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### **COVER AND ILLUSTRATION CREDITS**

Our February cover was drawn by Father Francis X. Miles, O.F.M., chairman of St. Bonaventure University's theology department. "True Riches" was illustrated by the author, and the remaining illustrations for this issue were drawn by Father Francis Miles.



February, 1968

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## The Spirituality of Teilhard



Teilhard's beneficial influence on contemporary spirituality is difficult to overestimate. "Omega," "Christogenesis," "Building the earth": these and countless other expressions descriptive of today's spiritual ideals, are the renowned Jesuit's legacy to his Church and to a theological era which he helped largely to shape. His work is the subject of two new books which cover roughly the same areas with widely differing styles and effectiveness.<sup>1</sup>

The authors of both books follow roughly the same plan; they discuss Teilhard's phenomenological description of the evolutionary universe, his Christocentric explanation of that universe, and his Christian approach to human endeavor within that universe. Fr. Faricy's avowed purpose is "to present an outline synthesis of ...(Teilhard on) the relation between human endeavor and Christian revelation" (p. vii); Dr. Bravo's is "to point out the lightly sketched guideposts (Teilhard) left on the path toward christological renewal" (p. xv).

Both books contain fine treatments of the prominent role of the Eucharist and the Parousia in Christian thought and life, and both discuss competently the problem of evil in Teilhard's thought. In exploring Teilhard's Christocentrism both discuss his relationship to Duns Scotus and the medieval controversy on the primary reason for the Incarnation.

The last-mentioned subject is the one point on which Dr. Bravo is better than Fr. Faricy. Neither seems aware of the speculative theological work done in this country on the Scotistic view of the Incarnation, but Dr. Bravo is acquainted, at least, with some important French work (in some cases through Spanish translations) done in this area.

Apart from this side issue, Fr. Faricy's is incomparably the better book. It is marked by a much more mature and developed style than Dr. Bravo's, and it shows wider acquaintance with the primary sources. Dr. Bravo relies heavily, e.g., on many standard commentators: Wildiers, Tresmontant, de

Except for what has already been pointed out, in fact, there is precious little to criticize in Fr. Faricy's splendid book. The delay in its publication has perhaps added still more to what was evidently a painstaking and thorough effort from its inception. The bibliography at the end of the book is excellent— comparable, probably, only to Cuenot's; this is surprising, since Fr. Faricy had no obligation to furnish so extensive a listing in view of his carefully delineated purpose. The index, likewise, evinces a thorough and detailed, time-consuming effort.

By contrast, Dr. Bravo's book, for all its undeniable insights and helpful suggestions, is marked by many flaws. First and most noticeably annoying, is the deplorable printing of footnotes separately, at the end of the book, in a work where they are of great importance. Closely allied to this fault is another primarily mechanical one: the index is woefully inadequate.

Dr. Bravo's initial discussion of the structure of Teilhard's thought is far too brief, and questions are too often raised in the form of straw men—questions, i.e., regarding Teilhard's orthodoxy, which have long ago been laid to rest in American Teilhardana: "panpsychicism" (sic), and "neopantheism." This may be explained by the fact that Dr. Bravo's book is the first introduction many Latin Americans will have had to Teilhard's thought, but the translation must be judged on its suitability for readers in the U.S., not Latin America.

Hence one wonders why the translator has cited Rahner and Bonnefoy in Spanish editions when American editions were most certainly available to her. One also wonders why she retained (and why the author used) a good number of Latin terms in a book evidently intended for a popular audience.

In view of Dr. Bravo's extensive use of de Lubac, it is incomprehensible that he should try to perpetuate the silly myth about Teilhard's not being a theologian. There is a sense, of course, in which this is true, but the statement needs qualification (see de Lubac's *Religion of Teilhard*, pp. 84-85), and it does not have to be "vigorously emphasized" (p. 29). For the same reason, it is incredible that Dr. Bravo should call de Lubac Teilhard's "disciple"; if anything, the master-disciple relationship between the two friends was reciprocal.

Either Dr. Bravo or Miss Larme is responsible for some unfortunate theological obfuscation: faith and belief (tout court) are supposed to mean different things (p. 50), and "the incarnation is not an action ad extra but another phase of the same creative act" (p. 124).

 <sup>&</sup>lt;sup>1</sup> Teilhard de Chardin's Theology of the Christian in the World. By Robert
 L. Faricy, S.J. New York: Sheed and Ward, 1967. Pp. xviii-235. Cloth, \$6.00.
 Christ in the Thought of Teilhard de Chardin. By Francisco Bravo. Trans.
 Cathryn B. Larme; Notre Dame & London: Notre Dame University Press,
 1967. Pp. xviii-163. Cloth, \$4.95.

There have been other, and better, books than these on the theoretical aspects of Teilhard's thought; but the merit of both of these is that they apply his thought to specific issues now very prominent in Christian renewal. Dr. Bravo has some magnificent suggestions for theological and pastoral renewal (though one may wonder whether a methaphysics of being, act, and "potential" (sic) is what is needed as a foundation for the new theological synthesis). And Fr. Faricy has both a fine justification for involvement (building the earth) and some more properly ascetical recommendations based on Teilhard's profoundly Cross-centered spirituality. Both have excellent discussions of the place of the Eucharist in contemporary Christian life, as I have said. Either book is certainly worth what you will have to pay for it: Dr. Bravo's, mainly for the discussions of Christ's place in God's plan, of evil, and of theological renewal; and Fr. Faricy's, in addition, for his fine application of Teilhard's thought to the spiritual life.

Fr. Michael D. Meilach, ofm

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## Sacraments Are Signs

Valens Waldschmidt, O.F.M.

As spiritual signs, the sacraments should be unique, individual experiences in our lives. From time to time, we must search for the fullness of the sacraments, contemplating them in their breadth of scope and in their extension of activity. The sacraments are the actions of Christ, which introduce men into the inner circle of the life of the Trinity. Through them we are enabled to enter into another world: that of God's interior life.

## Scriptural Setting

Christ prepared the minds of men gradually for the idea of the sacraments. We read in the New Testament how our blessed Lord on numerous occasions led people from the visible to the invisible, from the bodily to the spiritual, through the use of spittle and clay to the power of healing and strengthening. What often touched the body also touched the soul. In Monsignor Knox's harmony of the

Gospels we read: "So they came to Bethsaida. And they brought to him a blind man, whom they entreated him to touch." And then, "Once more Jesus laid his hands upon his eyes; and now, peering about, he found himself recovered; he could see everything clearly." The implication is obvious. If Christ could heal the body with a sign, why could he not heal both body and soul with a sign—the sign of a sacrament?

<sup>1</sup> The Gospel Story (Sheed and Ward), 168.

Father Valens Waldschmidt is a retreat-master stationed at Streator, Illinois; "Sacraments Are Signs" is the second in a series of meditative conferences designed to foster greater appreciation of the divine communication of Christ's life to us in the Sacraments.

#### Doctrinal Basis

The sacraments have been designed by Christ to both instruct and edify the souls of men. By revealing both the communicated divine element in man and the created human element in man, the sacraments have the capacity to afford us a clearer idea of God and a saner idea of man. Both concepts are necessary for spiritual advancement.

Who is God? is a fundamentally vital question in the spiritual life. With little or no knowledge of either the existence or the nature of God, man finds prayer difficult. love a baffling mystery, the keeping of the commandments unattainable, and heroic virtue useless. On the other hand, the reception of the sacraments based on faith in God turns into a valuable experience what the philosopher and theologian has discovered about God. Thus the soul more easily learns who is the God of the Gospel, the God of Jesus Christ, the God of the saint, the God of the mystic. Was this not the insight that Saint Francis discovered for himself, under the influence of grace, when he came to learn of the God of the "Our Father"?



From the true concept of God, aided by the sacraments in an experimental way, we come more quickly to a truer concept of man. In the sacraments, the mystery of God and the mystery of man unfold. Christ again lives among men, possessing his glorified body and soul and renewing in some way the mysteries of the Incarnation and Redemption, which in history were enacted along the dusty roads of Palestine, or while drinking a cup of cool water, or sharing words with a sinful woman beside a well. Do such remembrances make us cry out, "Oh, miserable body of ours"? Or do they make us pray with Saint Leo: "Recognize, O Christian soul, your dignity!"?

## Present Day Needs

Especially as Franciscans we learn from the mystery of the Incarnation and the Redemption, as they are mediated in the sacraments. that man is a creature of God, composed of body and soul, made to the image and likeness of God. As the modern psychologist would express it: man is a unit. What deeply influences the body influences the soul. The access to his mind and will is through the senses and the expression of man's thoughts and loves is likewise through the senses. Out of this active, pulsating union of body and soul, the interplay of the conscious and subconscious, grow implications which reveal the delicate balance of the human organism, adapted to express the spiritual through the bodily. Art, music, work, speech.

and the hundred daily actions are so many doors to the mind and will of a man; but note, doors that swing both ways, inward and outward.

For this reason Christ chose to give himself to us through sacraments, which touch the body with an external sign, yet by that very fact serve as pathways to the soul.

### Benefits in Daily Life

The effects flowing from the sacraments are both personal and social. The Church is always alive, living. Especially today, she reminds us that she is a living church, a living community of living members. The sacraments keep before our mind and accomplish in actual fact the very constitutional make-up of the Church which exhibits the life-giving exchange between her Founder and his Father, and between one member and the other, binding them together into a community of love.

The Church's most vital actions, the sacraments, are channels of love and life, both for the individual and for the entire Mystical Body. With each administration and reception of a sacrament, the passion and death of Christ, his resurrection, and his ascension into heaven become more universal and intense

among men; the Church is extended in time and space.

#### Resolutions

(1) Attempt to appreciate more deeply the nature of the sacraments as signs of a deeper participation in the mysteries of God. Prepare yourself and others more thoroughly for a devout reception of these sacraments. (2) Avoid approaching the sacraments in a purely legalistic manner. (3) In the spirit of the Church and conscious of the Mystical Body of Christ, every religious should endeavor to approach the sacraments not only for a personal gain but also for the building up of the Body of Christ, "No man is an island."

#### Prayer

Lord, permit us never to be so narrow and self-centered as to think that we, of ourselves, sanctify ourselves. Through your seven sacraments, divine life flows from the inner Life of the Trinity into our souls. Thus we are drawn closer to you, and you become more manifest among us. We know this because the sacraments, instituted by your divine Son, cause it to happen and signify that it does happen. Awaken in us a desire to be deeply signed with the sign of the sacraments.

## Union with God — II

Daniel O'Rourke, O.F.M.

## Days of Retreat

To deepen this spirit of prayer and sense of fraternal community the constitutions, in the spirit of Saint Francis, have kept the yearly retreat and monthly day of recollection. The duration of retreats and periods of recollection, however, are to be determined by the provincial chapter with other details left to the community chapter with the approval of the Provincial.<sup>2</sup>

It is further suggested that at the time of the monthly recollection or some other convenient time, a house chapter be held for the purpose of renewal of religious life and the increasing of fraternal charity.<sup>3</sup> This friary chapter which is accepted as a principle in Chapter 8 (on "The Government of the Order"), is here applied to the religious and fraternal life of the local friary.

This local chapter is seen, moreover, as a recurring, periodically repeated community dialogue. For the renewal of our life has to be a dynamic, on-going, ever-renewing process. This up-dating of our Franciscan life must of necessity be an organic growth. It will not be accomplished by a few changes in rubrics, horarium, assignment of free-time, or the language of our prayer.

#### Houses of Prayer

ø

Following a long, inveterate tradition in our Order the constitutions strongly recommend that provinces or groups of provinces "be deeply concerned with having houses of solitude in their territories" which shall bear witness to the contemplative life. For friars who request it the opportunity shall be provided to retire to such a friary for a reasonable length of

time.<sup>5</sup> It seems that these houses of prayer are envisioned— as was the Carceri for Saint Francis- as temporary places of periodic solitude. For Franciscans, as Francis before them, are not called for themselves alone, but for others. The contemplative charism is very much a part of the Franciscan vocation; but experience has taught the Order that the need many friars feel for these more intense periods of prayer is a transitory grace which, nevertheless, when it is heeded, prepares them with renewed zeal for the service of God and his People.6 Saint Francis himself thought highly of such places of prayer and commended them to his brothers.

Those are my knights of the round table, who keep hidden in remote, desert places the more earnestly to spend their time in prayer and meditation, deploring their sins and the sins of others, plain of life and humble of manner; whose holiness is known to God, but at times unknown to their brothers and to the people.

Certainly the Franciscan life is not purely contemplative, but I would venture the opinion that the Lord gives certain friars a temporary call to such a life. Perhaps a province the size of ours could take some concrete steps to afford such an opportunity for qualified friars who obviously are receiving

such graces. Although the Second Vatican Council, in what follows, speaks of communities totally dedicated to solitude and silence, it might well apply in a limited, temporary, and Franciscan sense to this neglected facet of our own life.

No matter how urgent may be the needs of the active apostolate, such (contemplative) communities will always have a distinguished part to play in Christ's Mystical Body, where "all members have not the same function" (Rom. 12:4). For they offer God a choice sacrifice of praise. They brighten God's people with the richest splendors of sanctity.8

Perhaps in our own country a small ritiro, distinct from the novitiate would be a great blessing as a temporary retreat for friars touched by genuine graces, as were the Lord and Francis, for a Lent or so in silence, reflection, and prayer. Almost all our friaries, for the most part, are work-shops. Could our far-flung Province have one friary which would be essentially a house of prayer?

For those who would say that the needs of the apostolate here in these United States are too pressing, let us listen to the Council's Decree on Missionary Activity, where certainly the demands of the apostolate are taken with the utmost seriousness:

<sup>&</sup>lt;sup>1</sup> Experimental Constitutions of the Order of Friars Minor (henceforth EC), Chapter I, articles 15 and 17.

<sup>&</sup>lt;sup>2</sup> EC I. 16.

<sup>3</sup> EC, I, 17.

<sup>4</sup> EC I, 20.

Father Daniel O'Rourke is master of novices for Holy Name Province; this article is the second half of his paper, delivered at the provincial workshop at St. Raphael's Novitiate, Lafayette, N.J., last November. The paper is a commentary on chapter one of the new General Constitutions of the Order of Friars Minor.

<sup>&</sup>lt;sup>5</sup> EC I, 19.

<sup>6</sup> Ibid.

<sup>&</sup>lt;sup>7</sup> James Meyer, O.F.M. (ed.), The Words of Saint Francis (Chicago: Franciscan Herald Press, 1952), §147.

<sup>8</sup> Second Vatican Council, Decree on the Adaptation and Renewal of Religious Life, §7.

Worthy of special mention are the various projects aimed at helping the contemplative life take root. There are those who while retaining the essential elements of monastic life are bent on implanting the very rich traditions of their Order. Others are returning to simpler forms of ancient monasticism. But all are striving to work out a genuine adaptation to local conditions. For the contemplative life belongs to the fullness of the Church's presence, and should therefore be everywhere established.9

No doubt such a ritiro would not be monastic in structure or horarium, but I think the questions should be raised: does the opportunity for a periodic, more intensive contemplative life belong to the fullness of a Franciscan presence? If so should a special friary be provided for it?

## Holy Scripture

Following the lead of the Council and the example of Saint Francis the new constitutions direct the friars "that they shall take spiritual nourishment from reading and meditating on the Holy Scripture, especially the Gospel." Indeed this was the very advice of Francis himself:

It is good to read what Scripture testifies, good to seek out our

Lord in it. For my part, I have fixed in my mind so much of the Scriptures that it now suffices most amply for my meditation and reflection. I do not need very much, my son: I know about poor Christ crucified.<sup>11</sup>

The new constitutions, while providing for conversation at table, <sup>12</sup> strongly recommend the reading of Scripture for part of the meal. The friars "shall therefore provide time for spiritual reading at table, especially from Holy Scripture." <sup>13</sup> "Celebration of the Word of God" <sup>14</sup> and Bible Vigils are also encouraged.

Finally, this scriptural and gospel basis for our mental prayer is also urged by two different decrees from Vatican II:

Therefore, drawing on the authentic sources of Christian spirituality, let the members of communities energetically cultivate the spirit of prayer and the practice of it. In the first place they should take the sacred Scriptures in hand each day by way of attaining "the excelling knowledge of Jesus Christ" (Phil. 3:8) through reading these divine writings. 15

3

And again the Council exhorts us religious:

This sacred Synod earnestly and specifically urges all the Christian faithful too, especially religious, to learn by frequent reading of the divine Scriptures the

As far back as November 1964 the Liturgical Commission of our Province urged us to this prayerful reading of Scripture and suggested a practical method of "praying the Bible." This is a basic method of mental prayer in which the friar prayerfully and meditatively seeks God in the Scriptures. This lectio divina is a reverent, attentive and personal hearing, by a slow, reflective reading, of a biblical or liturgical passage as God's Word for us here and now. Such a form of meditation would not only increase the friar's appreciation of the scriptures, but would integrate his prayer and apostolate— especially if he prayerfully ponders those parts of the scriptures he will unfold to his people in teaching and preaching.

Finally, in this matter of mental prayer the superiors are admon-

ished to "make available time, books, and other things necessary for" it.<sup>17</sup>

#### **Devotions**

In speaking of private devotions the constitutions encourage the traditional devotions of our Order: especially towards the Eucharist, the passion of Christ, and God's holy mother. They also wisely state that these devotions "shall be solidly based on Scripture, theology, and the liturgical laws of the Church." Here too the new legislation in the Order reflects the thinking of Vatican II:

Popular devotions of the Christian people are warmly commended, provided they accord with the laws and norms of the Church. Such is especially the case with devotions called for by the Apostolic See... Nevertheless, these devotions should be so drawn up that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some fashion derived from it, and lead the people to it, since the liturgy by its very nature far surpasses any of them.<sup>20</sup>

The Council's prescriptions raise some hard questions concerning some traditional devotions in our Order such as the maudlin novena to Saint Anthony so widely used in many of our churches.

Something else that might be considered here is the grounding of

16 Second Vatican Council, Dogmatic Constitution on Divine Revelation,

<sup>&</sup>quot;excelling knowledge of Jesus Christ" (Phil. 3:8). "For ignorance of the Scriptures is ignorance of Christ." Therefore, they should gladly put themselves in touch with the sacred text itself, whether it be through the liturgy, rich in the divine word, or through devotional reading... And let them remember that prayer should accompany the reading of the sacred Scripture, so that God and man may talk together; for "we speak to him when we pray: we hear him when we read the divine sayings."16

<sup>9</sup> Second Vatican Council, Decree on the Church's Missionary Activity, §18.

<sup>10</sup> EC I, 8.

<sup>11</sup> Meyer, op. cit., §151.

<sup>12</sup> EC I, 18.

<sup>18</sup> Ibid.

<sup>14</sup> EC I. 7.

<sup>&</sup>lt;sup>15</sup> Second Vatican Council, Decree on the Adaptation and Renewal of Religious Life, §6.

<sup>§25. 17</sup> EC I, 11.

<sup>18</sup> EC I, 12.

<sup>19</sup> EC I. 14.

<sup>20</sup> Second Vatican Council, Constitution on the Sacred Liturgy, §13.

The new constitutions, as might be expected in a penitential Order, strongly restate the friar's obligation to the life of self-denial . . .

the traditionally Franciscan Stations of the Cross in a more biblical and resurrectionist setting. The biblical Stations in the People's Mass Book offer some ideas here. So do the scripturally based Stations being offered in pamphlet form now, by some forward-looking publishers. Perhaps the addition in our churches and chapels of a fifteenth Station to the risen and glorified Christ would help. Recent theological thought on the paschal mystery tends not to isolate the passion from the resurrection and ascension of our Lord.

#### Penance and Mortification

The new constitutions, as might be expected in a penitential Order, strongly restate the friar's obligation to the life of self denial which he embraced when he asked for the habit "to do penance and serve God faithfully until death."21

Meditating often on the original dedication of their profession, the brothers shall strive to live in a continual penance, denying themselves especially in carrying out their daily duties— the better to imitate Christ's lowlinness and to exemplify clearly their charity toward God and neighbor.<sup>22</sup>

Here the deepest meaning of penance: the turning of the whole

The Church first of all urges that everyone practice the virtue of penance by constantly attending to the duties pertaining to his state in life and by patiently enduring the trials of each day's work here on earth and the uncertainties of life that cause so much anxiety of mind.23

While allowing the types of penance adapted to times and places as Saint Francis did,24 and leaving it to the Provincial and his Council to determine the days and manner of fasting.25 the new constitutions reaffirm the traditional times of penance in our Order26 and remind us that these penitential exercises

shall be a sign of the Order's sharing in the mystery of Christ's Passion. They shall also lead us

heart and mind to the following of Christ is emphasized. And the shift is somewhat away from corporeal chastisement to the ever recurring self-denial involved in the conscientious carrying out of our daily duties. This is also the teaching of Pope Paul VI in his Apostolic Constitution, Poenitemini of February 18, 1966:

to help Christ's members afflicted with hunger and poverty, sorrow and miseries.27

Certainly the constitutions envision some sort of communal penance for provinces and communities. Our new apostolates to the poor are already such concrete, provisional forms of penance. Perhaps in some of our local communities "new forms of penance according to the wishes of the Church" and the substitutions of "other forms of self-denial in the place of fasting"28 could take an imaginative and more relevant direction. A house or provincial chapter, e.g., might agree that a common abstaining from alcoholic beverages on, say, Wednesday and/or Friday. and the giving of the money thus saved to some of our poorer missions, would be an effective way of following the penitential Christ in modern America. Such penances, by the way, were suggested to our people by the Bishops of the United States:

In this connection we have foremost in mind the modern need for self-discipline in the use of stimulants and for a renewed emphasis on the virtue of temperance, especially in the use of alcoholic beverages... It would bring great glory to God and good to souls if Fridays found our people doing volunteer work in hospitals, visiting the sick, serving the needs of the aged and the lonely, instructing the young in the Faith, participating as Christians in community af-



fairs with a special zeal born of the desire to add the merit of penance to the other virtues exercised in good works born of living faith.29

Even those friars who find it difficult to conceive of self-denial apart from self-giving should be amenable to such an approach to penance. For these external penances are both signs of a continuing conversion to God and indications of openness to our neighbor.

Penance is essential to the gospel life. It is impossible to be a Franciscan without it. It is both the example and the command of

<sup>21</sup> Rituale Romano-seraphicum, Tit. V, cap. ii (p. 270).

<sup>22</sup> EC I, 23.

<sup>23</sup> Pope Paul VI, Poenitemini, ed. The Pope Speaks, Autumn, 1966.

<sup>24</sup> EC I, 24.

<sup>25</sup> EC I. 25.

<sup>26</sup> Ibid.

<sup>27</sup> EC I, 24.

<sup>28</sup> EC I. 25.

<sup>29</sup> Pastoral Statement of the National Conference of Catholic Bishops on Penitential Observance for the Liturgical Year (11/18/66).

Christ. Listen to Christ's Vicar in Poenitemini:

Christ, who throughout his life began by doing and teaching before undertaking his ministry spent forty days and forty nights in prayer and fasting, and began the public phase of his apostolic work with the joyful news: "The kingdom of God is at hand," but immediately added the injunction "Repent and believe in the gospel" (Phil. 3:10-11; Rom. 8:17).30

Although the manner of fasting is left to the different provinces and the personal generosity of the friars, the door is left ajar for new, imaginative, more modern, and more functional forms of asceticism that hopefully will lead to greater self-giving. Still the new constitutions reiterate an obligation as old as the New Testament: "Whoever does not carry his own cross and come after me cannot be my disciple" (Lk. 14:27). For those of us whose rule and life is to live this gospel, there can be no other way.

### The Sacrament of Penance

Closely related to self-denial and personal penance, because they both contain the same basic biblical metanoia, is the reception of the sacrament of Penance. This metanoia preached by the prophets is also found in the Gospels:

When we turn to the New Testament, we find that it retains the

past teaching on metanoia (repentance and reliance upon God) but lends emphasis here and there. There seems to be more insistence upon the positive and interior aspect, that of changing one's mentality, attitude, feeling. Metanoia supposes error in conduct, repentance for past faults, and a conversion of one's whole person to a way willed by God in order to ready oneself for entrance into his kingdom.<sup>31</sup>

The new constitutions, while leaving the frequency of personal confession of sins open, exhort the friars often to confess their sins in the sacrament of Penance, which perfects true metanoia. "Thus reconciled with God and the Church, with their sins forgiven, they will be more fully incorporated into Christ's Body."<sup>32</sup>

Those who approach the sacrament of penance obtain pardon from the mercy of God for offenses committed against him. They are at the same time reconciled with the Church, which they have wounded by their sins, and which by charity, example, and prayer seeks their conversion.<sup>33</sup>

Certainly this double reconciliation and continuing conversion which is an element in all penance, personal and sacramental, will be more evident to the friars not only when they find emphatic, sensitive, and wise confessors; but when in accordance with the Constitution

on the Liturgy "the rite and formulas for the sacrament of penance" are revised "so that they give more luminous expression to both the nature and the effect of the sacrament."<sup>34</sup>

#### Conclusion

This chapter of the new constitutions might have been called "The Life of the Friar with God," but it intimately touches the friars' life with others. The whole message we have to bring to God's people, especially the poor, the underprivileged, the unemployed, the emigrants, and the lowly, is that God loves them.<sup>35</sup> In many cases these little ones among God's People will never find God or his love if they don't experience it in us.

What we should ask ourselves and ask our communities is this: do we radiate this love of God for

his People whom we are privileged to serve? Or do we as a group conceal this divine concern by our selfcenteredness, our bitterness, and our lack of faith? If the answers favor the second half of this disjunction, then we should examine our personal and community prayer. For we will never be friars living for others, unless in some way we are brothers living with God. This is impossible, however, without loving dialogue with Christ in prayer. Without such a dialogue all else is empty, frustrating, and eventually meaningless. It is prayer: scriptural, personal, and liturgical, that is the central love-relationship in our lives. Without prayer a friar will often live a life of searing frustration and bitter disappointment. With it, we and our communities will bear witness to the joy, the peace, and the love of Christ which Francis would have his lesser brothers bring God's People.

<sup>30</sup> These words are practically a summary and conclusion of the whole Christian life; see The Pope Speaks, loc. cit.

<sup>31</sup> Joseph Fichtner, O.S.C., "Metanoia or Conversion," "Review for Religious 25 (Jan. 1966), 21.

<sup>32</sup> EC I, 26.

<sup>33</sup> Second Vatican Council, Dogmatic Constitution on the Church, §11.

<sup>34</sup> Second Vatican Council, Constitution on the Liturgy, §72.

 $<sup>^{35}</sup>$  Pope Paul VI, Address to the General Chapter Body of the Order of Friars Minor (6/24/67).

## Winter Life

#### Lester Bowman, O. F. M.

Dry stalks and stubble jut through the snow,
All-shutting shroud of cold over fields.

Sterile snow shades to pale haze
Closing the sky, blocking the fecund blue:
All sleeps, all dormant, shuttered, still.
All waits, taut, alert, bides its time;
Sharp, sentient— snap resounds in still—
Cocked, wound tight, crouched set to spring—
Solicitous woodchuck scurries, tense lest he trigger,
Stir this slumbering, fearsome, amiable Titan.

## True Riches

Sister M. Nathaniel, O.S.C.

Vatican II's Decree on the Renewal of Religious Life has providentially given religious the world over the impetus to inquire into their form of life. The Decree has also given us an awareness of our corporate role in the fulfillment of the Church's mission in our times.

I come simply as an individual Poor Clare speaking about a subject which has already received wide attention in Catholic circles and among religious themselves. I refer to the virtue of poverty and its practice within the cloister. Poverty is a virtue that, I feel, can be practiced both effectively and affectively, as the Council states, and become a truly personal experience.

The Decree uses these words:

Religious poverty requires more than limiting the use of possessions to the consent of superiors; members of a community ought to be poor in both fact and spirit and have their treasures in heaven.



Sister Mary Nathaniel, O.S.C., is a contemplative nun at the Monastery of the Poor Clares, Lowell, Mass.



For us Poor Clares these words have a wider and more profound scope than is customarily given them. They imply the highest goal, the highest ideals to be striven after: a poverty which proceeds from love. They cause us to ask ourselves: (1) Where in our lives can this poverty be found? (2) Could this "new" form of poverty be a plea for self-discipline? (3) Is this the call of our times: to witness to the world the poor Christ?

For Francis, poverty went beyond the prescribed permission for the simple use of things. It was some-

thing deeper for him and permeated his whole being. It was through poverty that Francis wanted to imitate Christ's life to the full. Since he was not able to give his life by martyrdom in imitation of the Crucifixion, Francis took poverty for his martyrdom. Christ who was rich lowered himself in becoming a servant and Francis, the son of a wealthy merchant, in like manner became a beggar. Becoming poor was all that was needed for Francis, since for him poverty was an expression of numerous virtues: renunciation of self, humility, obedience, simplicity, and chastity.

While the active communities of religious are involving themselves in renewal of their poverty, their needs and conveniences, so also are the cloistered religious reevaluating themselves. If the closstered sister's needs are fewer than those of her counterpart in the apostolate, this does not mean that her opportunities for "felt poverty" are lessened. They may be more obscure, but they are still a reality in her life. Communal poverty does help the individual see and feel her poverty here and now. Occasions may arise when a religious is asked to do without something because of a shortage. Should these opportunities be lacking because of the goodness and generosity of God, this by no means deprives an individual of her "felt poverty."

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"Felt poverty" must begin from within to find expression in our lives; then we will value and recognize what is ours. To be poor does not mean emptiness, hard-

ness, or destitution. Poverty is synonymous with charity and detachment, which bring one to freedom: freedom from the captivity of self, in order to be united to God: freedom for God to give or to take: freedom "to be used as clay in the hands of a potter." Nothing is ours to offer except our faith. To be God's "poor one" means to be one who is capable of waiting. Our Franciscan poverty should lead us to contentment, peace, and joy, to the realization that we really need very little. Only then will the true spirit of poverty make us rich enough for the words of De Rance (the great reformer of La Trappe) to sound in our ears: "It is not the man who has much who is richbut the man who wants nothing."

Our life in this "city of God" is oriented towards helping us commit ourselves completely to God's providence and "as giants to run the way" of perfection. We are truly poor children of our heavenly Father as we travel our daily schedule of prayer accompanied by the "works of our hands."

"Felt poverty" begins with the sound of the bell which calls us to choir many times during our day for the chanting of the Divine Office. This is our cherished joy and privilege. Never is this choral office omitted. Unbroken sleep at night is not ours, for we are awakened at midnight to give without self-interest; motivated by love for the people of God, we rise to give of our poverty.

Even if we took nothing from our small, simple room, occasions for

"felt poverty" would still remain. Never asking for our room to be changed, and never changing its arrangement could be opportunities for "felt poverty," since a request for a change of this kind can be justified at times. The degree will, of course, depend on the force and activity of grace which is possessed by each one, and what is being asked of each one by the Holy Spirit.

To depend on another for one's clothing, to wear what is given, to do without for a time when forgotten, can bring opportunities of grace found only in the common life. We who in our times of superabundance are so used to deciding what we would like to wear and use have many ways of practicing "felt poverty." We understand within ourselves that we have exclusive rights to nothing by being poor. and so we are happy to be able freely to perform these acts of "felt poverty." The common life also brings us the challenge to share our poverty: to be able to give to another with such nobility, love, and sincerity that the other person does not feel humiliated but honored. All of us have the poor of Christ in our lives and we cannot ignore them. We need not run to the byways and highways to find the poor Christ; for us the poor are members of our own community who cross our path during our daily routine, and who are greatly in need of our attention. our aid, and most of all, our love. To refuse to give of ourselves, our time, our poverty, is to refuse to let our sister perceive that she is an

object of love for her own sake and also because of our Father who is in heaven. To refuse to give is to let slip by opportunities for "true riches."

Begging for our needs helps us feel our poverty; it also makes our whole life a life of gratitude. However, receiving lavishly does not give us a license to create needs. Our perpetual fast and abstinence recall to us our "felt poverty" and we rejoice to eat what is set before us.

Every man must give according to what he has decided in his heart; not with sadness and grudgingly, for God loves a cheerful giver. And God can bless you abundantly in every way, so that you may always have enough of everything with a surplus for every good work; as it is written. Lavishly he gives to the poor, his generosity endures forever. Now he who supplies seed to the sower and bread for food, will also supply and multiply your seed and increase the fruit of your generosity (2 Cor. 9:1-6).

The leaving of home, family and friends may also be an experience of our poverty, a total gift of oneself to God. They are left for a greater love and they come to be cherished more deeply in Christ. Acts of poverty may be found in the matter of family visits which, even though permitted, are curtailed.

Living one's whole life in the small area of one monastery with the same people brings many occasions for "felt poverty," which make demands at different times of one's religious life. Like Francis we also want our poverty to extend to doing without legitimate pleasures to be able to enjoy higher values.

The silence which permeates our lives and monastery is not merely the absence of noise. It is ours for intense communion with each other and with God. Silence of the mind, heart, and will becomes a present reality "to fill up those things that are wanting to the sufferings of Christ." Search for God can be a source of intense suffering and awareness of our "felt poverty." Our times of silence and solitude help us find ourselves— to give ourselves. We cannot find God if we have not yet found ourselves. In this school of poverty we come face to face with ourselves, recognize our limitations, and come to accept them. These experiences will cause us to cling to God instead of earthly goods. God can be so near, and yet at the same time we are conscious of the abyss which separates the earthbound soul from God. Here is where faith must deepen for survival, enabling one to rise above the passing things of earth, so that nothing remains but God and this is enough. Emptied, we will be filled with Christ.

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Today the work of renewal opens the avenue for even more giving—for greater "felt poverty." The reevaluating of customs and rules to find out where up-dating is needed calls us to the challenging task of looking for new depths and values in our lives. Discussions, dialogue, and openness to one another— all can be opportunities to practice the

"highest poverty," to be open to the Spirit that he may use us, and to have faith, courage, and conviction to give his promptings to others in love— all this is the "highest felt poverty" asked of us all today. Renewal is not for the purpose of making life easier nor of lessening our love for the Cross of Christ. Renewal should be inspired by a desire for a deeper spirit of sacrifice: deeper poverty and enhanced self-discipline.

Living in our materialistic age creates a greater challenge for the essence of the spirit of poverty to deepen in us. We are free in our poverty. It is we who must choose correctly; we are the selective agents. The effort to make wise choices as to our surroundings and our use of things will prevent us from losing our identity. The vigor of our resistance to materialism will deepen our own appreciation of the inner meaning of things, thus causing us to experience the transcendent aspect of our poverty. "Poverty... is to have found a better wealth which dispenses you from being rich."1

These are only a few of the advantages that can be found in a Poor Clare's day. To use these small opportunities will help us to bear witness to each other and to the modern world. We must believe and be convinced that

we do bear witness to the ideal that should motivate every contemporary Christian in his choice between God and wealth. Our poverty of spirit affects a society so likely to misjudge the superfluous for the essential. It stimulates the comfortable to generosity and it encourages the poor and neglected to confidence in God's bounty.<sup>2</sup>

Our spirit of poverty gives us the ability to accept ourselves as we are, for by means of gratitude we see how much we really have, and my means of compunction we see how little we really deserve. Poverty helps us to forget the unimportant facts of our lives and to remember the things that matter. Poverty lets us feel the gentle hand of our Father, soothing the ache of our troubled minds, quieting the cry of our restless hearts and calming the urgency of our impelling desires. It gives us childlike trust for the needs of tomorrow and childlike joy for the deeds of today.3

To live our poverty we must expect and want to experience it in body and soul, mind, heart and spirit. We who follow Francis' way to Christ have the highest opportunities for "felt poverty" in our lives if we want to see it, feel it. embrace it, give it, and enjoy it. If the cloistered religious finds no "felt poverty" in her life, the fault lies in herself, not in the Order. She has allowed herself to become complacent in her surroundings and ought to inquire how she may become increasingly faithful to the urgings being put to us today by Vatican Council II.

<sup>&</sup>lt;sup>1</sup> Louis Evely, Suffering (New York: Herder and Herder, 1967), 54.

<sup>&</sup>lt;sup>2</sup> Sister Mary Agnes, O.S.C., "Can Cloistered Religious Be Witnesses?" THE CORD 16 (1966). 213.

<sup>&</sup>lt;sup>3</sup> Andre Auw, C.P., "Contentment: Child of Poverty," Review for Religious 21 (1962), 433.

## The Priest

-being a somewhat post-platonic dialogue

Julian A. Davies, O.F.M.

This modern Symposium features three priests in a New York Italian restaurant. They are munching garlic bread and sipping wine. The discussion has moved from sports and movies to an area of deep concern:

Troubled Priest: I'm dissatisfied with my priestly life.

Hard-Boiled Priest: Stick it out. It's a great life if you don't weaken.

Untroubled Priest: I'd rather fight than switch. After all, a thorn in the side makes an impression only when it is in the side.

Hard-Boiled: Cherchez la femme.

**Troubled**: Simplistic, a priori, and just plain wrong. In my case, anyway.

Untroubled: Chastity is so much at the core of a priest's commitment, it can only go by the boards once disillusionment and dissatisfaction have set in. What can you do about these? Ì

Hard-Boiled: Everybody in any walk of life gets some dissatisfaction. Show me a man who isn't complaining and I'll show you a moron.

Troubled: That old bromide won't cure my hurt.

Untroubled: What of your unique responsibilities? You and you alone can forgive, consecrate, anoint, preach. Think of the Church. She'll be poorer for not having you in the active ministry.

Father Julian A. Davies, is a doctoral candidate in philosophy at Fordham University; while working on his dissertation, he is residing at Holy Cross Friary, Bronx, New York.

**Troubled:** My talents are hardly being developed here in suburban Squeedunk.

Hard-Boiled: Who gave you the talents? God, through your parents. Who developed them? The Church.

Untroubled: Given ordination, the path to your personal fulfillment has to be through professional fulfillment.

**Troubled:** I'm not happy in my priestly duties.

Hard-boiled: What's happiness got to do with it? The surgeon who would rather fish than cut is often a success, to the enduring gratitude of his patients with gallstones. My father, and thousands like him, stayed on a job he didn't like for years, just for the sake of his family.

**Troubled:** I think many priests stay on the job because they couldn't make it in the lay state.

Untroubled: Come now, how many priests do you know who couldn't at least muddle through life with wife and family? For myself, I think I'd be pretty good at about anything I tried.

Hard-Boiled: Except raising money. Troubled: There's too much politics in the Church. Parishes are given out to friends, and monsignorships to the financially acute regardless of their spirituality.

Hard-Boiled: We had that trouble in the apostolic college. Our Lord had to scold his followers for their ambition.

Troubled: A big help that is to me. Untroubled: Well, at least it shouldn't make you feel like a martyr. And besides, there's no end of good you can do for the Church, in spite of the apple-polishers.

Troubled: Nonsense. Doing good in the Church is the only thing they ever check you on. I can jet to Miami, buy a summer camp, golf three times a week, and be the target of only a little gossip. If I start talking about housing and bussing, and join a few civic associations, the people sign petitions, the pastor scolds, and the bishop offers me a church in Alaska.

Hard-Boiled: The devil always opposes every good work.



Untroubled: Isn't a lot of the good you want to do non-sacramental good? And isn't the unique good good you have to offer, sacramental good? Your well-educated parishioners who want to change the world for the better can't forgive, consecrate, anoint, preach. The doctrine of the Mystical Body certainly implies diversity of role as much as unity of spirit.

Hard-Boiled: The priesthood is a lonely life.

**Troubled:** Don't tell me loneliness is just an occupational hazard.

Untroubled: No. We can laugh at ourselves as we judge that the fe-

male of our species is evolving in the direction of greater pulchritude— but not at the real hurt the lack of a warm confidante with whom we can share our thoughts and feelings inflicts.

Hard-Boiled: You're right. But that's a great deal of the meaning of our sacrifice.

Untroubled: Of course. And I think the fact that we don't try to get every good thing out of life, is eloquent testimony to our belief in the after-life.

**Troubled**: There has to be some relief.

Untroubled: Vatican II pushed Charity and Fraternity as essential for priests. We have, for many reasons, often failed each other here.

Hard-Boiled: How about that personal relationship with Christ in the Eucharist, we were told was so important? Is the New Liturgy— or the New Theology— trying to take this away from us?

Untroubled: In emphasizing community worship, concelebration and the like, the Church never meant us to give up personal prayer.

Troubled: Certainly the Church ought to deal with us curates on a more personal basis— call us in bebefore changes, like they do our friends in industry.

Hard-Boiled: The Church isn't a business.

Untroubled: It is a human organization, as well as a divine one. Remember, we're the ones who have taught the world the dignity of the person. Heaven help us if we don't respect it.

Troubled: What am I supposed to

do if I can't get into the kind of work I want to do for God?

Hard-Boiled: Whatever the bishop tells you to do is God's will.

Untroubled: Did you ever think of joining another diocese? Here I think the institutional Church might help by making change a little easier, cutting some of the red tape—

Hard-Boiled: The red tape you want cut came in as a result of the fickleness of men.

Untroubled: Granted — but still, isn't an adjustment in order for our times? Change to another diocese keeps a man in the ministry. No bishop should regard such a transfer as a loss.

Hard-Boiled: Of course, one must give the authorities due notice, and the matter much thought.

**Troubled:** I can get out legally nowadays. And it shouldn't be a disgrace.

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Untroubled: No— no. It isn't a disgrace. But having that sort of "out" makes a generous response authentically sacrificial. In the old days, it was, "Make a virtue out of necessity and stay in the league"— or else, live like Dr. Kimball— if you'll pardon the anachronism.

Hard-Boiled: Making a virtue out of necessity isn't as easy as it sounds.

Troubled: He didn't mean to knock your sacrifice.

Untroubled: It's getting late—but I think we may all have learned something from this conversation. Honorable departure may not be a disgrace... but it certainly does seem to be a tragedy.

Troubled: Yes... a tragedy.

## **Book Reviews**

The Signs of the Times and the Religious Life. By Paul Hinnebusch, O.P. New York: Sheed and Ward, 1967. Pp. xvii-302. Cloth, \$5.95.

Reviewed by Reverend Mother Mary Francis, P.C.C., Federal Abbess of the Colettine Poor Clare Federation of Mary Immaculate, and author of Marginals, Spaces for Silence, and A Right to Be Merry. Mother Mary Francis is a regular contributor of religious poetry to these pages as well as to Friar Magazine.

It takes a bit of doing these days to take inventory of the signs of the times without either panicking or becoming a tent revivalist in the process. There are two sections of the People of God who rather noticeably intrude themselves on our attention these days. One group is occupied with much wringing of hands over a presently dark social and ecclesial situation growing darker. The other group, busy with waving of arms. shouts that the millenium has come. Between the two is what this reviewer is certain is a vastly larger group which fails to project its true majority image only because its number of articulate spokesmen is smaller than the vocal minorities which flank it on left and right. This includes those who agree that things do usually get worse before they get better, but lack time either for hand-wringing or arm-waving because their hands are too busy quietly serving and who have this stubborn idea that the way to make things get better a little faster is to deepen one's own sense of vocation and be to God and men the very best of what one has been called by God to be.

In this contingent, absolutely dedicated to God and utterly devoted to the Church, admitting and regretting

human deficiencies in the latter but without the senseless agitation of those who expect a Divine institution inspired by the Holy Spirit but operated by men to be merely Divine in all its expressions, there are, however, some articulate voices. One of them belongs to Paul Hinnebusch, O.P.

In his latest book, The Signs of the Times and the Religious Life, Father Hinnebusch agrees with Pope John XXIII that "one should know how to distinguish the signs of the times," and with the late pope accepts them as signs of better things ahead. Painstakingly but without tediousness. the author takes up the agenda of the present hour in the Church: law and conscience, epikeia and situation ethics, fulfillment, charisms and religious obedience, and the rest. And he encourages religious neither to withdraw in alarm from the signs of the times nor to flounder in them. He shows us how to situate ourselves in our own century with enthusiasm and with the clear vision that knows how to predicate healthy change to essentials, how to accept and even personally to discover new expressions of ageless principles in religious life.

Among the many good and provocative chapters, those on epikeia and the signs of the times and epikeia versus situation ethics are especially good, though the personification of charity seems somewhat out of place in the very un-everymannish style of the book and the repeated references to "Queen Charity" may seem a bit self-conscious in the given context. That is, however, a very small flaw in a very imposing edifice of thought and expression. Outstanding in this reviewer's mind is the chapter on eschatological desire. "It is the function of religious in the Church to give

the most explicit expression possible to the ontological desire of the whole People of God. Religious must give striking expression to what the Church desires by her very nature, by her whole being" (p. 191). This is all so simple, so profound, after the manner of Gospel truths which are so simple and profound—so simple that we may miss their profundity.

Just as forthrightly does Father Hinnebusch deal with the currently somewhat unpopular theme of selfdenial and sacrifice. "Precisely by making present in the world the reality of Christ's sacrificial life of selfdenial, religious have their fullest sign value" (p. 30). Just as overtly does he challenge the notion that religious will shirk their incarnational resposibility to the world by setting themselves apart in a special consecration. "What," he asks, "could be more incarnational than to be 'in the heart of Christ'?" (p. 31, cf. Lumen Gentium 46). And he meets the accusations against religious life with a candid honesty which may be better received than his suggested remedy for the situation. "If religious have disappointed the world, it is chiefly because they have taken the cross out of their lives. Until they put the cross back in and once again make Christ's sacrificial life present in the world, they are going to be unhappy and frustrated, and more and more of them will drop out of their communities" (p. 31).

Father Paul Hinnebusch distinguishes himself by being able to enunciate the basic verities simply. This calls for a certain courage at a time when complexities are often the preferred mode of expression and when readers are sometimes less concerned with the truth of what the author says than with the brilliance of his style. But you can't live very long on sequins. This author has sturdier fare to offer us.

Theological Investigations Vol. III:
The Theology of the Spiritual Life.

By Karl Rahner. Trans. Karl-H. and Boniface Kruger; Baltimore: Helicon Press, 1967. Pp. 409. Cloth, \$8.50.

Reviewed by Father Mathias F. Doyle, O.F.M., M.A. (Catholic University of America), a member of Holy Name Province presently a candidate for the Ph.D. in Social Science at the University of Notre Dame.

This work completes the translation into English of the five-volume Theological Investigations of Karl Rahner. The articles for this particular volume were written over a twenty year period, 1934-1956, although the majority were published in the 1950's. This volume suffers to some extent from the fact that these articles, unlike those in the earlier volumes, are neither revised nor enlarged to fit into the overall theme of the work. Thus, as the author himself states in the preface, they are of very "unequal value both as regards the subject themselves and in the thoroughness of their treatment" (p. ix). Almost all the essays, however, reflect the ferment in theological thinking for which the author himself is so much responsible, and suggest ways in which this can be seen to affect the spiritual life. It is these suggestions which should prove of most interest to readers of this

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These essays by Rahner are presented in six sections of which the first, on "Fundamental Questions." and the last, on "Life in the World," are most pertinent to the reformulation of the theology of the spiritual life. In the first section, e.g., he explains what it means to "become holy" in terms of the intensity of the personal act of commitment and shows the importance of devotion to the Humanity of Jesus in our approach to God. He defends the religious life of renunciation and asceticism as a true way to God, although he insists that it is not the only way to God since Christ Himself has also

given us an example of service to the world. Such a "flight from the world" can be Christian, he adds, only if it includes some measure of return from God to serve His people. Father Rahner also argues that only the Christian, who can look beyond this life, is really free to give himself in such service to the world. Other articles of interest to the general reader deal with the experience of Grace, devotion to the Saints and especially to the Sacred Heart in a contemporary context, and the meaning of 'a Good Intention.'

Less thorough in treatment and somewhat more dated in perspective are his considerations of the sacraments, the daily life of the Christian. and the States of Life in the Church. However, even here, there are suggestions, such as the personal character of confession, the proper role of the layman, and the meaning of priestly existence, which are pertinent to current theological discussions. The final chapters, on "Life in the World," are, in this reviewer's opinion, the most relevant and interesting contributions. Centering his attention on the 'diaspora' situation of the Church, which he suggests is "our destiny and our mission" (p. 371), he tries to show how the Christian can best fulfill his responsibilities in this new age. Living as a believer among unbelievers, appreciating the true meaning of conversion, and practicing Science as a "confession," are the framework in which Father Rahner views the life of the Christian today. The discovery that "the world is not God" can lead, he feels, to a growth of God in the spirit of mankind. "There is a crisis of faith not because God is dead but because he is greater... God is" (p. 391).

The fact that this work is made up of a collection of essays, most of them relatively short, makes it suitable for occasional, meditative reading. There are numerous suggestions for relating contemporary theological ideas to the spiritual life. The composition of most

of the articles is simple enough to make them rather easy reading. While it is far from a complete theology of the spiritual life, it is suggestive of the shape such a theology will likely take in the light of current theological developments. This work should prove especially welcome to students of theology and to those religious who are seeking a deeper theological basis for the development of their own spiritual life.

New Catholic Encyclopedia. Prepared by an editorial staff at the Catholic University of America, Washington, D.C. New York: McGraw-Hill, 1957. Institutional price, \$450.00.

Reviewed by Father Earl A. Weis, S.J., staff editor for doctrinal theology at the Corpus Instrumentorum publication office, Washington, D.C.

Sixty years is a long time, but that was the space between The Catholic Encyclopedia and New Catholic Encyclopedia. The former was described on its title page as "an international work of reference on the constitutions, doctrine, discipline, and history of the Catholic Church." New Catholic Encyclopedia is described on its title pages as "an international work of reference on the teachings, history, organization, and activities of the Catholic Church, and on all institutions, religions, philosophies, and scientific and cultural developments affecting the Catholic Church from its beginning to the present." It was, evidently, the mind of the administrators of this new work to expand the explicit scope of the encyclopedia.

One who glances over the list of areas assigned to special editors will see that effective measures were adopted to insure the attainment of this end: dogmatic theology, moral theology, liturgy, Sacred Scripture, non-Christian religions, philosophy and psychology, early Church and Byzantine history, medieval Church history, early modern Church history, late modern Church history, Ameri-

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To the editors in these fields were added associate editors and assistant editors, editors for illustrations, bibliography, index, and style, along with the publisher's executive editor, copy editing staff, layout staff, and many others named and unnamed in the places where recognition is given: in front of volume one and at the beginning of the index volume. Doubtless many whose contribution is notable will remain unthanked. When so many are involved it is inevitable.

Both editors and authors were selected from a range of institutions and geographical localities truly international. The university where the editorial work was done was the center to which these scholars sent their manuscripts or came to do their planning and other editorial work, only to depart when the work was completed to their home institutions and locales. It is significant to note that in the selection of writers for his special area, each staff editor had supreme authority.

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Wordage alloted to the work by the planners was fifteen million words. The finished work exceeds by a considerable margin this total. The number of articles is in the neighborhood of 20,000 (the exact number depends on the determination of certain variables in the method of counting); authors who wrote these articles are nearly 5,000 in number. Each article demanded the selection of its title. determination of its length, consultation among various editors involved (if its substance pertained to more than one field), and coordination with related material in the encyclopedia. When this planning stage was passed. an expert author had to be found, the scope of the article indicated, and a separate contract entered into with each of the nearly 5,000 authors. (Incidentally, these authors were not

highly paid— encyclopedia authors rarely are— but gave their services generously and edifyingly for the sake of the good the encyclopedia is intended to accomplish.)

After the articles were written and submitted, they went through 13 separate editorial steps before being sent to the printer. One of the most time-consuming and important of these steps was the verification of the bibliographic entries, for which task a whole special staff was continuously deployed.

When the galleys began to come back from the printer (whose careful work in typesetting is to be greatly commended), each author was sent his article for rechecling—a task to which the editor also gave himself. At this time, too, index entries were specified (that is, from the galley proofs), which galley places were later converted by computer to volume-, page-, and part-of-page references. This is the first encyclopedia to use the computer to speed the preparation of the index volume. The success of this operation is attested by the fact that the index volume is published simultaneously with the other 14.

Due praise should be given to those responsible for the design of the volumes, the selection of type, layout, and the choice of illustrations. The encyclopedia offers a treat not merely to the mind, but also to the eye.

Those who have expert knowledge of encyclopedias say that the reception of this one by the critics and public is unprecedented. Review after review is appearing in this country and abroad bestowing high praise on the accomplishment: some of the most comprehensively appreciative have been in The Times Literary Supplement (of England); The Tablet (of England); The American Catholic Historical Review; and The Catholic Biblical Quarterly. The Tablet's review pointed out that no other encyclopedia has the overall unity that New Catholic Encyclopedia has, fo-

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508 Marshall Street Paterson, N. J. 07503 cusing, as it does, on the interests of the Church.

A principal hope of the editors was that this encyclopedia would go onto the shelves of non-Catholic college and university libraries all over the world, where it could be a special help to the hundreds of thousands of Catholic students studying there as an accurate source of information and learning in areas they are stimulated by their classes to explore. It seems to be doing that, but reports are that students in Catholic colleges and seminaries are availing themselves of its help no less to meet the demands of their courses and to prepare themselves for future work.

When the encyclopedia first came out there was misgiving on the part of some about the price of the complete set. But as time has gone on and some estimate made of its contents, one hears only seldom adverse comments made as to its purchase price. For one thing, its perusal doubtless gives one an idea of the cost of its production (about four million dollars). And for another, comparison with other book prices redounds favorably on the encyclopedia.

Those interested in a study of the spiritual life will find articles on virtually every particular theme of interest (for example, Asceticism [Early Christian], etc.; Spiritual Combat; Prayer: Spiritual Exercises) as well as generic articles on the spiritual life: Spiritual Theology, by T. A. Porter; Spirituality (History of), by K. Kavanaugh; Spirituality, Christian, by E. E. Larkin; Spirituality, Contemporary, by S. V. Ramge. Each school of spirituality has its own article. Thus the one on Franciscan spirituality is by A. McDevitt. There are indeed hundreds of articles in the general area of spirituality, so that one looking for instructive, authoritative spiritual reading will not be disappointed.

Nor will he be disappointed in the other areas covered. The cooperation

of all the scholars involved has insured that investigation of this monumental new resource will be extremely rewarding.

Fashion Me a People: Man, Woman, and the Church. By Eugene Kennedy, M.M. New York: Sheed and Ward, 1967. Pp. 176.Cloth, \$4.50.

Reviewed by Susan Boyd, a graduate student in the theology department at Fordham University.

Father Kennedy's basic premise for understanding the Church today is an understanding of the people who "fashion" it- men and women together. For him the "mystery of the Church is met only in men and women in relationship to each other as the people of God" (p. 27). The book might equally well have been entitled "The Church Today: a Call to Be Human." This call to become more fully human is perceptively urged as an appeal for constant reflection and interiorization on the part of each individual and the Church as a whole - reflection, particularly, on what it means to be "an incarnate community of love" (p. 47). Progress toward such a community is a process of maturation in which responsibility is placed on each person. It is also a challenge "to a truer and fuller development [which] is furthered by the growth of the Church's men and women. It is their constant movement toward complete manhood and womanhood, on which the continuing maturity of the Church depends" (p.

Fashion Me a People is not a scholarly essay marked by abundant footnotes and extensive bibliography; it is, rather, a set of "reflections on the human issues involved in the process of renewal" (p. x). The book is therefore accesible to all types of readers, lay and religious, interested in gaining insight into the mystery of the Church. The essay titles themselves are intriguing: e.g., "The Church as Person," "The Dimensions of Human-

ity," "The Silent Schism," "The Male Mystique," etc. Anyone concerned with the renewal urged by Vatican II can hardly afford to miss the contents of these essays.

Father Kennedy's primary contribution, in this book, may consist in his beautifully expressed conception of the People of God in its most dynamic realization— men and women maturing as the Church in their love for one another. But he does not stop with an elegant exposition of the concept: he gives it concrete meaning by furnishing practical suggestions for its actualization in the Church today. He analyzes the contemporary scene in convents and seminaries, e.g., and suggests that we "break down these communities into subgroups or subcommunities which enable the development of compatible and healthy relationships and which are allowed to function with a good deal of autonomy" (p. 150). He offers proposals, too, for meeting an industrial society at all levels, with religion standing in and with the methodologies of sociology, psychology, and technology.

Fashion Me a People is a handy collection of fine essays worth having even if the reader has seen most of its ideas expressed elsewhere in more fragmentary form. Taken together, its chapters give a synthetic, positive approach to problems in the Church today. The author not only tries to give practical answers, but (still more important) strives for an openness to development and process in the Christian community.

The Apostolate to the Sick: Guide for the Catholic Chaplain in Health Care Facilities. Compiled by the National Association of Catholic Chaplains. St. Louis: The Catholic Hospital Association, 1967. Pp. xiii-128. Paper, \$3.00.

Reviewed by Father David L. Peters, Priest of the Diocese of Springfield, Illinois. Father Peters, ordained in 1958, spent eight years in parish work, four of which included the hospital apostolate, before assuming full-time duties a year and a half ago, as Assistant Chaplain at St. John's Hospital, Springfield. He holds a Master of Arts degree from St. Mary of the Lake Seminary, Mundelein, Ill.

In this decade of change, which is seeing one phase of life after another subjected to investigation and renewal, no one can stand still and expect to remain in the moving picture of life for long. This is true in most areas of life. It is certainly true in hospitals. (The word "hospital" will be used throughout this review to include all health care facilities, unless otherwise obvious.) Continuing progress is expected in the hospital field. Thereupon, adjustments must continuously be made by all who are involved. This would necessarily include just about everybody in one way or another— at one time or another.

Speaking from the physical point of view, the chaplain is not exactly on the inside. His job is to provide spiritual care in an environment which is naturally oriented to care of the body. He is left pretty much to his own designs, and is usually given credit for having the professional ability to do his part. He must adjust to the ongoing expansion and multiplication of the techniques being used around him, or he will be left out, or at best, his work will be neglectful. The National Association of Catholic Chaplains was formed about two years ago to be of assistance to priests who have been given chaplaincy duties. They have set up a training program and are involved in the certification of chaplains. Another contribution made by this Association is the Guide which they compiled for chaplains, and which made its first appearance at the Catholic Hospital Convention in Chicago last June.

This book is a not overly long treatment of every possible hospital situation. Its presumptions are modest, as the Very Reverend Monsignor Harrold A. Murray, Director, Nation-

al Association of Catholic Chaplains, declares in the preface: "Perhaps some will think that certain matters should have been treated more extensively. Although this Guide can be read with profit by all in the health care field, we beg to remind the reader that the main purpose was to write a handbook to assist the busy chaplain's daily activities in his Apostolate to the Sick." It is not too brief. Actually there are 95 pages of text with canon law and commentary added, along with a helpful glossary of medical terms and abbreviations. Other features include suggested reading and fresh prayers of blessing for the sick. The entire book is also readable, credible, practical, and up to date. The only bad feature is the poor binding job, which makes it a little difficult to handle when reading.

Besides chapters on the Theology of the Apostolate to the Sick and its challenge to the chaplain, there are chapters on the General Hospital, the Mental Hospital, and the chaplain's relationship both to the aged and to the exceptional child. These chapters are especially good in that they take into account hospital departmentalization and specialization. The administration of the sacraments is given proper and updated treatment with careful attention to the special circumstances in the various kinds of hospitals.

All things considered, this is a complete little handbook and should prove enlightening and inspiring to chaplains, old and new. Specific directions and suggestions are made on just what the chaplain is to do, and how he is to do it. Therefore, this Guide would also certainly aid priests who are not chaplains, yet come into contact with hospitals in their ministry. It would not only help them in their work, but would also better the relationship of priests to the total hospital community, which includes the chaplain.

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#### BOOKS RECEIVED

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