bishop, H. A. Reinhold, Sister Mary Corita, Dorothy Day, Karl Stern, John L. McKenzie, S.J., Robert Hoyda, Archbishop Thomas Roberts, Dom Bede Griffiths, Edward Rice, Ned O'Gorman, Peter Riga . . .

By the beginning of 1965 we had enough money for a "staff." First it was just myself, working out of a tiny space at 5 Beekman Street in lower Manhattan. There was a

single rickety desk given us by the Student Nonviolent Coordinating Committee, boxes full of old records from other organizations, a view of the Woolworth Building.

But the work was heavy — letters began to arrive from all parts of the country, sometimes from abroad. At the same time the war in Vietnam was being recognized internationally dangerous, though the most important acts of escalation — the bombing of the North, the introduction of vast numbers of American troops had yet to occur. The draft was reaching into more and more homes - bodies were beginning their mournful flow homeward. By the summer, Tom Cornell, former managing editor of the Catholic Worker and a high school English and Latin teacher, was working with us full time.

Despite the war, we have continued to concentrate most of our energies in areas that might be considered trans-historical, as we had intended to in the beginning. Nevertheless, we recognized the war in Vietnam as the most pressing single issue and addressed what energies we could to building Catholic resistance. A statement, "Peace on Earth - Peace in Vietnam" was published with numerous prominent signatures in various Catholic periodicals; it described the war as unjust and immoral on various grounds, urged Catholics to refuse to fight in it, called upon the government to cease all air raids and proposed international negotiations. Now almost three years old, we are surbetween faith and nation, if vities, through periodicals and thought of, was not mentioned.

It was with Pope John that a small underground river, as it seemed, reached the surface. No longer did the office of the pontiff express itself in terms that required scholastic analysis. As he pleaded to the Algerians: "Do not kill! Neither with the sword nor with the word nor with the press, neither by acquiescence nor by nationalistic aspiration."

Again and again he spoke out with force and clarity and compassion, with a directness which startled mankind into listening as if for the first time, against the evils which beset mankind. A presence rather than position was sensed; countless lives, countless consciences, were transformed. We still see the effects at work, the ripples set in motion by one life continuing to widen.

It was during that period that a small number of us who were concerned with peace met in Rome and brought into existence the Catholic Peace Fellowship: Daniel Berrigan, James Douglass, Tom Cornell, Hermene Evans, John Heidbrink. We had no funds (we were travelling together on a grant en route to Prague for the 1964 Christian Peace Conference). We had only a few names - people we had met through our association with the Catholic Worker, through various civil rights acti-

BL ROSTED N HIM

books.

Before very long, back in the U. S., we had the organization clearly pictured. We wanted to work in an ecumenical context, first of all. That was crucial to our peacemaking aspirations. Subsequently we became affiliated with the Fellowship of Reconciliation. We were already members of what then was almost entirely a Protestant membership group, though a small number of Catholics, Jews, agnostics, and others belonged. The FOR had a 50-year history of leadership in areas of peace, civil rights, ecumenics, reform; its members were united in a statement of purpose in which they bound themselves to "those of every nation, race and religion who are the victims of injustice and exploitation They work to abolish war and to create a community of concern transcending all national boundaries and selfish interests; as an integral part of that commitment they refuse to participate personally in any war, or to give any sanction they can withhold from physical, moral, or psychological preparation for war..."

The statement, worth reading in its entirety but adequately represented by the foregoing, was something in which we found ourselves in full accord. While we wished to involve in our new group those who were not that certain about the impossibility of a just war, we wanted to make clear that we ourselves saw war as a failure never to be repeated with moral sanctions; we made our own the

words of Pope John from Pacem in Terris: "In this age of ours which prides itself on its atomic power, it is irrational to believe that war is still an apt means of vindicating violated rights."

We wanted to concentrate on educational work, though we were not opposed to demonstrations. We saw the immediate need in the American church being on a learning/thinking level. Some basic literature was needed — on war, on conscience, patriotism, nonviolent methods of defense and change. Films, tapes, speakers, study outlines, news... the list of needs was lengthy.

We saw the need to bring together for the work a board of sponsors who shared our concerns and who were respected; it was already clear that there would be many difficulties. Some would wish to write us off without a hearing. The list of sponsors — who might be described as the board of directors of CPF - came to include several of the founders: Daniel Berrigan, Jim Douglass, Hermene Evans, Thomas Merton, Gordon Zahn, plus a number of others: Msgr. Paul Hanly Furfey, Claire Hutchet Bishop, H. A. Reinhold, Sister Mary Corita, Dorothy Day, Karl Stern, John L. McKenzie, S.J., Robert Hovda, Archbishop Thomas Roberts, Dom Bede Griffiths, Edward Rice, Ned O'Gorman, Peter Riga ...

By the beginning of 1965 we had enough money for a "staff." First it was just myself, working out of a tiny space at 5 Beekman Street in lower Manhattan. There was a single rickety desk given us by the Student Nonviolent Coordinating Committee, boxes full of old records from other organizations, a view of the Woolworth Building.

But the work was heavy - letters began to arrive from all parts of the country, sometimes from abroad. At the same time the war in Vietnam was being recognized internationally dangerous. though the most important acts of escalation - the bombing of the North, the introduction of vast numbers of American troops had yet to occur. The draft was reaching into more and more homes — bodies were beginning their mournful flow homeward. By the summer, Tom Cornell, former managing editor of the Catholic Worker and a high school English and Latin teacher, was working

with us full time. Despite the war, we have continued to concentrate most of our energies in areas that might be considered trans-historical, as we had intended to in the beginning. Nevertheless, we recognized the war in Vietnam as the most pressing single issue and addressed what energies we could to building Catholic resistance. A statement, "Peace on Earth - Peace in Vietnam" was published with numerous prominent signatures in various Catholic periodicals; it described the war as unjust and immoral on various grounds, urged Catholics to refuse to fight in it, called upon the government to cease all air raids and proposed international negotiations. Now almost three years old, we are surup - many thousands would sign now for each individual who did so then.

A petition to the Pope — with 10,000 signatures — bore a similar message, though placing more emphasis on non-violence.

But rather than list the individual projects, the occasional demonstrations, the relief efforts for Vietnamese casualties — North and South — the publications programs and other efforts, it is simpler just to say we have seldom had time to wonder whether the work was justified. The need becomes only more apparent the more we get into it.

On human terms, we see day after day, in person or by phone or letter, so many who desperately need information, understanding and support; such is still hard to find in all too many parishes, schools, and even Catholic universities.

On historical terms, we see blindness continuing to define the world visions of many, perhaps most, of the world's leaders, men who seem to have lost a sense of reverence for life and instead are obsessed with power, fear, and greed. As Americans, we should see this, most appropriately and understandably, in our own society, in which the wealthiest nation in the world still allows children to suffer malnutrition and ratbite, which verbally applauds Pacem in Terris, but never sees health and dignity as inherent hu-

prised how well the statement holds man rights - rather as prizes to be won. The violence in attitude and act which we spill out on others, in Vietnam, Thailand, Laos, Cambodia, Peru, Colombia, Guatemala, etc., etc., has its homeland within ourselves - in our churches, banks, schools, legislatures, and in our homes and neighborhoods.

> And finally we see that which can be done. Much has already happened. In a sense we are nothing but traditionalists, remembering, as Chesterton put it, that tradition is democracy extended through time, the universal sufferage of giving the vote to our ancestors. We inherit a concern for life which has given expression in thought and action with medicine, communication, travel, agriculture, the arts extending life and hope and providing mobility in ways that radically affect the present.

In the midst of such promise, we are asking of the church ourselves — that it again become a contagion of hope, no longer obsessed so much with dangers as with potential, as liberating community, helping to build a community not simply of the students of Jesus but of all those who know the energy of life and who have 👽 an appetite for creation, for love — who are not afraid of death and who see beyond it. It is all summed up in hope. As the poet Ned O'Gorman says of that word: "The secret is to risk disaster, hope for triumph, and describe the forms of the incarnation."

Feature Review

War and Conscience in America. By Edward LeRoy Long, Jr. Philadelphia: Westminster, 1968. Pp. xiv-130. Paper, \$1.65.

Reviewed by Stephen T. Ernest, S.V.D., M.A. (Phil.), Loyola University, a doctoral student in philosophy at Fordham University.

At present, the author agrees with James Finn, "Our public debate [on war and pacifism] is, if not a shambles, a disgrace" (p. 19). This book is a pithy but invaluable guide toward sophisticating that debate. It does not treat specifically of Vietnam, and this is fortunate for the author's purpose which is, even allowing for his evident sympathy with the conscientious objector's stand, to analyze with rigorous and methodic objectivity the various types of response Christians have made to war as a moral issue.

War became a crucial issue for Christians when with Constantine they had to assume responsibility for maintaining the structure of society. Responses since then have been of three types: the just war theory, the crusade ethic, and "agonized participation."

Most of us are familiar with the just war theory, first proposed by Augustine. War could be only a last resort, limited to attainable and reasonable goals, discriminating and proportioned as to means and targets, with authoritative legitimacy, and with a keen sense of the basic sinfulness of war.

The crusade ethic has a more "positive" aspect. One's reasons become ideology and, as a result, issues are polarized into good and evil. No compromise is possible; the solution lies in extermination of the foe, and such a task becomes a sanctifying act.

In "agonized participation," war is never just but is resorted to merely to prevent a greater evil. Its conduct must be free of hatred and seen as a preliminary measure toward programs of reconciliation and reconstruction. There is also recognition of the right of the CO even though a participant disagrees with such a response at the time.

There are also various types of pacifism: the vocational, the activistic, and the transmoral. Vocational pacifism is an individual's way of life in a total context of perfect service - a mode of action which overrides "practical" considerations of success. Activistic pacifism has the added dimension of practicality: pacifism must be used for social change, must be seen as more successful, practically, than war or other coercive methods in achieivng social change. (Such measures as obstruction are seen as mandatory in the effort to change a war policy). Transmoral pacifism is a typically Asian approach, where good and evil merge into an all-embracing whole. With evil done away with, conflict becomes irrelevant. As Long points out, such an approach is radically different from what we are accustomed to: yet it may merit our consideration. With the breakthrough in communications, our decisions have world-wide implications and we must therefore consider other worldviews besides our own.

The heart of this book is probably its fourth chapter, dealing with the relation of morals and policy: Do morals determine policy, or vice versa? Moral considerations could. taken alone, tend to absolutize policy, whereas pragmatic considerations alone could imply lack of principles. I personally do not believe this need be the case. What is crucial in any



A richly decorated and beautifully printed book on the Spirit of Life and Love, the Third Person of the Trinity, God the Unknown:

The Sanctifier

by Luis M. Martinez

translated from the Spanish by Sister M. Aquinas O. S. U.



AN AMERICAN THEOLOGICAL GEM

written by the late Archbishop of Mexico

A MARVELOUS GIFT ITEM

Hard Cover — 332 pages \$5.75

ST. ANTHONY GUILD PRESS Paterson, N. J. 07503 pragmatic approach is the sufficient analysis of data: Conflict arises in practical considerations often simply over what data should and should not be assessed. On the other hand, policy cannot be adequately determined from general moral principles alone. Both moral and practical considerations are being used, e. g., both to justify and to condemn our action in Vietnam.

As a cultural problem, this conflict points to the need for a new social vision, appreciative of the revolutionary currents at work in the world. Again it is a matter of assessing the data and judging accordingly - of knowing just what is going on. It all sounds so simple, but is this nation, asks Long (and this reviewer) psychologically up to it? There will be the tendency among the threatened to crush the dissent needed for such a revamped vision: but I also feel that there are political leaders who could lead us at least partially through this. (There are also millions willing to follow, as this election year so far has shown). But at this time of writing, at least, their chances of getting through to positions of power and leadership seem relatively contestable.

The final chapter deals briefly with the problems the CO must face with the draft system, the inadequacy of that system, and the author's examples of what other nations do, together with other, hypothetical solutions. In general, some type of alternative service seems most feasible. That it would automatically be longer than military service could preclude the "sincerity" test, a point of contention for those who defend the present set-up.

War and Conscience in America may not change your mind, but it remains extremely important reading. Long's concluding exhortations to greater moral perceptivity and mutual understanding in love, ought not to be lost on the Christian reader.

A PEARL OF GREAT PRICE

Sister Anthony Maureen Connery, O.S.F.

N i g h t — non-transparent depths
Fear-petrifying,
freezing
Outstreched mind
heart
hand
Living waters
made stagnant
by
polluted memory

Dawn — filtering
beams of approaching
day
Visibilizing faintly —
Absence of
imagined fiends
Gradual
freedom,
moving waters
A certain give and take

Day — transcendent light illumined pearl
of my seeking
Treasure undefinable
Yet, Known,
Loved,
Felt.

309

From Traditionalism to Process Theology

(An answer to Father Meilach)

Charles J. Curtis

Father Meilach's discerning and sympathetic review of my book, The Task of Philosophical Theology,1 has clearly grasped the chief intention of my work, which is to use the intellectual tools of process philosophy to create an ecumenical theology which is both "scientifically relevant and religiously adequate" (p. 116a). He recognizes with me the urgent need for a contemporary restatement of many traditional theological notions on "a rigorous philosophical base" (p. 115b). Finally, he expresses a constructive theological interest in exploring avenues of a possible future development of the "rich possibilities" (p. 116b) of process theology.

However, Father Meilach feels constrained to make the following critical remarks. First, there are "disproportionately long quotations from Whitehead" (p. 116b) which

310

inhibit the development of many fertile suggestions. To this objection I answer that my work has a dual purpose, namely, (1) to present with persuasive force the excellence of Whiteheadian process thought as a philosophical base for theological reflection, and (2) to translate traditional terms into process language. It appears to me that the best way to exhibit the overwhelming rationality of Whitehead's system is to get out of the way as much as possible and to let the great philosopher speak for himself. By reading relevant and relatively easily understood passages the general reader is put in a position of forming his own preliminary, independent judgment about the outstanding merits of the Whiteheadian mode of thought.

3

Moreover, Father Meilach objects to my use of "general philosophical" principles applied ... to very specific realities such as the person of Christ... with too little of the author's own explication" (p. 116b). My rejoinder to this criticism is twofold. First, we need to be aware that the glory of philosophy is its discovery and use of general principles. St. Thomas' and Schleiermacher's use of philosophical principles indicates that they move from the general philosophical plane to specific realities of faith, which are placed into the general framework of the theological system by being related to general philosophical principles. Without constant reference to general principles, the specifics of Christian theology would remain disconnected fragments. Secondly, I have purposely refrained from any but the barest comments because (1) more of my own explication would have made the book too large to serve as a popular introduction to process theology, and (2) too much of my own explanation would have obscured the excellence of Whitehead's thought and thus defeated a major purpose of the entire undertaking.

Secondly, Father Meilach notes that traditional theology does "not always receive a fair treatment" and that "Aulén and, to a lesser extent. Barth are, unfortunately, allowed to speak for the whole of traditional theology" (p. 116b). In answer to this objection I say that the purpose of my book was to remind the reader that the entire of traditional theological thought is obsolete. I have no interest in spinning fine distinctions between the irrelevancies of the past. The point which I wished to stress was, and is, that we cannot theologize in the traditional manner without condemning theology and ourselves as theologians to an exercise in futility. For our present historical epoch scholastic, medieval theologies and traditional Reformation neo-orthodoxies lack contemporary and ecumenical relevance. It will no longer do to warm up the old "answers" or dress them up in modern attire. Let us direct our theological energies not to theological archeology, but to the magnificent vision of ecumenical process, creative ecclesiastical advance into Christian unity, and the urgent contemporary task of translating the glorious Christian vision (and not its divisive obsolete, and polemical distinctions) into relevant terms of adequate understanding and loving service in the spirit of Archbishop Söderblom's famous ecumenical motto: "Doctrine divides, service unites."

A third criticism voiced by Father Meilach is that I allow the term "process theology" to cover all sorts of statements" from Whitehead, Teilhard de Chardin, Söderblom, and myself. Specifically, he observes that "it seems to be risky business to blend such Teilhardian notions as Omega with a generally Whiteheadian scheme, because there are "elements which are incompatible" in them (p. 117a). I answer: It is true that Teilhard was a Roman Catholic Jesuit priest-scientist, Whitehead an Anglican mathematician-philosopher, son of an Anglican priest,

¹ Michael D. Meilach, O.F.M., "God and Metaphysics in a World Come of Age," THE CORD 18 (1968), 111-20. All page references in parentheses are to this review article.

Pastor Charles J. Curtis, of Immanuel Lutheran Church in Chicago, is Associate Professor of Theology at De Paul University. In addition to The Task of Philosophical Theology, the book discussed in the present article, Dr. Curtis has published three other books on ecumenical theology, all of which were reviewed in the April, 1968, issue of THE CORD.

Söderblom a Lutheran archbishop, theologian, and historian of religions, and I am a Lutheran pastor, theologian, and philosopher. Naturally, such divergent backgrounds are bound to introduce differences in particular expressions of a general, evolutionary point of view. The purpose of my Task of Philosophical Theology, however, was not to elaborate the difference between process thinkers, but to present persuasively and dramatically the great, magnificent vision of Christian unity, process, development, and continuity. We are interested in the basic, common stance, in what unites them: the vision of process and evolution. The individual differences between these thinkers can only serve to enrich the complex texture of evolutionary possibilities and thus increase the universal appeal of process thought. They cannot cripple or inhibit its creative advance and ecumenical persuasiveness. Hence the differences between the Teilhardian Omega and Whitehead's view of the consequent nature of God, for insstance, are interesting but irrelevant to the over-all purpose of process theology. The fact that Roman Catholic, Anglican, and Lutheran theological elements have entered into the making of process thought gives it an ecumenical tendency which makes process

THE BUILT UP ON HIM philosophy the most adequate base available to contemporary ecumenical theology in its huge task of theological reconstruction — and perhaps even revolution. To be sure this kind of ecumenical reformation is "risky business"; those who have tried "to play it safe" have seldom been able to contribute effectively to the creative advance of a great reformation.

Fourthly and lastly, Father Meilach remarks that "it seems unfortunate that Dr. Curtis has given so global and uncritical an acceptance to Whitehead's entire system." He expresses his conviction that my suggestive treatment of process thought "would meet with far more sympathetic consideration" if I would be "more discriminating" in my use of the Whiteheadian scheme (p. 117a). To this I answer: First, every philosophical theology involves an element of risk and decision. When St. Thomas chose one of the medieval interpretations of Aristotle. he committed himself and his theological system to one philosophy and excluded other philosophical options. St. Augustine's decision for "Platonism" meant the exclusion of academic skepticism and a host of other philosophical systems. It appeared to me impossible to rip apart the coherence of Whitehead's system and to pick and choose here and there in an eclectic fashion without losing the philosophical adequacy of his thought. I have used his systemin its entirety because I wished to complement the inadequacies of Teilhard and Söderblom with the

incomparably deeper and broader intellectual perspective of the Whiteheadian scheme. What we as ecumenical theologians need today is a coherent vision of reality, not bits and fragments. Our task is to bring "the serene vision of wholeness and integrality" (Söderblom) to a divided world and a church catholic and evangelical which is plagued by denominational divisiveness and party spirit.

Secondly, the suggestion that the inclusion of relevant criticisms of Whiteheadian ideas and categories would have increased my chances for a sympathetic hearing appears to me a valuable one which merits consideration for inclusion in a future revision, expansion, and continuation of my work. The reason for Father Meilach's suggestion is probably that to him such discriminating and critical use of process thought is evidence of (1) greater independence over against the overwhelming rationality of the process mode of thought, (2) a more creative freedom in the theological use of categories of process philosophy, and (3) a reasonable assurance that the special interests of Christian faith and revelation will be given proper consideration in the ecumenical reconstruction of process theology.

I have purposely omitted criticisms of Whitehead, Teilhard, Söderblom, etc., not because these thinkers and pioneers of the ecu-

menical era are beyond criticism. but because I wanted my first popular exposition of process philosophy and theology to be as simple and clear as possible. Frequent and fine critical distinctions tend to confuse rather than enlighten the general reader. My main concern has been to exhibit the excellence. coherence, and adequacy of Whitehead, not the imperfections and inconsistencies of his system. I leave it to future elaborations of process thought to make critical distinctions, in the sincere hope that such "discriminating use" of Whitehead, Teilhard, Söderblom, etc., will not degenerate into the aimless hairsplitting of which scholastic theology and Protestant orthodoxy can furnish us with so many deplorable examples.

Finally, and in conclusion, let me reiterate my pleasure which I experienced at the sympathetic and fair treatment which my book, The Task of Philosophical Theology, received at the hands of Father Meilach in THE CORD. I sensed that he shared with me a common concern for ecumenical understanding and Christian unity in the spirit of humility, truth, and love. May this ecumenical spirit, the spirit of Saint Francis and of Archbishop Söderblom, lead us on together to new heights of ecumenical co-operation and theological creativity in the service of our faith in the one, holy, catholic, and evangelical church.



Riposte:

More on CCD Discussion Methods

I read Msgr. McNeill's reply with great interest and with gratitude for the answers supplied to my questions. We have had a meeting of minds. I think, on many points. I am ready to accept the "reading and question" approach as one of the techniques useful for the average adult who has not been to college. As he says, it depends on the manner in which the leader conducts himself, whether or not there is a reasonably free, liberal, open approach to the whole matter of discussion. I agree wholeheartedly with the statement: "Unless all members of the group have an opportunity to express their ideas on the subject at hand, they do not reap the benefits they would otherwise gain." But to be honest, I would use the reading-question technique very sparingly and only as a change of pace; as a warm-up to stimulate the group to discussion.

I feel that Msgr. McNeill overlooked one point in my letter that I think is very important. Perhaps it could be put more clearly as one of the qualities necessary for a good discussion leader. He should have the same qualities a good non-directive counsellor would have. He should be able to create an atmosphere of warmth and acceptance in his group so that all will participate and say

what they feel. Granting that a good discussion book like Fr. Maly's is chosen, I think the discussion leader's main concern is to help the people really express their thoughts and feelings on the topic. Above all by his example of kindness and patience, he should show deep respect for the persons in the group and for their ideas. He should be person-centered and not merely content-centered — not as a mere technique to keep up their interest, but because he deeply believes in the dignity and capability of persons to say something significant and meaningful for their own and others' lives. In this context the experience of the group relating to one another in real Christian charity is far more important than merely feeding them information. It is only in this context that the group will, in fact, accept information that * they will allow to affect their lives. Also, it is less likely, in such a context, that the discussion will be on trivial or shallow subjects; people will, on the contrary, discuss openly what touches their lives most deeply and what is really vital to them to live a Christian life today.

Fr. Maury Smith, O.F.M. Alverna Retreat House Indianapolis, Ind.

Book Reviews

Introducing Contemporary Catholicism. By Theo Westow. Philadelphia: Westminster, 1968. Pp. 127. Paper, \$1.65.

Reviewed by Father Clyde Ebenreck, O.F.M., a member of the Province of the Sacred Heart presently a doctoral candidate in philosophy at the Catholic University of America.

Mr. Westow writes well, although somewhat cynically. His orientation remains clear through most of the work — a proclamation of the church to come. But as he relinquishes any claim to infallibility, he also relinquishes any claim to foreknowledge. What he does offer is an extrapolation from past and present facts guided by his faith and hopes in what the church can become.

He addresses himself to the non-Catholic, British Christian to try and help him make sense out of what is happening within Roman Catholicism. Hence the book is also addressed to those Roman Catholics who wonder where the church is going. The answer Mr. Westow gives may not comfort them, but I think it is a rather accurate picture of certain trends and the liberal hopes of the church today. His four chapters begin with a rather quick but still good overview of the major council documents. The second chapter is a serious but not difficult presentation of the changing theological trends of today's Catholicism. Chapter three has one of the best short analyses of the "Dutch church" that I have seen, and Mr. Westow's deft sketches of the varieties of religious types after Vatican II are excellent. In the final chapter he looks ahead to a post-contemporary church with confidence and courage.

Although the book is clearly dated in some of Mr. Westow's complaints about curial reform, it is a good, brief look at the church since 1961. I would recommend the book both for those who are still wondering

"what's happening" and for tho who share his optimism. And sin as believers we all must be optimist we can share his vision in a "vis bility of the concrete witness" the the Church must become.

The American publishers include a foreword by Leonard Swidler relate Mr. Westow's work to the American scene. They could have made the book even more useful the listing the American, rather than the British, editions of the handful of books in the bibliography.

On Prayer. By Karl Rahner, S. Glen Rock: Paulist Press, 1968. P. 109. Paper, \$0.95.

Reviewed by Father Julian A. Davie. O.F.M., a frequent contributor to ou pages. Father Julian, a member of Holy Name Province, is a doctore candidate in philosophy at Fordham University.

Karl Rahner's small book on prayer is a fine testimony to the renowned theologian's versatility and deeply grounded spirituality. It theme is traditional: Prayer — per sonal prayer — is difficult but necessary. Its approach — through the difficulties modern man experience in prayer — is truly contemporary.

The love of God, Rahner tells us and prayer have one common dif ficulty: "They will succeed only i we lose the very thought of wha we are doing in the thought of Hin for whom we are doing it." In spit of obstacles, he continues, we mus pray daily, "not seeking a vital hu man experience, but only the glor of God." Again, prayer "in ou needs" is not the foolish thing tha modern man tends to think it is, bu a patterning of our lives on Chris who prayed, "Remove this chalice from me - not my will but thing be done." We must pray for forgive ness, admitting our guilt and responsibility, and shedding the masks of excuses we cover our faces with to prevent our seeing our true selves in the mirror of conscience. We must pray at the hour of our death, but in view of that hour's uncertainty, the prayer of decision which we wish to say then must be said again and

again during our life.

On Prayer is addressed to the man of faith. What Rahner writes of his treatment of prayers of petition applies to the whole work: "This apology for prayer will be understood only by one who prays, for it is an understanding that can be reached only in the act itself of praying." Although written before Vatican II, Rahner's work may be regarded as an extensive commentary on §12 of the Constitution on the Liturgy: "The spiritual life... is not confined to participation in the Liturgy. The Christian is assuredly called to pray with his brethren, but he must also enter into his chamber to pray to the Father in secret."

Training Children for Maturity. By Louis Evely. Trans. Edmond Bonin; Glen Rock: Newman Press, 1968. Pp. ix-148. Cloth, \$4.25.

Reviewed by Sister Mary Richard, O.S.F., a member of the Allegany Franciscan Sisters. Sister Mary Richard, who has been in the field of education for about thirty years, is presently assigned to Assumption School in Pomona, N.J.

This book offers the zealous educator a profound guide to the acquisition of knowledge which will lead to the christian development of the individual child as a whole person.

The author presents a challenge to parent and educator to foster proficient skills in the art of maturity while the child is under their guidance. There should be a prevalent desire for action on the part of the educator to avoid an apathetic will toward the children for whom their utmost confidence is a necessity.

His specific challenge is that "only the insane generosity of love could beget life," and "the whole result of training and grace should be to review our ability to love." It is the task of parents and educators to

train their charges to love eternal

There is a balance of ideas which are praiseworthy in themselves to the individual parent or educator. Louis Evely suggests some valuable methodology for coping with the problems involved in training the young for maturity. I think he offers solutions which, though tried and true, deserve to be brought in this forceful way to the attention of parents and educators in their important mis-

Joy. By Louis Evely. Trans. Brian and Marie-Claude Thompson: New York: Herder and Herder, 1968. Pp. 96. Cloth, \$3.50.

Reviewed by Sister Mary Rose Anne. P.B.V.M., presently a student in religious education at the Divine Word International Centre London, Ontario.

Louis Evely gives a simple, readable presentation of the spirit that Christ left us — the spirit and joy of God. "Peace I leave with you, my peace I give to you; not as the world gives do I give to you" (Jn. 14:27); "These things I have spoken to you that my joy may be in you. and that your joy may be full" (Jn. 15:11). The entire book may be said to express the theme of these verses.

Evely's treatment of joy is done in what he terms the "seven stations of joy." To my way of thinking, joy isn't necessarily an overflowing personality, but a radiation of something within a person. This joy is best expressed in the living out of the beatitudes: Blessed are the poor, for theirs is the kingdom of heaven! Blessed are those who hunger and thirst for righteousness! Blessed are those who are persecuted! Christian joy bursts out in these beatitudes. Christ gave us reason to be joyous, and Evely relates the main themes of joy in Mary Magdalene, the disciples of Emmaus, Peter, Thomas, Paul, Mary, and the Ascension. So often it is forgotten that the happiness of men is what Christ came to share with us.

To understand this book and profit from it, the reader needs no special background in theology or scripture. I would think that any Christian reader would derive from it some insights into the attitude that should be expressed in his Christian life:

Law for Liberty: The Role of Law in the Church Today. Edited by James E. Biechler. Baltimore: Helicon, 1968, Pp. 224, Cloth, \$5.95.

Reviewed by Father Michael D. Guinan, O.F.M., a member of the Santa Barbara Province. Father Michael served on the marriage tribunal of the diocese of Stockton, Calif., holds an S.T.L. from Catholic University where he is now pursuing studies for the Ph.D. in Semitic Languages while serving as Instructor in pastoral and canonical marriage case procedures at Holy Name College, Washington, D.C.

Because it has dominated so much of Catholic life and practice, the temptation to throw Canon Law out the window can be very strong. This would be wrong. But while it has a definite place in the life of the Church, the law must be renewed and reformed. This renewal has begun, and it is encouraging.

In the past several years, the Canon Law Society of America has taken a leading role in this renewal, first by renewing itself, and then by seeking to be of service in renewing the Code. To this end, scholars from the fields of scripture, theology, history, law, philosophy and sociology were invited to an interdisciplinary seminar at Pittsburgh, in October 1966, to discuss the place and role of law in the Church. This book contains the proceedings of that seminar.

Its fourteen essays are arranged in three sections: historical context, scriptural dimension, and dynamism of law; a summary of discussions follows each section, and the book concludes with a "statement of consensus," a list of seminar participants, notes on the contributors, a short bibliography, and a fairly com plete index.

It would be impossible to commen on each article, so I will briefly in dicate under four headings wha struck me as the key points of th study, and then conclude with som general comments.

Canon Law and Theology: O unanimous concern was the necessi ty of bringing Canon Law back int a thriving relationship with th theological sciences, especially ec clesiology. Canon Law is the law c the Church of Christ, and this fac is absolutely basic. How little ther is in our present Code to make on aware of the unique institution i serves! "The law of Israel was fa superior to the Code of the new an perfect covenant in bringing men t see the ways of God in the conduc prescribed by the law" (Ahern, 105 Canon Law, with theology too, mus be the lowly servant of God's reve

Canon Law and History: Since th Church itself is firmly rooted in his tory, it comes as no surprise tha the Church's law is too. It is almos incredible that one could emerg from a study of Canon Law withou a profound sense of its relation t historical conditions, situations an processes. "Canon Law orders th community's day to day practical lif and that is the stuff of history (Biechler, 17). If Canon Law is t serve its true purpose, it must t open and responsive to the real need of the life of the community at an given moment and place in history

Law of the Spirit Is Primary: Th life of the community, then, is pr mary, and the source of Christia life and growth is Christ's Spir present in and guiding men to mee the demands of charity in their dail lives. On the level of the individua there will always be a tension be tween positive law and the individua conscience. A built-in safeguard t deal with this tension is the Chris tian virtue of epikeia, "the practical functioning of the law of the Spiri the primary law of the Christian life, in the context of the positive law of the Church" (Curran, 171). On the level of community, the role of custom as former and reformer of law can be seen as a sharing of all the faithful in the governing authority of the Church (Orsy, 175-76; 183-84).

Canon Law Is Secondary: Within the life of the Church, law cannot but have a secondary role. "All authority in the Christian Church is to help us to that full freedom of the children of God" (O'Hanlon, 114). Canon law, like all law, must assure the stability of the community (public order) while providing a flexible framework for the growth of the community (Orsy, 172). The law is for liberty.

General Comments: As conspicuously abesnt from the position papers as they were conspicuously present in the Consensus Statement (193-98) were the sociologists. In view of the recognition that law must be in constant touch with the society it serves, their contributions are important, and I would have liked a fuller and lengthier discussion from their ranks.

This book is primarily concerned with the basic question of the whole concept of law and its function within the community of Christ. There was little discussion of other possible types of Church law. In October of 1967, a seminar co-sponsored by the Canon Law Society and Fordham University, met in New York to discuss a constitutional approach to the law of the Church. We can hope that these proceedings will be made available soon as a companion volume to Law for Liberty.

Existential Phenomenology. By William A. Luijpen. Pittsburgh: Duquesne University Press, 1967 (new ed.). Pp. xiii-362. Cloth textbook ed., \$6.25.

Reviewed by Father Raymond Bucher, O.F.M., a member of the Santa Barbara Province and a doctoral

student in philosophy at Fordham University.

It is not often that one can review an "old friend," but such is the happy task before me. Five years ago, thanks to much theological frustration, I was introduced to Luijpen to gain familiarity with the phenomenological method. That was, and remains today, one of the virtues of this work: It provides the framework by which the theological works emanating from the Continent may be rendered intelligible.

In the preface the intention of the author is unambiguously stated: The book "is not an essay about existentialism or phenomenology" but "a relatively independent rethinking of the eternal problems...." This rethinking is adroitly exhibited in the four chapters which comprise the book.

Luijpen in chapter one characteizes philosophy's aim as letting man see the true meaning of his tendencies and deeds. Thus the case for phenomenology's priority among philosophy systems is clearly made at the outset: viz., phenomenology-logos is that which lets something be seen. Not all assertions let something be seen; it is the task of the philosopher to investigate the validity of human assertions. Such an investigation consists in reflection on the meaning of human freedom conceived as project and as transcendence. This is the theme of the final chapter. However, rational justification is intelligible only upon a proper grasp of rationality — this is the function of chapter two. Likewise, human freedom presupposes an insight into the meaning of intersubjectivity; and chapter three provides that insight.

Luijpen is a believer. He is not investigating phenomenology, he is selling it. He unashamedly asserts that phenomenology is the most promising perspective for an endeavor to express the ultimate meaning of integral reality. One of the values of the book is that it not only states, but it shows, that phenomenology is

not a doctrine but a movement—a "climate of thinking." It is not the content but the method of a philosopher that secures him a place among the phenomenologists. Luijpen generously explores the difficult styles of Heidegger, Marcel, Husserl, Sartre, and Merleau-Ponty, and unhesitatingly expresses his disagreement with aspects of their thought.

Early in the book, Luijpen underscores the central insight of phenomenology: intentionality — best described as an openness of the subject to all that is not the subject itself. In other words, the "primitive fact" of phenomenology is the unity of reciprocal implication of subject and world. This primitive fact has many apt expressions: encounter, participation, and presence (words noticeably tossed about in current theological conversations). This insight is legitimately dwelt on in the first chapter; the remaining three chapters may accurately be described as an orchestration of this theme.

"Intentionality" is insightfully expressed in an explication (a descriptive spelling-out) of co-existence. Luijpen appeals to anthropology where four modes of co-existing are predicated: hatred, indifference, love, and justice. Man, necessarily having "being-with-others," must act according to all four of these modes, but normally one predominates. In his explicitation of hatred, Luijpen considers Sartre's stare; he should perhaps have given due attention to the forms of hatred investigated by other phenomenologists.

Luijpen does score in his phenomenological analysis of love. His starting point is the "you" which is at stake in love. This "you-for-whom-I-care" is accessible to me only on the condition that I love the other. Only love can let one see this "you." Thus observation of this "you" points to the creative role of love. For example, it is the educator's love by which the student is raised above himself. The love of the educator enables the student to reach a

level of self-realization that he would never have attained if left alone. (Incidentally, Luijpen notes that this idea is the starting point of Carl Rogers' Christ-centered therapy). The "you" of the beloved is appealed to: "Accept that I be at your disposal." This appeal asks the beloved to see for himself that he is free to reach his own destiny—and that a lover is willing to act in such a way that this freedom is properly exercised.

The book is not without defect. I found Luipen's logical section rather shallow, and his analysis of the "concept" and "judgment" ignore the sophisticated advancements recently made in this area. I would have liked to see more precision in his employment of terms like "experience" and "reality" -- he occasionally uses these terms in a sense that assumes meanings that are at best arbitrary. I feel his faith in the clarity and correctness of the term "transcendent" to be unwarranted — though in all fairness I admit an a priori dislike for the term. I think that he shares with most phenomenologists a misunderstanding of Plato's position in relation to the question of being (p. 55) and the reality of the idea (p. 121). I do not consider Thonnard an authority on Plato's thought. Finally, I question the wisdom of abundant hyphenation - a trait all too common in Teutonic circles.

The virtues of the work are legion. I find the phenomenological analysis of truth as unconcealing (unconcealedness) most appealing. Luijpen's characterization of justice is clear and credible, and his reflections on the relation between love and law are both informative and inspiring. In his analysis of man's "fundamental ought" there is matter for some renewed ethics: man's "project" is seen as a unification of his facticity (determination) and his potentiality. In general the book makes for a good introduction to phenomenology and, for that matter, even to philosophy. I know two teachers who

have used the book as a text in college introductory courses, and they claim to have met with some success.

Luijpen himself merits great praise for this effort to share with his readers his vision of life's meaning. The challenge he embraces here is a necessary, if precarious, one; for life's meaning is certainly the most important question that the philosopher has to pursue.

The New Spirit in the Convent. By Alexander Cardinal Renard. Trans. Sister M. Benoit, R.S.M.; Wilkes-Barre: Dimension Books, 1968. Pp. 122. Paper, \$1.65.

Reviewed by Sister Marianne Ferguson, F.M.D.C., Juniorate Directress of the Franciscan Missionary Sisters of the Divine Child, Williamsville, N.Y., and staff member of the Newman Center, State University College at Buffalo, and instructor at St. Bonaventure University and Medaille College, Buffalo, N.Y.

As Cardinal Renard states in his preface, the renewal of religious must not be built on sand, but grafted upon the grace of Christ and activated by the breath of the Holy Spirit. He continues through the book this theme of the operation of the Spirit and the need for openness on the part of all religious, both superiors and subjects, to listen to Him. Also well emphasized is the need for sisters to see their life in the context of the Church as a whole with its widely varied needs.

In comparing the modern religious with the prohpets of old, Cardinal Renard aptly applies to her the notion of prophetic charism independent of the hierarchy. But he insists with equal justification that this gift must be subject to the hierarchy as "the only authority responsible for the doctrine of faith and ways of salvation." The need for humility and submission to authority as a sign of the working of the Spirit is stressed

over a small reference to the baffling destiny of the Christian who is called to be a sign of contradiction.

The chapter that refers to the nun as a missionary is a little less directed toward authoritarianism and more toward her qualities that resemble Christ's mission. These are rooted in her consecration in virginity which enters indissolubly into her mission, rather than being an assignment to an apostolic task viewed as added to the religious state. Like Christ, therefore, she is sent at the time of her consecration to give herself for the salvation of men. Thus the Cardinal implies the ecclesial dimension of her spirituality as primary, while of course not rejecting the legitimacy of her quest for personal perfection. The vows likewise make sense to the degree that they are integrated into Christ's saving mission.

Cardinal Renard presents a realistic approach to the problems facing religious today: recruitment, fixed establishment of communities, culture, specialization, and the need for communities to adjust to the Church in the modern world. He does not give any creative solutions to the problems, however, but confines his research to three areas: doctrinal education, apostolic life, and religious life. The plea for a general education for sisters, as well as the exhortation to concern for the foreign missions, seems more appropriate for a European than an American audience. An American sister might possibly prefer some guidelines for experimental communities, inner-city work, and racial involvement that would be more pertinent to our cul-

Cardinal Renard's hope that the Spirit will accomplish the renewal proposed by Pope John, pervades the book, which makes interesting and helpful reading. Its only flaw, perhaps, is its sketchy use of the documents of Vatican II, especially the Decree for Religious as a basis for this renewal.

BOOKS RECEIVED

- Cotter, James P., ed., The Word in the Third World. Washington: Corpus Books, 1968. Pp. 285. Cloth, \$7.50.
- De Rosa, Peter, ed., Introduction to Catechetics. Milwaukee: Bruce, 1968. Pp. ix-198. Paper, \$2.75.
- Devaux, André, Teilhard and Womanhood. Trans. Paul J. Oligny, O.F.M.; Glen Rock: Paulist Press, 1968. Pp. 83. Paper. \$0.95.
- Grennan, Jacqueline, Where I Am Going. New York: McGraw-Hill, 1968. Pp. 179. Cloth, \$5.95.
- Léon-Dufour, Xavier, S.J., The Gospels and the Jesus of History. Trans. and ed. John McHugh; New York: Desclee, 1968. Pp. 288. Cloth, \$5.75.
- Ligneul, André, Teilhard and Personalism. Trans. Paul J. Oligny, O.F.M.; New York: Paulist Press, 1968. Pp. 82. Paper, \$0.95.
- Maloney, George A., S.J., The Cosmic Christ: From Paul to Tellhard. New York: Sheed and Ward, 1968. Pp. viii-309. Cloth, \$6.95.
- Miskotte, Kornelis H., The Roads of Prayer. Trans. John W. Doberstein; New York: Sheed and Ward, 1968. Pp. 175. Cloth, \$4.50.
- Orsy, Ladislas M., Open to the Spirit: Religious Life after Vatican II. Washington: Corpus Books, 1968. Pp. 286. Cloth, \$6.50.
- Rahner, Hugo, Ignatius the Theologian. Trans. Michael Barry; New York: Herder and Herder, 1968. Pp. viii-238. Cloth, \$6.95.