COVER AND ILLUSTRATION CREDITS

Our January cover illustration was drawn by Father Francis X. Miles, O.F.M., chairman of St. Bonaventure University's theology department. "Vocation to Vitality" has been illustrated by Sister Marie Monica, O.S.F., of St. Stephen's Mission, St. Stephens, Wyoming, and the remaining illustrations are the work of Father Francis Miles.

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Secularization Theology Appraised



Although no one has written us on the subject, several readers have expressed orally their satisfaction with recent discussions, in our editorial and review pages, of radical theology. No more than we ourselves, do these readers want to espouse globally and unreflectively all that the radical theologians have said. But they agree with us that there is much in radical theology that is worthy of our serious consideration. It is, therefore, our

distinct pleasure and privilege to recommend a recent book on the subject—the best book yet to appear on any aspect of radical theology.

Secularization Theology, by Robert L. Richard, S.J., is a well unified and genetic approach to its subject which is accurately focussed on just about every real contribution (and defect) of every major thinker involved in the secular-theology movement.

Bultmann and his followers are given due credit for their demythologizing, and Bonhoeffer's legitimate criticism (they didn't go far enough, in one sense, and went too far, in another), is lucidly explained. Robinson, Cox, and Dewart are shown to lie squarely in the Bonhoeffer tradition, but only the first two of these are treated in detail, in each case with genuine sympathy as well as critical acumen. What the author has to say about Dewart, too, amounts to the best critical appraisal we have yet seen.

Secularization theology is clearly distinguished from death-of-God theology (although points of contact are duly acknowledged), and brief as they are, the characterizations of Altizer's and Vahanian's work are typically accurate. But we want to stress this distinction between the two types of radical theology; the secularization type is immeasurably more fruitful, and Father Richard deserves great credit for so stressing the difference between this and the death-of-God theology, as few readers may yet have done for themselves.

Father Richard has furnished a monumental contribution to mainstream Christian theology by calling attention to the genuinely traditional elements in secularization theology. He has also done an immeasurable service to the secular theologians themselves, by meeting them on their own ground— that of human responsibility— by correcting them where necessary (and, as yet, possible), by correlating their own insights, and by pointing out parallels in other theological movements.

There are a couple of questions which we should have liked to put to Father Richard. His tragic and untimely death since the book's completion makes this impossible; but in the hope that others may wish to enhance the book's already considerable value in future editions, we raise the questions anyway. First, is there really so fundamental a paradox in Bonhoeffer's idea that man must live in the world "etsi Deus non daretur"? Father Richard has a fine discussion of the translation problems regarding this clause, but he has omitted consideration of the verb's meaning. The question may not be, after all, about God's existence, but more precisely about his givenness in relationship to contemporary man. We do not say that Father Richard has not implied this, but it could be more strongly brought out.

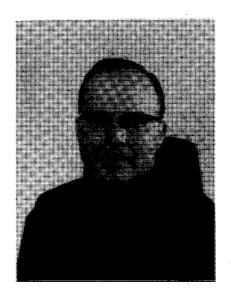
A second question is whether the cause of personal communication with the reader is really served by the awkward use of the editorial "we" (even in connection with singular complements) and the third person forms ("the writer," etc.). The style may be good journalism, but it seems out of place in a monograph. There are other technical flaws in grammar— particularly faulty use of parallel structures— but in the main the style is magnificent, marred only by this formalistic avoidance of the first person singular.

A final point concerns the abruptness with which Bernard Lonergan is introduced into the exposition. We are still not too sure just how important Lonergan is in this context of radical theology, though of course his crucial role in the development of transcendental thomism is indisputable. Father Richard may be right in including him here, but if so, perhaps Lonergan's contribution could have been better integrated into the book's structure.

There is no question that, as we said above, this is the best book yet to appear on any aspect of radical theology (there are a couple of dozen on the shelf near this desk). Father Richard's scholarship is impeccable, his ability to get at the real thought and intentions of other authors is uncanny, his grasp of the contemporary theological scene is masterful, and his style (despite the exceptions mentioned above) is compelling— often breathtakingly incisive. Don't miss this book, whatever you do— and don't forget to read Martin Marty's typically delightful Foreword.

Fr. Michael D. Meilach, ofm

¹ New York: Herder and Herder, 1967. Pp. 190. Cloth, \$4.95.



Signs Are Sacraments

Valens Waldschmidt, O. F. M.

The Aim of the Meditation

Just as the artist cannot produce a painting without leaving a tint of his personality on the masterpiece, so God does not create without leaving so to speak his fingerprints on the work of creation. If man, in turn, reads the works of God's creation correctly, he must find in all creatures the signs and wonders of God. So the world becomes, as it

did in many ways for Saint Francis, a large picture book in which men, with the eye of gospel purity, can read the story of God and his love. All creation: the moon, the sun, the stars, the men who people the earth, become signs of the truth, the goodness, the beauty of God. Every creature from the most distant star to the tiniest insect is a sign, not unto

Father Valens Waldschmidt, O.F.M., is a retreat master stationed at St. Anthony's Friary, Streator, Illinois. This conference begins a series designed to foster a deeper appreciation of the life Christ brings to us in the sacraments, Father Valens wishes to acknowledge his indebtedness, for many of the thoughts embodied in the conferences, to Taymans d'Eypernon, S.J., The Blessed Trinity and the Sacraments (Westminster: Newman, 1961).

itself, but to the fresh, young, everlasting God: eternity older than the dawn of time and younger than the setting suns of future eternities.

Our purpose in this meditation is to become a little more aware of the signs of God. In this sense every act of creation is a sign charged with the instructive power of enlightening the mind and moving the heart. It is in this Franciscan sense a sacrament, instituted by God to convey meaning and to confer love.

The Scriptural Setting

Many times the word sign is used in the New Testament. Sometimes Christ employs the word to confound his enemies and, at other times, to teach his followers.

Christ reprimanded the Pharisees and Sadducees, "You know how to read the face of the sky, but cannot read the signs of the times. An evil and adulterous generation demands a sign, and no sign shall be given it but the sign of Jonah" (Mt. 16:1-4).

We may wonder at these words of Christ. But they were prompted by the false ideas of the Pharisees and Sadducees. These lawyers wanted a sign made to the image and likeness of their own minds and not a sign that signifies and contains faith, hope, love, and grace. These learned men failed to grasp the fact that the very life of Christ was, unto those who are not blind, a sign and a sacrament of God, the Father.

The Doctrinal Basis

There are two classes of natural signs and sacraments: those of the visible world and those of the invisible world. Saint Paul includes both when he says: "For since the creation of the world his invisible attributes are clearly seen — his everlasting power also and divinity - being understood through the things that are made" (Rom. 1:20-21). The stumbling block for many has been the material world. When man rises no higher than the things of earth, he limits himself to a material mode of life, a naturalistic philosophy of life. He has failed to read the signs of the universe correctly.

To avoid this pitfall, the Franciscan must develop a divine sense of intuition by which he looks through things. To him, the mountain must become a sign of God's power, the snowflake a tell-tale sign of God's purity, the rainbow the spectrum of God's beauty, the little child and the grown man a mirror of God's nature. The Franciscan tradition has always held it to be so.

But we must not stop with the signs of the visible world; we must hurry on to the signs of the invisible world. These are the seven sacraments. Each is a window through which we catch a glimpse into the inner life of God, a revelation of the inner life of the Blessed Trinity. Herein lies the mystery of the seven sacramental signs of life and love. Through these, God has decreed.

to begin a trinitarian life in man's soul. Through each sacrament man is conformed to Christ and to the Blessed Trinity. A new sign of Christ and the Holy Trinity is imparted and impressed on the soul.

Present-Day Needs

The modern mind lives in a world of signs and symbols. No less the modern Franciscan religious freely speaks of the "image" that a society or an individual creates. A certain truth, helpfulness or even necessity flows from the use of such "images." They seem to be a part of man's psychological make-up. Just as a crowd loves a parade, so a people loves a king and queen, or a cultural First Family; and we are deeply hurt when such a president is assassinated.

For this reason, our Catholic people look up to and admire the priest and the brother or sister. The presence of the religious his garb, his way of life is a "sign" of deeper realities. When actions and words no longer correspond to life, they become parts of theatrical play, and religious become only actors on a makeshift stage. Actions in the religious life and in the life of the Church, in order to be genuine, must be revelations of the human spirit, signs of a spiritual growth.

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union with God. Man is alone in his world. His toys have grown monstrous; his bombs frighten him; his fears smother him. Man's soul was not made for loneliness or aloneness. His mind craves to know; his will to love. Only God can fill the void. Man alone with himself is a frustrated man: man alone with God is a completed man.

Modern man, and sometimes the modern religious, is a creature of activity. The danger and fault lies not in activity, but in surface activity, feverish activity, manmade activity. Only the divine action in the soul will bring fulfillment. The sign of the times may be the neon sign; the sign of the eternal is the sacramental sign.

Resolutions

(1) Make yourself more aware of the signs of the visible and invisible world as steps to an increased awareness of God's presence. (2) Develop a divine sense

of intuition by which you endeavor to look through creation, creatures, persons, events, hardships, temptations, to see God. With Saint Francis awaken the sense of wonder that views all things with newness, the eternal newness that was the possession of the saints and the mystics. (3) Make all your words and actions signs and sacraments of a personal spiritual life.

Prayer

God. Father, Son, and Holy Spirit, the world around us is a sign of your almighty power and all-giving goodness. Your creation is a wondrous sign and mirror of your perfections. With Saint Francis, may we look through all things and see you. In the blade of grass, in the mountain, in the snowflake, in the rainbow, give us the eye to see a reflection of your life, your power, your purity, and your beauty. Let the world be for us a mirror of perfection and a sacrament of sanctification.

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Vocation to Vitality

Robin Heim, O.F.M.Cap.



The Franciscan is a lover of life. Such is the profile of Saint Francis in the portraits of history. In general, men attribute to Saint Francis an exuberant vitality, along with a projected sentimentality and other popular distortions. Even misguided arrows, however, usually move in the right direction, and all the misconceptions about Saint Francis cannot distort that basic, attractive symbol of spontaneity and love of life.

Many psychologists have suggested that the wars, neuroses, and social aberrations of our time mask an indifference to or hatred of life; people are unconsciously afraid of life, and many are even attracted to death.

The Franciscan, by his very being, is an apostle of affirmation, a symbol of the love of life.

Besides the startling rate of suicides, homicides, and mental cases, we have only to witness the boredom and lack of creativity that have thrown so many members of our society into a soporific passivity akin to death. As the result of this passivity, we find a no-man's-land where blending into conventions is equated with living. Our inherited sin finds contemporary expression in a gnawing necrophilia.

The Franciscan, by his very being, is an apostle of affirmation, a symbol of the love of life. And if, as Erich Fromm writes, "the love of life is just as contagious as the love of death," then all Franciscans, as such, engage in the battle against a modern plague.

The Christ who lives at the heart of redeemed creation gives the Franciscan a joy and relaxation in being, in all the living that goes on around him. He savors the taste of water, likes the red of the rose, enjoys hearing people talk and listening to their heart in what they say.

Because the Franciscan has embraced life instead of waging a continual war to force life into the patterns of his ego, the pov-

erty of his state becomes an acceptance of all the richness given in every moment. His happiness is without conditions because he has stopped putting his own conditions upon God's gifts. His peace is relaxed and full because it is without the tensions that come from striving to possess and dominate.

The Franciscan is an embodiment of life itself — alert, aware, reponsive, a symbol of the dynamism of life that has no compulsive need for the aggression, ambition, and self-conscious assertion that are so often passed off as the coin of human fulfillment.

From this vocation, when answered inwardly and freely, comes a fulfillment marked by simplicity and serenity, by the sincerity that springs from a lived proximity to the elemental roots of concrete life.

This closeness to everyday life brings genuine clarity and simplicity that defy abstract complexities and false concerns about oneself

In this simplicity springing from an existential contact with the paradoxes and deep wellsprings of

Frater Robin Heim, O.F.M.Cap., is a student for the priesthood at the Capuchin Seminary of St. Anthony, Marathon, Wisconsin. We are grateful to The Seminarian, published by the Conventual Clerics at Granby, Mass., for permission to reprint this provocative article, which appeared in their Vol. 23; n. 1 (Feb.-Mar., 1967), pp. 12-15.

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everyday life, the Franciscan finds little need to contrive elaborate theories to reconcile action and contemplation, obedience and freedom, the majesty of a good God and the temporal tragedies that mar creation at present. Just as Jesus reconciled the contradictions of existence in his human life, so too does the Franciscan walk serenely and confidently beyond the paradoxes of life.

The fissures are solved by a direct, intuitive love that responds to every sign and symbol of life's Resurrection. With an almost insane simplicity, the Franciscan sees little cleavage between the absorbing demands of practical tasks and the peaceful flame of contemplation. He has found himself at the heart of life itself, at

the root of all the beings and things of the whole universe: Christ.

Another effect of the love of life is its ability to heal. When Francis walked among the lepers and washed their sores, he effected the greater cure in their spirits. His vitality and courage brought the heavenly kingdom to heal them, through his person. Today too, the Franciscan is called to heal the anxieties of men through personal meeting and dialogue. His love of life is contagious.

The first hermitages of the Order were not enclosed by firm stone hedges nor by clearly defined stick fences but by vines — symbols of the love for growing, fluid things. Today the Francis-

can also leans toward the free spontaneity and variety of living organisms. He has an inherited connaturality with forward-moving plants and is not hypnotized by solid, safe institutional structures. Vestigial deadweights are easily dropped.

The love of life also sharpens a sensitivity to all the atrocities committed against life. Saint Francis is often styled, sometimes naively, a model for pacifists. He certainly was a peacemaker. The awareness of real living persons who are victimized by warfare can easily become lost in the reams of propaganda and abstract plotting. Those who are not outraged by modern warfare have either dulled their vision of present policies through mass media and crowd opinion, or else they have lost their love of life, unconsciously preferring the cessation of choice: death. The Franciscan,

free from familial considerations, is liberated that he may speak out openly and devote himself personally to the work of peace.

All these are themes and effects of the Franciscan's love of life, theoretically taken for granted but often practically overlooked. To love life is a call to growth, and therefore to the conflicts of growth. There will always be conflicts in living since the principle and power of death works until fully conquered by the rising power of God in Christ. There will be conflicts from within us as well as from those around us, since the Evil One has not yet been crushed.

This is an exalted apostolate, and a relevant one: to spread and plant this love of life. Men will never be taken up into Him who came that they may have life, until their hearts have come to appreciate and love real life.

Wherever

Robin Heim, O.F.M.Cap.

Daylight banks in every corner
Of each room. Especially wherever
Two dark walls meet together—
There today's sunshine shocks.
To him whose face waits still
In the corner, warmth will
Stir behind him, stirring till
It turn him, spin him round
To confront the flipping faces of the sun,
If but for a spinning second.

The Personal Dimension of Pauline Faith

Lester Bowman, O. F. M.

...we acknowledge that what makes a man righteous is not obedience to the law, but faith in Jesus Christ... In other words, through the Law I am dead to the Law, so that now I can live for God. I have been crucified with Christ, and I live now not with my own life but with the life of Christ who lives in me.

-- Gal. 2:16, 19-20.

This passage expresses in a nutshell the very core of Saint Paul's special message: men become acceptable to God on the grounds of faith in Jesus Christ¹ and not by dogged moral effort to conform to some external norm, even the Law of Moses.² But Paul here goes beyond so simple an assertion and tries to reach the very heart of his own irreducible experience of what "justification by faith" means. He says, "I have been crucified with Christ, and I live now not with my own life but with the life of Christ who lives in me." A more literal translation, reflecting Paul's groping grammar and his exuberance, would run, "...

and I live, no more I, but lives in me Christ." What is Saint Paul driving at? What is the personal conviction, the experience, that he tries to embody in these words?

Paul must be using somewhat figurative language. But there is more to his words than figure. "No more I." Can it be that Paul sees faith reaching down to touch and change his very identity as a person? And yet he will clearly maintain his own identity, even to the point of a personal apologia (Cf. Gal. 2:21; 2 Cor. 10-13). What is he saying about the effect of faith on his self-awareness or conscious identity?

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The grotesque expression Paul uses bears witness to the impossibility of reducing his complex experience to a readily intelligible verbal formula. That difficulty, even impossibility, extends to the attempt to study and understand the actual words he blurted out, The biggest difficulty is that just about every facet of Paul's thought focuses and reflects in this little expression: not only justification by faith, but grace, life, baptism,4 spirit, what it means to be "in Christ," what it means to have "Christ in us"; even his moral thought, especially regarding charity: all these focus here. And so, if this study is to remain within reasonable limits, it must take a very limited viewpoint, that of the personal experience of faith. This study is less an investigation of a Pauline theme than it is a perspective and an orientation toward Paul's basic teaching.

There is a general process or pattern that can be abstracted from the personal realization of faith expressed in Gal. 2:20. There

is an ending, an abandonment o the individualistic self — "No more I." And then there is a new iden tity and a new dynamism that i something received - "but live in me Christ." But this is only a general and groping expression of what Paul means. His complete meaning, it seems to me is beyond our attempts to define it or describe it adequately. In speaking of these two stages, for instance, we have to abstrac from the deep experience tha Paul sees as one whole, and as a process that continues through life (Cf., e. g., 1 Cor. 9:27 and 2 Cor. 1:9). But we are allowed to try to understand a little, with the help of Paul's other writings and the reflections of Christians who have described this kind of experience. We can try to probe the depths from which his words rise, looking through the various facets of his thought that focus here, trying to grasp and relate to what he is driving at: "I have been crucified with Christ. And 1 live, no more I, but lives in me Christ."

"No More I..."

The words just quoted appear in the middle of Paul's argument that a man is made righteous not by obedience to law, but by faith. This theme is central to Paul's thought: he is constantly opposing faith to the self-centered attempt

to achieve acceptance with God by performing prescribed practices. What is the point of this opposition? Israel failed to achieve justice "because they relied on good deeds instead of trusting in faith" (Rom. 9:31). What could be

¹ International Critical Commentary (ICC), Gal. 2:17.

² Nómos is used without the article in v. 19; hence it would refer to 'law' in general. Interpreter's Bible (IB), Gal. 2:16, 19.

³ Zodé oukéti egó. Zeî dè en emoì Christos.

⁴Cf. Alfred Wikenhauser, Pauline Mysticism (New York: Herder and Herder, 1960), 109ff., for a discussion of the role of baptism in the transformation of the Christian.

wrong with relying on good deeds? The good deeds are not wrong; it is the attitude that Paul criticizes: justice is God's doing, in such a way that there can be no basis for men to claim it as their own. "In this way he makes his justice known... that he justifies everyone who believes in Jesus. So what becomes of our boasts? there is no room for them" (Rom. 3:25-27). To rely on good deeds as if they give us a right to justice is to miss the genuine meaning of justice and to be deluded: "Failing to recognize the righteousness that comes from God. they try to promote their own idea of it, instead of submitting to the righteousness of God" (Rom. 10:3). They fail to realize that true justice, true righteousness, is not something to be achieved, but something received.5 "Because it is by grace that you have been saved, through faith; not by anything of your own, but by a gift of God; not by anything you have done, so that nobody can claim the credit" (Eph. 2:8-9). Paul's point is that those who rely in such a way on good deeds, who try to achieve justice by prescribed practices, are trying to claim as their own work what is possible only through God's free gift.

The Delusion of Self-Sufficiency

And so what does such an attitude mean in terms of the self-awareness of the person? Such a person seeks "a justice of my own, which is from the law" (Phil. 3:9). That is, he seeks righteousness by a dogged effort in which he has the initiative and he has the full control. This is Pharisaism — "the heresy of religious autarchy or self-sufficiency.... It is the unconscious but active conviction that in religious matters one must take his destiny into his own hands."

Now, these "religious matters" are of ultimate significance for the person involved. Righteousness is essential, for "Yahweh's curse lies on the house of the wicked, but he blesses the home of the virtuous" (Prov. 3:33). The curse of Yahweh means death and illfortune for the writer of Proverbs. And these pose a threat to the very experienced being, existence, and value of the person.8

Justice, or from this viewpoint "acceptance with God, or ground of acceptance with God," would be for a person the only basis for personal security. Now, the self-sufficient person must have that personal security within his own grasp. He must be able to possess as his own the assurance of his personal meaning and existence. He has to be sure of himself.

The irony and tragedy of such an approach to religion is that despite and indeed because of all this dogged effort and concern to achieve acceptance with God, the person misses it: "Failing to recognize the righteousness that comes from God, they try to promote their own idea of it, instead of submitting to the righteousness of God" (Rom. 10:3), "For in centering all his efforts on keeping the Law, a man turns away from the merciful God who is ready to accept him simply because he believes."10 In all his seeking he fails to meet the One who is seeking him.

And not only does he miss God's justice, but he gradually grows incapable of any really worthwhile action. A modern Christian reflects, in face of a self-sufficiency carried to its extreme in atheism, that "this delusion that I am

through myself alone turns freedom into perplexity and emptiness. A savage drive for self-assertion turns into despair...."11 The less obvious self-sufficiency that Paul sees at the root of Pharasaical legalism leads to a sort of "paralyzing nervousness,"12 or a "sense of inferiority," 13 And so to the extent that a man clings to himself, he unconsciously ends up, for all his effort and concern for what are, after all, true values, in the pitiable condition described in Rom. 7:14 and the following verses:

I cannot understand my own behavior, I fail to carry out the things I want to do, and I find myself doing the very things I hate... In my inmost self I dearly love God's Law, but I can see that my body follows a different law that battles against the law which my reason dictates.

Such is the sad reality of the "I" that Paul says is to be no more.

Abandonment of Self

For Paul, the emptiness of a self-sufficient righteousness is manifest:

...Jews and Greeks are all under sin's dominion. As Scripture says: 'there is not a good man left, no, not one.... All have turned aside tainted all a-

⁵ Jerusalem Bible (JB), note on Rom. 10:3.

⁶ IB, Phil. 3:9. Further, "Self-made righteousness is produced by adding one virtue to another, and by restraining selfishness, lust, and other vices. Benjamin Franklin disciplined himself by keeping a moral ledger... Every night he reckoned his moral achievements and failures for the day."

⁷ W. K. Grossouw, Spirituality of the New Testament (St. Louis: B. Herder, 1961), 90. Cf. 103: "The essence of sin is the posture of self-sufficiency toward God and toward one's fellow man; self-seeking in its basic meaning as in contrast to love."

⁸ For a contemporary treatment of the anxiety that arises from these threats and its relation to a basic faith, cf. Paul Tillich, The Courage to Be (New Haven: Yale University Press, 1952), 32ff.

⁹ Cf. ICC, Gal. 2:20; IB, Gal. 2:19.

¹⁰ Barnabas Ahern, C.P., New Testament Reading Guide 7, Gal. 5:4. Note also IB, 1 Cor. 1:28: "The self-sufficient spirit has no place for God."

¹¹ Karl Jaspers, Way to Wisdom (New Haven: Yale University Press, 1954; paperback, 1960), 45. For a discussion of this paper's theme from a different aspect, see his chapter 4, "The Idea of God," 39ff.

¹² Cf. Grossouw, 105-06.

¹⁸ IB, 2 Cor. 12:11.

like....' Now all this that the Law says is... meant to silence everyone and to lay the whole world open to God's judgment; and this is because 'no one can be justified in the sight' of God by keeping the Law: all that law does is to tell us what is sinful (Rom. 3:9-20).

the whole function of the Law -- of law as such -- was in Paul's eyes to make man aware that he is a sinner,14 and so to stop him from making claims to having a justice of his own — "to silence everyone." And so law should serve to jar a man awake from the delusion of self-sufficiency: "Once, when there was no Law, I was alive, but when the commandment came, sin came to life, and I died" (Rom. 7:9-10). Law should reduce man to consciousness of his sad plight (cf. Rom. 7:14-25), so that he cries out, "What a wretched man I am! Who will rescue me from this body doomed to death?" (Rom. 7:24). From this consciousness of his emptiness a man is led to give up his self-sufficient observance of the Law, "ceasing to regard it as the means to securing acceptance with God."15 "In other words, through the Law I am dead to the Law..." (Gal. 2:19). That is, he stops looking to his observance of the Law as his source of justice because it has itself forced him to turn

to God's mercy. And so the Law no longer has an absolute claim on him or control over him. 16 He stops looking to his own good deeds as the sure recipe for right-eousness in God's eyes.

A man who fully realized his weakness and emptiness would not even try to rely on any justice of his own. "He had to admit that he was a bankrupt criminal and throw himself upon the mercy of the court."17 He is brought to an attitude of dependence because of his weakness. "We come to that dependence only when self-sufficiency has been broken by some situation or experience that is too much for us. When self in its various forms is laid in the dust, God can come fully in."18

But man's consciousness of his personal insufficiency is a response not only to such crises, although they are usually a condition for his coming to that awareness; it is something rooted in our fundamental human experience — if we look deeply enough. Paul calls himself a "nobody" in 2 Cor. 12:11: perhaps he is hinting that the only realistic attitude toward himself as such, as an "I," is to "accept the fact that we are nothing, whatever our gifts or lack of them; but through our



nothingness God's power may be manifest."19 To the extent that a man comes to accept his nothingness — that he has no real claim of any kind in himself, not even to being an existence and value then his concern for being sure of himself, for self-preservation even in terms of religious destiny — is forgotten and left behind.20 In the face of his insufficiency and failure in the very root of his being and destiny, man can only renounce his very claim to such being — "he deliberately abandons the idea that he is himself a centre."21 This does not mean that he loses his personali-

ty or identity, but that he ceases to think of himself as autonomous, as having the source of his value in himself. And so he dies to himself: the "I" that was so concerned for its preservation and its destiny — that is, the old man, that is bound up with flesh and \sin^{22} — is abandoned. As far as being a source of major concern or anxiety, it is no more. "No more I."

We have come to the very core of the mysterious and wrenching transformation that Paul telescoped in the words, "I live, no more I..." (And the emphasis is on the three dots). This, however

¹⁴ JB, note on Rom. 3:20.

¹⁵ IB, Gal. 2:19.

¹⁶ Cf. ICC, Gal. 2:19.

¹⁷ IB, Gal. 2:16.

¹⁸ IB, 2 Cor. 12:9-10. Cf. 2 Cor. 1:9: "Yes, we were carrying our own death warrant with us, and it has taught us not to rely on ourselves, but only on God..." Remember that this breaking of self-sufficiency is a continuous process through life, not something accomplished once for all.

¹⁹ IB, 2 Cor. 12:11.

²⁰ Cf. IB, Phil. 3:9. It is interesting to note in this connection the teaching of the Council of Trent that no one can be absolutely certain that he is in fact justified (Denzinger-Schönmetzer 1563, 1564, 1565). Note also 1 Cor. 4: 3-4: "I will not even pass judgment on myself. True, my conscience does not reproach me at all, but that does not prove that I am acquitted: the Lord alone is my judge."

²¹ François Amiot, The Key Concepts of St. Paul (New York: Herder and Herder, 1962, 129.

²² Lucien Cerfaux, Christ in the Theology of St. Paul (New York: Herder and Herder, 1959), 326. Cf. ICC, Gal. 2:20.

fully it may be realized in any given instance, is the point of emptiness and abandonment of self. But it is a vital emptiness, charged with a freedom from that paralyzing concern for self,23 an emptiness that is waiting. In face of such a complete emptiness of his own being, if a man is not to turn to despair, to close himself into his nothingness (an act that is not as far-fetched as it may seem), there is only one response. In the words of a modern Christian, it could come to consciousness in words like, "It is enough that God is.... Man no longer matters, his defiance as well as his concern for his own beatitude and eternity is extinguished.... When everything is lost, but one thing remains: God is."24 In biblical terms, it could be expressed in the words of Job:

I have been holding forth on matters I cannot understand, on marvels beyond me and my knowledge.

. I knew you then only by hearsay; but now, having

seen you with my own eyes,

I retract all I have said, and in dust and ashes I repent (Job 42:3-6).

At this point man no longer even thinks of trying to achieve justice - it is obvious that "the only thing that counts is not what human beings want or try to do, but the mercy of God" (Rom. 9: 16). There is no more demanding (as Job demanded): "The condition of obtaining grace is recognition of God's transcendence and of the gratuity of the supernatural order. This is the underlying truth that demands submission of the stiff-necked in a humbly prayerful attitude, respectfully awaiting divine bounty."25

So far we have analyzed the first stage or aspect of the experience Paul described in that passage from Galatians, the abandonment of self that opens a man to grace. We might say that we are at the point of pronouncing, "I live, no more I, but..."

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"... But Lives in Me Christ"

Job, for all the drama of his arguing with God and all the depth of his faith and submission to God, still — for all practical purposes — remained sitting in the ashpit. But for Paul there is more to the story: he was not only knocked to the ground, he also met the risen Christ there on the

road to Damascus. And so to him faith is more than self-abandon-ment, it is transformation. "I live, no more I, but lives in me Christ."

The entire theology of Saint Paul radiates and reflects in this phrase, "but lives in me Christ." But from our limited viewpoint, that of the person's experience of

The Gift of God

Paul's experience on the road to Damascus was one of being "captured" (Phil. 3:12).26 He was "captured" by Christ for apostleship and for salvation. He was laid hold of and changed by a power outside himself, indeed by a person outside himself. And so he recognizes faith and conversion as a grace, a gift: "... it is by grace that you have been saved, not by anything that you have done, but by a gift from God" (Eph. 2:8). He emphasizes again and again that even faith itself is given to us by God: "he has given you the privilege... of believing" (Phil. 1: 29); "the faith that God has given him" (Rom. 12:3); "God chose you from the beginning to be saved ..." (2 Thes. 2:13); "no one can say, 'Jesus is Lord,' unless he is under the influence of the Holy Spirit" (1 Cor. 12:3); "there is a remnant, chosen by grace. By grace, you notice . . ." (Rom. 11:6). Everything, even our faith, is something received from God.

If for Paul faith itself is something received as a gift from God, how much more so the transfor-

the new being that comes in faith. "A Christian is himself a gift from Christ. God grants us the grace of being through Christ's redemptive work "27 The impact that the awareness of one's very being as a gift has on a man can be illustrated by one of Paul's favorite figures — if we can extend its literal sense a little — "offer yourselves to God and consider yourselves dead men brought back to life; ... and then sin will no longer dominate your life since you are living by grace and not by law" (Rom. 6:13-14). We imagine that if dead men, men without being and without hope, were suddenly awakened to find themselves in a new and wonderful life, they would surely be filled with an astonished gratitude. That astonished gratitude should be the Christian's response to the grace of justification. "And sin will no longer dominate" the life of the Christian insofar as he is so conscious that his whole being and value is a gift, that he will continually renew the dependence on God, the "humbly prayerful attitude," that is the very opposite of sinful self-sufficiency. He will not reclaim the old self by making the ironic mistake of claiming the very grace of new life as something he can rely on as his own: "What do you have that was not given to you? And if it was given, how can you boast as though

mation wrought through faith,

faith, three interrelated points emerge to provide some sort of focus. First, the transformation, the new self, is something received. And its character is two-fold: the person has, in a sense, a new center or identity, and he has a new power for action, a new moral dynamism within him.

²⁸ Grossouw, 105-06,

²⁴ Jaspers, 39.

²⁵ Amiot, 59.

²⁶ JB translation of the Greek katelēphthēn— "laid hold of" (CCD), or "seized" (saisi, Bible de Jerusalem).

²⁷ Cerfaux, 362.

it were not?" (1 Cor. 4:7). And so the abandonment of self that marked the first stage or aspect of faith is to be continually maintained and renewed, at least in terms of an awe and gratitude at the undeserved and, in a sense, unexpected favor of God.

A New Center of Identity

On the road to Damascus Paul met the risen Christ. We have seen that he describes his conversion as a "being seized" by Christ. Indeed, the "first thing he learned on his conversion was that in religion there is question of an interpersonal relationship. It was not a matter of the law, but of the Son of God."28 For Paul faith is "a committal of one's self to Christ, issuing in a vital fellowship with him, by which Christ becomes the controlling force in the moral life of the believer."29 The whole being of the believer is involved in a personal union with Christ,30 so that the old self, the "I" that is no more, is to be replaced by Christ.31

But what does that mean? Paul can say, "Life to me, of course, is Christ" (Phil. 1:21), and "he is your life" (Col. 3:4). Paul's faith does away with the desperate attempt to preserve his own little being. Rather, "his absolute devo-

tion to a supreme personality gave him his reason for living,"32 not in the sense that he here found security for his "I," but that now nothing else mattered, not even himself. "For Paul life is summed up in Christ. Christ is its inspiration, its aim, its end ... all things are with and in Christ."33 In dying to law and to self, the believer abandons the idea that he is a center of being and value in himself. Now he experiences his being and value as centered in Christ: he is Christ-centered. It is in this way that Christ replaces the "I" in his life. And this can come about because he has met Christ: he has been taken up by his power and influence, seized, and so now he can enter into a personal relationship with him.

And so in his relationship with Christ, the Christian is taken up into an entirely new reality. "Christ is our vital principle, identifying himself with our being: 'not I, it is Christ that lives in me.'... We are mysteriously taken up in the glorified Christ in an intimate community of being and of life."34 The Christian then experiences himself not so much as an isolated individual (the "I" again), but more and more as one taking part consciously in an overwhelming reality that is the living Christ. He is, he has his

Christ' suggests the image of a sphere of life It is a sphere of existence in which a man's whole being is taken up by a new principle Man enters it not by being as it were poured into a mold, but by a change transforming him into 'one man, one body' (Eph. 2:15-16) — into the bodily Christ."35 Further discussion here would lead into Paul's rich doctrine on Christ and on the Church, the body of Christ, and that is beyond our scope. But the point to be stressed here, in regard to the personal dimension of this transformation of faith, is that this new reality is something that more or less noticeably takes hold of the consciousness of the believer. The Christian does not live the supernatural life "in the abstract" - he experiences the fruitful emptiness of the first, Job-like, aspect of faith. And more and more he experiences the transforming relationship with Christ. He finds himself gradually taken out of his paralyzing self-concern into a whole new context of life, where Christ becomes the center and ground of whatever he can call himself, and his interest and concern turns outward in love. And that last point, turning outward in love, brings us to the third of the interrelated points that form

being, in Christ, "The phrase in

The New Moral Dynamism

The man who thinks he is supposed to be the center of his own being finds himself perplexed and paralyzed when it comes to really worthwhile action, as we have seen. He is enslaved within himself because he can never achieve the kind of personal security that will let him forget himself and turn himself fully to others.

But "thanks be to God through Jesus Christ our Lord! ... the law of the spirit of life in Christ Jesus has set you free from the law of sin and death" (Rom. 7:24; 8:2). The person who is in Christ becomes free from that paralysis: "From this discovery of human inability and of overpowering grace comes liberty, and in this liberty love becomes possible ... "36 Indeed the very faith that Paul has described is not only something that renews the person himself: it is essentially "faith which is active in love" (Gal. 5:6).37 It develops in him a new mode of acting, an outgoing concern for others.

Why should that be? Because by faith a man becomes so united with Christ that "Christ becomes the controlling force in the moral life of the believer. Faith in Christ, therefore, generates love and through it becomes effective in conduct." Or, to put it another way, the believer's (like Paul's) feel-

our focus here.

²⁸ Grossouw, 94.

²⁹ ICC, Gal. 5:6.

³⁰ JB, note on Rom. 1:16.

³¹ Amiot, 121; cf. Wikenhauser, 47-48.

³² IB, Phil. 1:21; Cerfaux, 327.

³³ ICC, Phil. 1:21.

³⁴ Amiot, 144-45.

³⁵ F. X. Durrwell, C.Ss.R., The Resurrection (New York: Sheed and Ward, 1960), 210.

³⁶ Grossouw. 106.

³⁷ Translation of Gal. 5:6 offered in Georg Bertram, "Ergon," in Gerhard Kittel, ed., Theological Dictionary of the New Testament (Grand Rapids, Mich.: William B. Eerdmans, 1964), II, 654.

ings are "transfused with the emotions of Jesus," and he shares "in Jesus' attitude toward God's purpose for men — utter humility and self-devotion to the ends of God in human persons," and these purposes lead "all the way to death on the Cross."39 That is to say, a believer's moral attention and effort are no longer so much directed to self-preservation or to seeking fulfillment of himself. There is "no more I" for that sort of thing. Rather his moral attention and effort become centered in Christ and in the carrying out of Christ's mission, "the purposes of God in human persons." In short, faith draws a man out of

himself and into loving others because Christ is concerned for them. In a sense, then, the Christian loves with Christ's own love (cf. 2 Cor. 5:14). But again, further discussion would lead into Paul's doctrine on charity and its role in the whole moral life, and that is beyond our scope. It is enough to emphasize that this moral attitude and power is not simply a matter of a model to imitate given to the Christian. It is a new attitude and strength that he finds given to him, and that gradually transforms the way he lives from the inside. He becomes renewed in the concrete living of his life.

Conclusion

In probing a little into the inexpressible experience of faith Saint Paul was trying to describe by the words, "I live, no more I, but lives in me Christ," we saw that it involves a continuing act and experience with a twofold development: an ending or abandoning of the individual self, and a "being taken up into" a new kind of being and activity.

It is important to note again that these words describe a process that should continue through life. Faith is not an act made once and then over and done with, but it is always to be renewed. Indeed, Paul was aware of the danger of losing faith — he says

he is happy about his weaknesses because they are "an angel of Satan to beat me and stop me from getting too proud.... So I shall be very happy to make my weaknesses my special boast so that the power of Christ may stay over me" (2 Cor. 12:7, 9). There is no guarantee that a believer will avoid making the mistake of taking grace for granted. The Christian can never let himself forget the "No more I" when he says "but lives in me Christ." His must be the way of continuous conversion.

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This study has crossed a broad area, one touching most of Paul's principal themes. But it has been concerned with a relatively recounter with Christ. And in stressing this viewpoint, we therefore seek to probe to the inexpressible roots of his own theology, to reach toward the core of the gospel he preached. After all, for him Christ was first of all the Person he met—"encountered"— so unexpectedly and overwhelmingly there along the very real road to Damascus.

The American Teilhard de Chardin Association

announces

its final establishment and incorporation with the Amis de Pierre Teilhard de Chardin (Paris). The Association seeks to extend knowledge and understanding of Teilhard and his thought among Americans, to encourage study and development of his work, and to provide a focus to integrate convergent developments in science, sociology, religion, and philosophy.

Among the many projects contemplated and inaugurated to attain these ends, is a Teilhard de Chardin Center— a reference and lending library, and a meeting and seminar facility in New York City. Your help in keeping the Center's reference files complete and up to date will be deeply appreciated. Please send bibliograhical notes of material you see published on Teilhard to

Father Romano S. Almagno, O.F.M., Librarian and Bibliographer American Teilhard de Chardin Association 157 East 72 Street New York, New York 10028

fined point of view: the personal experience of faith. If there is value in such an attempt, it is not only in the effort to relate Paul's thought to contemporary personalism — to make it "relevant," in Vatican-II-era jargon. But Paul himself is writing and thinking on the basis of a profoundly felt experience — his en-

⁸⁸ ICC, Gal. 5:6.

⁸⁹ IB, Gal. 2:20.

Book Reviews

A New Catechism: Catholic Faith for Adults. By The Higher Catechetical Institute at Nijmegen. Trans. Keven Smyth; New York: Herder and Herder, 1967. Pp. xviii-510. Cloth, \$6.00.

Reviewed by Father Zachary Hayes, O. F. M., Dr. Theol. (Bonn, 1964). Father Zachary is author of The General Doctrine of Creation in the 13th Century, has contributed reviews to Speculum and the Homiletic and Pastoral Review, has been Professor of Doctrinal Theology at St. Joseph's Seminary, Teutopolis, Ill., since 1964, and was Guest Instructor in Theology at St. Bonaventure University during the summers of 1966 and 1967.

Even a cursory reading of this book will make it clear why it has evoked quite contrary responses of enthusiasm and chagrin, for it has integrated into its treatment the best insights of modern exegesis and theology. It is not a book of questions and answers, but a sensitive and sober treatment of the meaning of Christian theism in relation to the human search for meaning. It thus stimulates thought and reflection instead of supplying oversimplified answers.

The book is divided into five major sections, beginning with a treatment of the mystery of human existence; with man as the Questioner in his dignity and in his misery; man in a world with others and in history. Man is a question caught between grandeur and pain, seeking the meaning not only of one or the other aspect of life, but of life as such. It is in this context that the book speaks of the Message we have heard; a Message perceived and developed in the long history of Israel and of the Church.

This Message is not a collection of solutions to problems; rather it is an indication of the direction in which we are to look for truth.

Against this background, the writers develop section two: The Way to Christ. This includes the Way of the Nations, that is, the search for meaning outside of the Bible. The treatment is brief, but a number of significant aspects of the great religions of man are developed. Within the setting of non-biblical history, the way of Israel is taken up. The treatment is based on the most current biblical insights, dealing with such problems as the history of Israel, the history of the biblical texts, and above all, with the real historical development of understanding within Israel.

The history of Israel leads to part three: the mystery of Jesus Christ. The exegesis of NT material is weaker than that of the OT, but even here numerous Christological insights are brought to the fore. In treating the mystery of Christ, the authors have developed especially the relation of the mysteries of the life, death, and glorification of Christ to the liturgical feasts and symbols in which these are re-presented to succeeding generations of believers.

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Part four moves from the mystery of Christ himself to the Way of Christ, that is, the mystery of the church and of the Christian in history, indicating the fact of theological growth within the Church as she passes through time. In many ways, the tone is expressly ecumenical, especially in the treatment of Luther and the Reformation.

The life of the Church is treated in terms of the sacraments, the virtues, prayer, marriage and family life, the counsels, and the obligation to work on the world, The approach is sensitive to the problem of a life of faith in the modern world, and covers such concrete questions as family planning, war, conscientious objection, work and leisure, science and religion. Particular emphasis is given to the role of conscience in coming to terms with difficult moral dilemmas.

The final section treats the problems of eschatology: hope, sickness, anointing, death, and the ultimate destiny of man. The approach is conditioned strongly by recent developments in the theology of death and related problems. This leads to a closing consideration of God, the origin and goal of all history; God in his eternal fidelity and love, calling man to a future in union with himself.

This New Catechism is worked out from a thoroughly historical perspective and largely in terms of personalist categories. Both of these factors may involve problems for many readers. It presents a frank treatment of open questions precisely as open; this also may involve difficulties, especially for those who see no room for open questions.

It has already been pointed out that the New Catechism presents a mixture of fact and opinion; of doctrine and theory (W. Doty, "How Catholic Is the 'Dutch Catechism'?" Jubilee 15 [1967] 4, p. 17). The implication would seem to be that other catechisms present some pure and unadulterated doctrine totally devoid of theological speculation. We need only look at the Baltimore Catechism to see that this is not the case; nor can it ever be the case. We single out this point of criticism because it is of basic importance in evaluating the New Catechism, just as it will be in the case of any theological and catechetical literature to come. All catechisms involve answers based on particular theological viewpoints. The failure to recognize this must lead to massive

confusion. It is precisely one of the basic characteristics of this new book that it attempts to speak of the basic realities of the Christian faith in terms of new and different theological perspectives. It is significant that in doing so it is far less doctrinaire than many of the catechisms of the past. But to those who are accustomed to viewing all the catechism or manual material under one common denominator as "the faith," it will come as a disturbing revelation that many questions are open, and that one must be ready to distinguish between theological speculation and the more basic realities of the faith. A sensitive reading of the New Catechism will show that in disputed areas, the authors have attempted to bring out the deeper religious values involved.

It should perhaps be pointed out that this English edition is based on the first, unrevised, Dutch edition. Further clarifications already made by the Dutch Hierarchy will be incorporated in both subsequent Dutch, and other foreign-language editions. These clarifications will doubtless appear, also, in future English editions.

In general, anyone who wishes to experience the new tone which recent developments have given to the understanding and expression of the faith, and who has not the time required for the reading of scholarly journals or technical treatises, will find this truly adult book to be invaluable.

Christian Maturity. By Bernard Häring, C.Ss.R. Trans. Arlene Swidler; New York: Herder and Herder, 1967. Pp. 188. Cloth, \$4.95.

Reviewed by Father Vincent Hagan, an assistant at St. Mary's Church, East Islip, N.Y., who has been working on various projects relative to lay spirituality in the Diocese of Rockville Centre. Christian Maturity speaks to all Christians who are attempting to take true renewal seriously. It is difficult to read this book and not reflect upon our contemporary Christianity as lived in our parish, our diocese and our world. Häring effectively describes the real mission of the post-Conciliar Church.

Maturity is his theme, and it is developed with a profound appreciation of Scripture and of doctrinal and moral theology. Man's maturity in the Law (Pauline morality), maturity in virtue (Growth in the Spirit) and maturity in daily life (the call to perfection) are the main divisions of the book.

Häring aims to establish or awaken in us our status in the sight of God by making us sensitive to our own dignity and our freedom as children of God and subjects of God's law of love.

Maturity is arrived at through success and failure, and this is a painful process. The fact that we as Christians of the 20th Century make mistakes will not condemn us. but we will be judged severely for not making use of the opportunities God has given to us. Häring concludes Christian Maturity with some inspiring vet practical reflections on lay spirituality, the vocation of Christian marriage, and love in the single state. The book is one not only to be read, but to be meditated upon; its implications are numerous and powerful, and their implementation most imperative.

Reconciled with God. By Bernard-Marie Chevignard, O.P. Trans. Angele Demand; New York: Sheed and Ward, 1967. Pp. vii-212. Cloth, \$4.95.

Reviewed by Theresa Farrell, a member of the Secular Institute of the Missionaries of the Kingship of Christ, who resides in New York City.

The password today is freedom. It is the key to fulfillment, to a-

chievement, to happiness, to the integrity of the human person, and, believe it or not, even to sanctity.

In this book, Fr. Chevignard explains the basis of this freedom as that of sons of God, received in baptism, in the gift of the Holy Spirit - Love. The author gives practical examples of the meaning and application of freedom in the everyday life of a lav person - man or woman, married or single. It is precisely through his freedom as a son of God that a baptized Christian can achieve holiness: i. e., happiness and fulfillment. Holiness for the lay person is attained not in spite of the world, but in, through, and for the world. We are caretakers and administrators of this material world; every individual in his or her own environment, whatever it may be. has particular talents to use and a particular vocation to fulfill.

The Foreword of the book expresses the author's intention to give Christians in the world a better appreciation of their baptism, that they may better understand the urgency of their mission "to bear witness to God and Christ in the world." This he has done; he has made the "role" of the "emerging layman" clear and concrete for all. Through his Love, God makes saints everywhere: "at the steering wheel of one's car, when giving a bottle to a baby, or keeping quiet in the midst of the subway crush...."

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Is it not true that the lay person's role is perhaps to give contemporary society the witness of Christian joy — as this book suggests? Have we not also experienced in our own lives the unique power of love as the greatest source of power on earth — the very fabric of human life, as Fr. Chevignard puts it?

Yes, Love — the Spirit received at baptism — is ours. It is part of a Christian home, the hospitality of Christian couple, the courage in loneliness of a single man or woman, the silence of a consecrated

lay life. Who can help agreeing with the author that God makes saints everywhere? Reconciled with God is uplifting, inspiring, practical. It can be an incentive truly to live our vocation as lay persons.

One last thought: I would prefer the title to be Success with God.

Vows but No Walls. Edited by Eugene E. Grollmes, S.J. St. Louis: B. Herder, 1967. Pp. 230. Cloth, \$4.95.

Reviewed by Sister Alicia Marie Orlyk, C.R., a Junior High School teacher in Yonkers, N.Y.

If convents have for too long been associated with walls, this book is a welcome step away from that notion. An outflow of the Institute of Religious Life in the Modern World held at St. Louis University, June 13-16, 1966, this book is the work of contributors well known both for their knowledgeable expression of the religious life, and their dedicated living of it.

Perhaps the most prominent feature of the book is the emphasis placed on the liberative function of the religious vows of poverty, chastity, and obedience which, correctly understood, is a devastation of the false idea of religious life as a life led apart and behind walls. The value of the vows as promoting freedom for action and witness is only now being emphasized. As this concept of a "freeing for" rather than just a "freeing from" is developed, it underscores the value and importance of a life lived as a witness to the Kingdom.

The very excellent analysis of religious community shows a pressing need for a breakdown of what is too often not a community, but rather a bureaucratic structure, too common in our era. Straightforwardly, Sister Marie Augusta Neal, S.N.D., tells us the future religious communities must be "... in a very special sense communities without walls,"

open to all and adapted and revised according to the needs of members who are ready and eager at any time to meet the needs of their fellows.

It is a pleasure to encounter a collection so thoroughly permeated with Vatican II's ideas on religious life, community, and Christian witness. The Spirit is as alive and vibrant in these pages as he surely was in the dialogues from which they flow.

The Mystery of the Church. By John Powell, S. J. Milwaukee: Bruce, 1967. Pp. 240. Cloth, \$5.95; Paper, \$2.50.

Reviewed by Father Method C. Billy, O.F.M.Conv., S.T.D. Father Method, who has taught at St. Anthony on Hudson, The Catholic University of America, and St. Joseph's College (N.M.), is now teaching theology at Maria Regina College, Syracuse, N.Y.

This text is one in a series of Contemporary Theology for Catholic Students. It is neither catechetical nor apologetic in its treatment of the Church. The work presents theology pure and simple to the contemporary student of theology on a college level. It also serves a purpose for the educated Catholic layman. It is scholarly and intellectually stimulating and relevant to the meaning of the Church in our day. As the author states in his introduction, "This text may well be a different kind of presentation of the Church from the one with which college students are generally familiar." It is indeed just that, and the college student will find in this text more than the nominal historical cold presentation of former works in this area.

The work is based on the Constitution on the Church of Vatican II. It certainly presumes that the reader seeks a deeper understanding of his faith. In our day of renewal it is imperative that the college stu-

dent investigate his faith and all that it entails, so that he can first understand it and then present it in a mature theological manner. The author presents this "engagement of faith" in every chapter. Based upon the revealed truth, his description of the Church as the living reality experienced by early Christians shows that Church to be a thing of beauty— a living and dynamic community of love. In the Church man finds, in the liturgy and the sacraments, God himself in an encounter of love and grace.

The author begins with the "Changing Concept of the Church." This approach is certainly long overdue insofar as the Church has had so much to offer man and yet man had to defend its every move and every doctrine in an apologetical manner. The study of the Church before and after the Reformation should serve as an adequate background for the full appreciation of it in the 20th century.

The college student of theology is anxious to strengthen his faith. Many such students are confused and are really struggling with the act of faith. Not a few are casualties because of their mistaken notion of what faith really means. Little wonder, then, that they reject such "faith." The chapter on "The Biblical Image of the Church: the Body of Christ" should prove invaluable in this area of investigation. At a time when the juridical and hierarchical aspects of the Church are being attacked by Christians and non-Christians alike, it is imperative that we study and understand the Church as Christ's Body and its membership as the People of God who are led by the Holy Spirit.

The chapter on "The Historical Foundation of the Church" presents the scriptural insight into the foundation of the Church. It begins with John the Baptist and continues with the prophetic mission of the founder, Christ himself. The four major events in the foundation of the

Church are treated in a theological, scriptural, and sociological manner. It was Christ who made the promise to Peter, it was Christ who ate with his followers, and it was Christ who died and rose from the dead. The entire life of Christ was directed to the founding of the Church.

One of the most interesting and contemporary presentations is found in chapter six, which deals with "Encounter with Christ in the Church and in the World." It certainly answers the question, Is the Church relevant in today's world? The author takes into consideration the psychological and theological concepts of "encounter" and gives the reader a clear meaning of the term and its application in contemporary theology. here the college student is able to correlate what he has investigated in his study of psychology with the theological meaning and application of such interpersonal pro-

There are 13 chapters in this work. In the remaining chapters we find such invigorating and stimulating studies as these: The Mystery of the Church; a Second Biblical Image of the Church; The Church as the Primordial Sacrament; Authority in the Church; Free Speech and Public Opinion in the Church; The Liturgy and the Church; Church and State; The Christian's Vocation to Holiness; The Laity and Religious in the Life of the Church.

Each chapter is based on the latest documents of Vatican II. It is indeed a Contemporary College text in every respect. This reviewer recommends it wholeheartedly as a college text in the theological investigation of the modern Church.

The work contains an excellent bibliography which is most beneficial to the college student. It is up to date in every respect. Here the student will find the names and works of contemporary theologians, priests and laymen, Catholic and non-Catholic.

New Horizons for the Word of God. By Eugene H. Maly, S.S.D., S.T.D. Study Questions by Rt. Rev. Msgr. Leon A. McNeill, M. A. Wichita: Confraternity Bookstore, 1967. Pp. 95. Paper, \$1.00.

Reviewed by Father Maury Smith, O.F.M., a member of the Province of the Sacred Heart, presently pursuing advanced studies in religious education at the Divine Word International Center, London, Ontario.

This small book is a textbook for adult discussion-action groups on the Dogmatic Constitution on Divine Revelation. Fr. Maly is editor of Bible Today and one of our best scripture scholars. He does a beautiful job of cutting through many complicated biblical theories and presenting a clear and understandable commentary on the Constitution. He not only comments, but gives the necessary background material for the proper understanding of this significant document.

In the first three chapters, Fr. Maly gives a concise historical background of the biblical movement and of the document as it developed at the Council. In doing so he explains such important biblical notions as gospel, evolution of dogma, revelation, inspiration, magisterium, literary form, and form criticism.

The study questions by Msgr. Mc-Neill are not to my personal taste. The practice of placing the questions after every two or three paragraphs smacks of juvenile spoon-feeding. It seems to me a resume with one or two essay-type questions after each chapter would indicate better recognition of people's educational maturity. The book is, however, well worth obtaining for Fr. Maly's commentary.

The Real Woman in the Religious Life. By John J. Evoy, S. J., and Van F. Christoph, S. J. New York: Sheed and Ward, 1967. Pp. 240. Cloth, \$5.00. Reviewed by Sister Helen Marie Beha O.S.F., Ph.D. (St. Bonaventure University). Presently teaching philosophy at the College of Saint Francis Joliet, Ill., Sister Helen Marie har recently authored Living Community (Bruce, 1967).

Utilizing the same dialogue stylfeatured in their previous works Personality Development in the Religious Life and Maturity in the Religious Life, Fathers Evoy and Christoph continue, in this present work, to apply psychological in sights to the problems of contemporary religious life.

The framework for this volume is a series of biblical conferences considering the central mysteries in the life of Christ from the incarnation through the death on the cross and the resurrection. In each chapter are introductory gospel passage serves as a take-off point for a series of varied and loosely-knit reflections with specific application to present day religious life. In this way severa quite diverse topics are treated under one chapter heading.

Central to the whole book is the thesis that it is not enough for a religious to make vows and keep them; in addition the religious must continue to work at becoming "real." In the case of the religious sister this implies becoming a real "woman" and so this book makes interesting excursions into specific aspects of feminine psychology. For instance, a woman's understanding of hell places more emphasis or separation from loved ones and ar inability to respond to love, rather than the pain of eternal punishment

The selection of problem areas includes such topics of contemporary interest as the apostolate (in the meditation on the visitation), proper exercise of authority (in connection with the finding of the Child Jesus), docility and the need of both young and old to listen to each other (in the conference on the Beatitudes).

The authors' own experience of religious life is evidenced in their realistically helpful discussion of the difficulties involved in loving others in the religious community: "One reason why it is so difficult is that some of your sisters have become ensnared in a vicious circle. Because a certain sister appears never really to have had any warming experience of being loved, she really does not know what love is.... Out of fear she has closed herself off from all intimate personal contact with others (p. 222).

In another chapter, titled "The Call," the authors present the interesting point of view that sisters, as women, tend to become angry with God when he does not measure up to some set of standards or norms they have set for him! This tendency of religious women to reject others who do not come up to their expectations is "one of the greatest single deterrents to charity in religious life."

The conference on "Christ before the High Priest and Pilate" considers in practical detail that type of personal misunderstanding that frustrates so many religious. The authors point out two unhealthy reactions to such suffering: leaving the religious congregation or cultivating a passive attitude that insulates one frm all future hurt, but at the same time cuts a person off from ever becoming real.

Certainly expressions that occur from time to time throughout the book, mar its contemporary appeal and sometimes even raise questions in the mind of the reader whether conciliar thinking has completely penetrated these conferences. A statement like, "we continue in this life (religious life) in the pursuit of our own perfection and the salvation of others according to the rules and constitutions of our community" (p. 91) as well as the notion that "your vows give you a special intimacy with God" (p. 154)

are somewhat trite in phrasing and no longer particularly helpful. And a religious who is seriously seeking a renewed understanding of celibacy might find unsatisfying the explanation that "your second vow releases you from the confines of the matrimonial hearth and leaves you open to serve God in various ways" (p. 172).

Even more serious a deficit is what appears to be a glossing over of some critical areas in today's religious life. The tension between the authority of the superior and the conscience of the subject is discussed in terms of such "obvious" examples as the right of a religious to refuse a command to jump out a third story window or to lie about a sister's culpability in an auto accident. Neither of these are the real problem areas involved in questions of conscience for the "real" woman religious today.

Perhaps these lacks, both in expression and in content, can be explained by the fact that this book was conceived as a set of retreat meditations in 1965 and much agonizing discussion has intervened between that time and publication in late 1967.

Nevertheless The Real Woman in the Religious Life provides some interesting insights into the areas of concern for religious today. The short, conversational-type chapters make it ideal for reading aloud in a group. More exact titling of chapters and/or a topical index would have made it easier to find material of specific interest on a certain subject.

Jesus Is Lord: Paul's Life in Christ. By Joseph Blenkinsopp. New York: Paulist Press (Deus Books), 1967. Pp. 126. Paper, \$1.00.

Reviewed by Father Lester Bowman, O.F.M., whose study of "The Personal Dimension of Pauline Faith" appears in this issue of THE CORD.

The Christian faith is above all something lived — it is life in Christ. With that in mind, the noted theologian Joseph Blenkinsopp here seeks to capture the meaning of our faith by taking a quick but penetrating look into the life of an exemplary Christian, St. Paul.

The book begins with an accurate picture of St. Paul's background, showing how he carried the influence of the Roman, Greek, and Jewish cultures with him along that road to Damascus. But there Paul met Christ, and that personal encounter changed the course of his whole life. That experience, that encounter, was the root and basis for Paul's thinking and writing about Christ. Paul's theology of Christ is discussed in the third part of the book. From that encounter, Paul set out to bring the Good News of the Lord Jesus to the ends of the earth. The fourth part of the book reviews his career all the way up to his final return to Jerusalem. At this point the author backtracks and presents the picture of this extraordinary man as it emerges from his writings. Paul is not only a preacher, not only a theologian (in his own way); he is deeply human, and he can be understood best when he is seen as a human being. Further. Paul's letters give evidence of a simple and free liturgical life among the Christians of his day, a liturgical life that profoundly affected the daily living of those who shared it. The relation between that life and our present liturgical experience is the subject of the sixth part of the book. Finally, the author picks up the story of Paul's travels at Jerusalem, where his fateful trip to Rome began. He follows from Rome the thread of what historical evidence we have for St. Paul's activities until it disappears in conjecture.

This book is an excellent brief summary of the life and teachings of St. Paul. It is compact and tightly organized, historically reliable,



and clearly written. It is easy, enjoyable, and even inspirational to read. However, the discussion of what Christ meant to St. Paul, and to some extent the account of the liturgical life of Paul's day, tend to be hard to follow. But even St. Peter found that Paul's wisdom "makes some points in his letter hard to understand" (2 Pt. 3:16), so such a difficulty is not a great fault, especially in so short a book. For that reason, though, while this book is a good introduction to St. Paul, it serves better as a refreshing review for someone who already has a background in the Pauline Epistles.

What's Wrong with God? By Thomas More Steeman, O.F.M. Chicago: Franciscan Herald Press (Synthesis Series), 1967. Pp. 44. Paper, \$0.50.

Reviewed by Father Michael D. Meilach, O.F.M., editor of this review and doctoral student in philosophy at Fordham University.

This new addition to the "Synthesis Series," reprinted from New Blackfriars, is a superbly, if popular-

ly, presented analysis of contemporary unbelief. The author relates psychological and religious categories: immature concern with "problems of life" carries over into the religious sphere as the need for a "God of the gaps," who solves problems for man; and mature involvement with the "problem of living" has its correlative in a religious outlook that is truly God-centered. The contemporary struggle within Christianity to reach a more satisfactory conception of God is perceptively, if briefly, explained.

By way of minor criticism, I would question whether Kant is

quite as far from Aquinas in the particular area discussed by the author on p. 11, and I would have liked to see a select bibliography at the end of this fine introduction to the subject. As Father Steeman liberally acknowledges throughout the booklet, he could hardly be expected to develop all the lines of thought which he has opened up. He alludes to most of the important thinkers involved — then why not lead the reader to the actual sources?

What's Wrong with God is, nonetheless, a well balanced and extremely competent article which deserves careful, meditative reading.

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