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Father Karl Holtsnider, O. F. M.

THE HOUR OF ST. FRANCIS

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COVER AND ILLUSTRATION CREDITS

This month's cover, drawn by Sister Mary Constance, O.S.F., a member of the Sisters of Saint Francis, Immaculate Conception Motherhouse, Hastings-on-Hudson, N.Y., emphasizes the centrality of the one priesthood of Christ. Christ-with-us transcends history and the universe, and yet through his priests— his other selves— he is immersed in both history and the universe, drawing all things to unity in himself as personal Center.

Saint Francis' Salutation was illustrated by Sister William Marie, P.C.C.; the second illustration for the article on Philo was drawn by Father Francis X. Miles, O.F.M., and Brother John Buckley, O.F.M., has illustrated Father Valens' conference and Father Owen's article on the priesthood.

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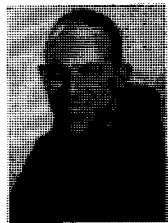
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Reconstructing Religious Life¹



One of the most striking characteristics of the current renewal of religious life is the effort, apparent everywhere, to integrate new scientific and cultural insights on human life with the traditionally emphasized divine facets of the religious state.

Restructuring Religious Life is a most welcome addition to the growing body of literature in this area. It is an eminently practical book by a Montfort Fathers Superior who has taught philosophy and made his philosophy *work* for his students (the seminarians he directed have received national acclaim for their successful social work and use of communications media).

Strongly reminiscent of Father Donald Gelpi's *Functional Asceticism*, this book similarly sets forth a most appealing, no-nonsense view of religious life as a mode of human living in a human social structure. Rejecting uncompromisingly a stiff and formalistic approach to the religious life, Father Berkery emphasizes the individual's rights and duties within a society which, as human, has much in common with any other society. His twelve short and pointed chapters draw abundantly on the social principles of *Pacem in Terris*, too long ignored by religious, to illumine the nature of the religious life, its relationship to human society in general, and several fundamental problem areas such as authority, organizational structure, the apostolate, formation, and co-operation between institutes.

"The actualization of social doctrine is not an imperative [merely] of scripture or theology or even high spirituality," Father Berkery observes, "but rather of human nature . . . Christ himself, the perfect man, taught us in his life the ways to best fulfill the dictates of human nature" (p. 25). Of course. But each age must discover anew, it seems, the riches of that life lived by the perfect Man. Sometimes, as in our generation, this process of discovery is a difficult one. Perceptive, forthright, and competent writing like Father Berkery's helps to make it a lot less difficult.

Fr. Michael D. Meilach, O.F.M.

¹ *Reconstructing Religious Life*, by Patrick Berkery, S.M.M. New York: Alba House, 1968. Pp. 192. Cloth, \$3.95.

The Priesthood Today

Reflections on the Occasion of a First Mass

Owen Bennett, O. F. M. Conv.

Our contemporary world is characterized by a greatly heightened sense of the rapid pace of history. Developments take place so quickly today: technological, political, economic, cultural. The face of our cities changes so as to be totally unrecognizable in a single generation. Nations and peoples appear on the stage of world affairs that were unheard of just a few short years ago. Social changes are compressed within a decade or so that formerly would have taken centuries to come about. Everything moves with an accelerated tempo — even life itself. This is true even in the world of scholarship and of the professions. We are assured that the body of medical knowledge in our present world doubles every ten years. Books and theories and systems of thought are proposed with bewildering profusion and variety.

All of this contains elements of hope and promise, it is true. There is a much greater confidence in human efforts to remove long-standing injustices and inequities.

There is a much greater likelihood of being able to relieve hunger and poverty on a broad scale, and to introduce much larger masses of men to a fair share in a good material life. And with this development in the possibilities of material progress there goes also an increase in the possibilities of human cooperation and the development of a sense of human solidarity.

Yet there is at the same time a growing sense of sadness at the rapid passing of all things. And although the development of technology and communications makes possible a greater degree of human cooperation for good, it also opens great potentialities of destructiveness and conflict. The most optimistic projects cannot escape the gnawing of anxiety when man's weakness and instability are remembered, and when men are discouraged by so many instances of the failure of promising programs because of man's failures of malice or selfishness. And even when there is a degree

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of success in human effort in time, there is always death and the passing away of all things temporal at the end.

History, passing away in time, is only briefly illumined here and there by the nobility of human striving after good, and then it fades into the growing darkness of final sadness... or it would be so if there were not a light and a hope to lift that which passes away into the security and permanence of the eternal — if there were not a promise of life and a power of love to lift human weakness and failure into a strength beyond its own.

This contemporary world of ours, so conscious of the rapid flight of time and the accelerated tempo of the historical process, catches a glimpse of that light and hope, and feels drawn to that immeasurably deeper life and love, when it beholds the priest. For the priest

represents the Church; and the Church seems to pass through time, century after century, yet never to grow old. Rather, the Church seems to have the power to rejuvenate itself, and to restore a confidence of youth and hopefulness to the world. Secular developments appear for a time to have outstripped the Church and to have left her in the past, where it appears that she must remain, when suddenly the world confronts the Church and discovers the Church not only able to enter into a contemporary dialogue with the world but to renew in the secular order itself that expectant hopefulness and sense of meaning and fulfillment without which man would not have the courage to continue his pilgrimage through history.

The world — even the world which has not yet found the faith — discerns in the Church something above time — something far greater than that which passes away in history. It recognizes in the Church, however obscurely, something of the eternal: of the peace and assurance of that which abides, and of a vigor and hope that does not pass away.

What the world knows from outside, we know from within. We know Who it is that dwells in the Church. We know Who it is that fills the Church with his Spirit, confirming her in truth and holiness, and making her one with himself as his mystic Bride — the joyful and virginal mother of children in the Spirit, from every tribe and tongue, and nation and

people. We know Who it is who fills her with youth and never failing vigor in age after age, who fills her with missionary zeal and confidence, and raises up her sons and daughters to announce the glad tidings of the truth that does not pass away with time, but gathers up all that is meaningful and noble in time and gives it eternal validity.

We know that the Church participates in the eternal because it is the eternal Son of God who dwells in her, who speaks and acts in her pastors and teachers and priests, proclaiming the truth of God in their words, and who lifts her up into his own heavenly victory through the sacrificial banquet of the Eucharist he has given to her.

Knowing this, believing it by the gift of faith, we rejoice in exultant praise and ever grateful thanksgiving at the ordination of a new priest, at the celebration of his first solemn Mass, at his presence in our midst with the oils fresh on his hands, and the wonderful newness of the Spirit in his eyes and his voice, on his face and in his heart.

For he is Christ with us! Christ with his Church in the way that he himself has chosen to be present: The Son of God made Man dwelling with us through sons of men consecrated to share in his merciful and healing power — ordained to bring him and his very sacrifice and victory of love into our midst (so that the Church

may anticipate her heavenly victory with him even now in the course of her earthly pilgrimage) empowered to feed us with the Bread of Christ's own Body and to cleanse us from every stain in the washing of Christ's own Blood.

Christ with us! — one with all his fellow priests in the one priesthood of Christ — speaking the one eternal truth of Christ — leading the world out of the sadness and despair of the things that pass away and end in death, into the kingdom that is everlasting and universal, the kingdom of truth and life, the kingdom of holiness and grace, the kingdom of justice, love, and peace.

Christ with us! — the newly ordained priest is all but overwhelmed in his humility at the thought of his own unworthiness to be called in such a vocation; yet he is carried up into resolute courage and confidence by the reflection of faith that Christ indeed has chosen him, and that he is to go and bear fruit — the abundant fruit of the victory of faith in souls, the victory over darkness and despair, the victory over sin and selfishness, the victory over sadness and separation — over all the ravages of time and death, the eternal victory in the Kingdom that is not of this world, but where all that is deep and dear and genuine in this passing life is kept in superabundant permanence, and where all that is great and noble and good in human history finds its divinely transcendent fulfillment.

Paradox, Harmony, and Mysticism

The Modernity of Philo of Alexandria

William Gavin

In recent times there has been a certain revolution in Western thought. William Lynch sums it up very nicely as a

defense of contrariety, that is, of the constantly recurring fact that many contraries, instead of constituting alternatives for choice, are mutually creative of each other and cannot live without each other... The totally independent man is terribly weak; but not he who with integrated passion puts the two together.¹

What follows is an attempt to apply this revolutionary outlook to the mystical philosophy of Philo Judaeus, a Jewish thinker who lived during the first decades of the Christian era and whose writings are permeated with this very capacity to live with contrariety.

As Philo himself used more than mere metaphysics in his writings, so this article will, without pretending to be all-inclusive, contain both metaphysical and religious-theological matter. It is an attempt to describe the type of

order envisioned by Philo; and that order, if it can be classified at all, must properly be described as mystical. This is not to say that Philo rejects reason as such, but rather that, although reason constitutes a fundamental aspect of his approach, it cannot be taken as identical with reality. If it is, we risk missing Philo's precise importance as a culminating point in the history of man as living with contrariety, of relaxing in tension itself, of maintaining a balance between mysticism and thought — a balance or tension which cannot (precisely because it is a dynamic tension) be conceived as or relegated to the status of a mere concept.

The vital importance of Philo's thought for our time is aptly indicated by Hans Lewy, who pinpoints the great Jewish philosopher's basic experience as "one of *Sobria Ebritas*, or drunken sobriety."² In the so-called state of ecstasy, the spiritual element in

¹ William Lynch, S.J., *The Integrating Mind* (New York: Sheed & Ward, 1962), v-vi.

² Hans Lewy (ed.), *Philo: Philosophical Writings* (Oxford: East and West Library, 1946), 19, 116.

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man is merged into God, thanks to divine grace. But this union is attained, according to Philo, only by those who dedicate themselves to the ascetical life and to Gnosis — a notion which will be explored in the pages which follow:

Philosophic self-examination brings man back to the recognition of his own nothingness, as also of God's omnipotence. Thus philosophy itself declares its abdication in the face of the inconceivable greatness of God... For, as Philo says, he who wishes to know God has to abandon himself or conversely, only he who despairs of himself is able to know the Infinite.³

There are two dangers inherent in any attempt to understand Philo's outlook. On the one hand, the urge to systematize his ideas must be resisted. Philo's thought is not a unified system, and precisely in this lies one important reason for his relevance today, when we have so many theologians adopting the "fragmentary" approach.⁴ But on the other hand, one cannot simply call Philo a mystic and maintain therefore that no metaphysical analysis is needed. Philo was a great metaphysician — but he was so great and so demanding a metaphysician that he "created" his own paradox, his own type of "creative order of opposites," his own shipwreck of reason. Philo, then, is that unusual combination of metaphysician and mystic — and his relevance for us lies in the fact

³ *Ibid.*, 19.

⁴ See, e.g., Harvey Cox, *The Secular City* (New York: Macmillan, rev. ed., 1966), 52-60 and *passim*.

⁵ Lewy, 10ff.

that he accepted both sides: he tried to live the paradox he created.

God as Transcendent and Personal

Two seemingly contradictory concepts of the deity dominate Philo's thought: the one of a Supreme Being, self-sufficient, removed from mankind and incomprehensible in its nature; and the other, of a personal God, close to life, at every turn... Philo's idea of divine perfection was such as to compel him to equip the Godhead both with absolute abstractness which strict logic required, and with the moral qualities which Jewish piety indicated...⁵

Lewy sums up, here, the central point of Philo. To pursue the metaphor a bit further: if we are to take Philo's thought seriously, the center and the circumference must meet and intermingle, and yet remain distinct. Most commentators are willing to admit that the two elements described above are present in Philo, but few (with the exception of Goodenough and Lewy) are willing to accept the two as being intimately bound up with and creative of each other.

I am not saying that Philo himself was as aware as we are today of the importance of creative tension. Even in his day, however, he struggled with a type of order which defied, and still de-

fies, by the fact of its dynamism, complete rational analysis. The real is a much larger category, in Philo, than the intelligible.

There are some people who, having the world in admiration rather than the maker of the world, pronounce it to be without beginning and everlasting, while with impious falsehood they postulate in God a vast inactivity; whereas we ought on the contrary to be astonished at his powers as Maker and Father... the origin of creation... is the goodness and the grace of God... Now just such a power is that by which the universe was made, one that has at its source nothing less than true goodness.⁶

Here, on the one hand, we have the notion of an active God, as expressed by Philo himself. Being is good. The source of creation is God's goodness. In this sense, the notion of creation out of nothing is not a great concern for him. Even if he had worked it out (this is the source of much debate among experts these days) it wouldn't have been at the heart of his type of order. Creation, in some form, yes — definitely. Philo demands an active God. What would lead us to believe that creation did take place out of nothing, is Philo's refusal to identify God with the material universe. Philo, both as a philosopher and as a mystic, consistently defends the Absolute, self-contained Deity.

To identify the material universe with God as the Stoics did, was to

⁶ F. Colson and G. Witmaker (tr.), *Philo*, I (The Loeb Classical Library; London: William Hernemann, 1929), 9, 353ff.

⁷ Erwin R. Goodenough, *An Introduction to Philo Judaeus* (Oxford: Basil Blackwell, 1962), 99.

him not only one of the most shocking impieties but also the most erroneous of metaphysical conceptions. And, while as a Jew he could talk intimately of the goodness of God, which prompted God to create the world and men, he was driven by no less active a philosophic compulsion to construct or adopt an elaborate machinery through which God could be connected with the world, since as true Being God was ontologically distinct from it.⁷

This may be a hint that Philo would have accepted the notion of creation *ex nihilo*; but this is not his fundamental point of emphasis. Philo is trying to give some sort of meaning to a transcendent God who is, nonetheless, personal. His fundamental metaphysical outlook is that of being as the Good. Philo does have a double creation, which he bases on Genesis; but, again, this is not the basic point. Philo is trying to create a type of order which will somehow "explain" the connection between a personal God and a transcendent one. Even the word *explain*, here, is not as revealing as it should be. Philo wants to explain in the sense of "make aware of" rather than "resolve." The difference is a great one. The primary emphasis in Philo is the mystical one of awareness. We shall discuss Philo's mysticism later, however; first let us look at how he tries to give voice to these two "natures" of God in the Logos.

The Logos

The notion of mediation between God and the world had been employed before, notably by Plato and the Platonic tradition, by which Philo was certainly influenced. What, then, constitutes his uniqueness in this respect? Precisely this, that because of his dual heritage (from Hebrew faith and Greek philosophy), he took even more seriously than had Plato the notion of God as a Being completely distinct from the world (Note that the Hebrew *Yahweh*, e. g., is not even a proper name for God); and, at the same time, in the very face of this affirmation of the transcendence of the Good, Philo still maintains the radical personal emanation of God by placing God's very powers in the Logos. True, there is some confusion in Philo as to whether the Logos existed as a person or as merely a power; but the connection between the Logos and God is, at any rate, not to be dismissed.

The Logos in Philo's thought meant primarily the formulation and expression of thought in speech, but from this root it took on a variety of associated meanings: e. g., the Logos stood for the reason of God, for a projected reason; it also stood for the law of nature, and, finally, it stood for ultimate mystical reality.⁸

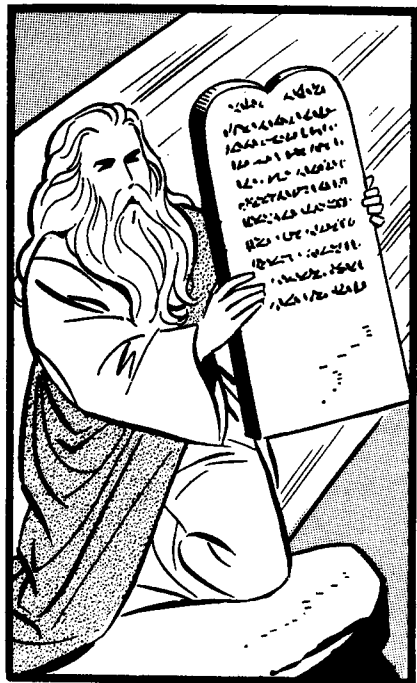
Thus creative power in the Logos is set (at least theoretically) "opposite" royal power; the power of mercy is set opposite the

law-making powers. The Logos is in brief a "Light-stream" between God and the world. That there are weaknesses in this approach is evident. First of all, Philo is fuzzy on whether or not the Logos is itself a person; and in the second place there is no connection between this Logos and creation; for the world of forms is the last part of the seven-fold stream. This leaves us, however, with the problem of whether or not the ideal world of forms is more real than the world of existence. There is a certain lack of criteria through which one might discern the "really real," and, therefore, a certain unreduced multiplicity of being.

Even so, it still will not do to dismiss Philo as metaphysically inconsistent. Metaphysics is only a part of his outlook, which is fundamentally mystical. He is trying to take seriously, with this doctrine of the Logos, God's transcendence; and this leads him to create the paradoxes mentioned above. He wants a world outlook to which he is intimately related, and his projection of such an outlook is not merely an intellectual exercise. In this sense Philo "lived" the paradox which he himself created. We should not deny him the richness of this theophanic type of order, which is dynamically creative and whose created tensions are to be experienced rather than conceptually mastered.

Philo wants "not to demonstrate that the immaterial is the only

⁸ *Ibid.*, 103ff.



Philo's soul was so warmed by the Logos-ray of God that he often thought of that ray as a thing in itself, something which would be made vivid by personification, even a rudimentary mythology, as he tried to express the fullness of his thought and experience.¹¹

Man as a Total Personality

Thought and experience: these two cannot be divorced, and this was Philo's insight. It is also why one cannot reduce his thought to conceptual terms. His approach to the Logos as mystical tension is one that is experienced rather than conceptualized. Providence, in this type of outlook, receives a richer and more profound treatment than it had received in the earlier Stoic system. It no longer implies strict determinism, "but only what we might call an immanent presence and cooperation of God in the created world, and especially with man."¹² "Let a man fly," Philo says, "if he can, from earth or water or air or sky or the world at large. A man must needs have all these around him, for no one shall ever be able to escape out of this world."¹³

There is something more to mysticism, then, than a flight from the world as the only source of wisdom. Virtue implies that the whole man is perfectly in tune, with the lower parts voluntarily submitting to the higher. In Philo

reality, but to experience that reality"; "religious experience rather than rationalistic philosophy was [his] objective."⁹ In his notion of a personal, transcendent God we have a created unity of opposites which cannot, by the very fact that it is a unity of opposites, be fully conceptualized: "Philo holds the balance between a formless spirituality and an unspiritual formalism."¹⁰ He wants, in short, to become aware of the infinite within the finite:

⁹ *Ibid.*, 134; 16.

¹⁰ Norman Bentwich, *Philo Judaeus of Alexandria* (Philadelphia: The Jewish Publication Society of America, 1948), 129.

¹¹ Goodenough, 102.

¹² Erwin R. Goodenough, *By Light, Light: The Mystic Gospel of Hellenistic Judaism* (New Haven: Yale University Press, 1935), 122.

¹³ Colson, 303ff.

the total personality was made up of diverse elements dominated by the reasoning faculty. 'I indeed am a combination of soul and body!'... The senses are indeed passive in themselves, as sight and hearing are in a passive relation to their objects, but are activities of the nous. Yet not only is the mind bare without these faculties: Philo states specifically that without these faculties the mind cannot be said even to exist, by which we are again thrown back upon the notion [of Philo according to which man is an integral totality] which is given an entirely new prominence even over against his orphic mysticism. [This is] new to Greek thought... The Jews of Philo's day, and for long into the past as we know them had thought of man as body plus soul.¹⁴

Philo then gives a whole new value to man as man, as a complete being. His ethical outlook is intimately bound up with this new value placed upon man. "Philo substitutes almost completely for cosmology ethical development, happiness and virtue [and this is] his greatest originality."¹⁵

Philo's emphasis on man's unity, as well as on the inseparability of the practical and the contemplative life, combines with this stress he places on happiness and virtue as supreme ethical values; and the three are brought to bear on his theology as, for the first

time in Western thought, the ethical additions attributed to the Godhead are taken seriously:

These ethical additions... make possible a sanctification of earthly conduct, while at the same time, the intuitive perception of them becomes the summit of moral achievement. In this way spiritual progress is linked with morality and moral guidance with spirituality... gradual passage from pure introspection to concrete ethical practice.¹⁶

Thus faith, according to Philo, is "a little thing if measured in words, but a very great thing if made good by actions."¹⁷ And again, "the most vital form of seed which the Creator sowed in the rich soil of the rational soul... is hope, the fountainhead of the lives we lead... [which leads to] the fullness of the best types of life, the contemplative and the practical."¹⁸ And desire becomes, in Philo, a conscious, voluntary emotion; he has God say, e. g.,

I bid you come and contemplate the universe and its contents, a spectacle apprehended not by the eye of the body, but by the un-sleeping eyes of the mind. Only let there be the constant and profound longing for wisdom which fill the scholars and disciples glorious in their exceeding loveliness.¹⁹

With 19 centuries of development at the hands of Christian

¹⁴ Goodenough, *By Light, Light*, 374ff.

¹⁵ Emile Bréhier, *Les Idées philosophiques et religieuses de Philon d'Alexandrie* (Paris: Vrin, 1925), 120.

¹⁶ Lewy, 25.

¹⁷ Philo, "On Abraham," cited in Samuel Sandmel, *Philo's Place in Judaism: A Study of Conceptions of Abraham in Jewish Literature* (Cincinnati: Hebrew Union College Press, 1956), 138.

¹⁸ Lewy, 88.

¹⁹ Philo, "On the Special Laws," in Lewy, 62.

thinkers, it is somewhat difficult for us to appreciate the originality of this new notion of conscious desire set forth by Philo. It is a notion, moreover, intimately connected with Philo's further speculation on "mystical man," to which we shall now turn.

Mysticism and Man

In mysticism "the experience is described that one can do or be the superhuman because the superhuman has become in some measure a part of oneself. Naturally, the experience takes on a different color as the character of the God differs with whom one is united."²⁰ The emphasis here is not only on "the type of God" involved, but on the individual who "creates" the type of God involved. For Philo, this creation is intimately connected with the mind, which can "create" either a transcendent or a personal God, but not the two simultaneously — this is where the "shipwreck of reason" takes place.

We have a good idea, thanks to recent scholarship, of the Greek

notion of man as a microcosm of the macrocosm; and we are also familiar with the traditional Hebrew notion of man as an image, a symbol of God. But it was Philo "who made the connection between man as microcosm and the extremely mystical concept of man as image... and situated the whole in a context of process and return."²² Note, e. g., the thrust of this passage:

... Moses tells us that man was created after the image of God and after his likeness (Gen. 1:26). Right well does he say this, for nothing earth-born is more like God than man. Let no one represent the likeness as one to bodily form; for neither is God nor is the human body God-like. No, it is in respect to the mind, the sovereign element of the soul, that the word 'image' is used; for after the pattern of a single Mind, even the Mind of the Universe as an archetype, the mind in each of those who successively come into being was moulded. It is in a fashion a god to him who carries and enshrines it as an object of reverence; for the human mind evidently occupies a position in men precisely answering to that which the great Ruler occupies in all the world. It is invisible while itself

seeing all things, and while comprehending the substances of others, it is as to its own substance unperceived; and while it opens by arts and sciences roads branching in many directions, all of them great highways, it comes through land and sea investigating what either element contains... it reaches out after the intelligible world, and on decrying in that world sights of surpassing loveliness, even the patterns and the originals of the things of sense, which it saw there, it is seized by a sober intoxication, like those filled with Corybantic frenzy, and is inspired, possessed by a longing, far nobler than theirs, and a nobler desire.²³

Here we can see the vital role that mind plays in Philo's outlook. Metaphysically speaking, Philo here is still open to the arguments made against him above: particularly to the charge of seeking a unity of participated ideas with no provision for the place of matter in the scheme of things. There is still a lack of any criterion for what is "really real": if this criterion is mind, it is not identical with reality but is only a segment of it.

In the mystical vein of thought, however, Philo comes into his own

as a great and original thinker. In a very true sense man is the measure of all things, to infinity. This is an old notion which goes back, in Greek thought, to the Sophists; but the addition of the category of the infinite is new. Precisely because man has to take seriously a transcendent and personal God, because the image which he is "looks both ways" as a coincidence of opposites, Philo must approach the mystical state in much the same way as that in which Plato used "myth" as a level higher than reason in his later Dialogues.²⁴

What Philo is trying to do, basically, is to describe a process in action. In this endeavor he pushes reason as far as it can go: "And this is nature's law: he who has thoroughly comprehended himself, thoroughly despairs of himself, having as a step to this ascertained the nothingness in all respects of created being."²⁵ Again,

For the Cause of all is not in the thick darkness, nor locally in any place at all, but high above both place and time. For he has placed all creation under his control, and is contained by nothing, but trans-

²⁰ Goodenough, *Introduction*, 26.

²¹ The notion of "image" seems to be a far richer, more inclusive one than that of "substance." Image, here, should be taken in the sense that Hèlen Flanders Dunbar gives it as an "insight Symbol" in *Symbolism in Medieval Thought and its Consummation in the Divine Comedy* (New York: Russell and Russell, 1961): "Symbol has been well defined as an 'expression of a similar force in a different material.' Basic to its use is the belief that all things in nature have something in common which they are striving to express, although no one alone can ever express it perfectly. It is of the character of insight symbol to look beneath the datum of experience at its relationship in the universal pattern and in consequence to set forth, not only the particular fact, but also that fact in its fundamental relationships. Thus it came to seem the closest possible approach to the expression of truth" (p. 17).

²² Elmer O'Brien, *The Essential Plotinus* (New York: Mentor Books, 1964), 25.

²³ Philo, "On the Creation," in Colson, 55ff.

²⁴ Cf. Paul Friedlander, *Plato: an Introduction* (tr. Hans Meyerhoff; New York: Harper Torchbooks, 1958), where he states that myth at the highest level of Plato's thought "is no longer a symbol for a path at the end of which the Eidos becomes visible, but is built into the world, into the state, and into an original Athens... [In myth] Plato escapes the danger of a metaphysical dogmatism, just as the artistic form of the dialogue avoids the fixity of the written word... The achievement of myth is that it renders intelligible the mysterious aspects of life, and that it does so not only by evoking a vague sentiment. Our intuitive imagination is led along a clear and firm path of ancestral tradition; both the knowledge gained through the dialectical method and the moral obligations immediately felt lead to the myth, and the myth leads back to knowledge and obligation" (208ff).

²⁵ Philo, "On Dreams," Lewy, 22ff.

trary, are of crucial importance. There is a type of "restrained power" in Philo's thought, which is not simply contemplation precisely because contemplation as such would be too exclusively concerned with "the world to come."³³

"Often the Jewish element acts only negatively... [eliminating] e. g., Stoic materialism... [or] the mystic credo of self-deification..."³⁴ We have here an outlook which demands a radically self-communicating God who yet remains transcendent. We have likewise the ideal of a contemplative who must go out into the world, who must act. We have the two "categories" of time and teleology intimately bound together in a dramatic fusion of opposites. We have the religious and the political inseparably intertwined.³⁵ We have man as a microcosm (a philosophical description), and man as an image (a predominantly religious or mystical understanding). We have knowledge raised to new heights, only to be dwarfed in the "sober intoxication" of the mystic. Philo has projected himself into the whole universe, but not merely in an intellectual

manner. He has created a profound tension of opposites, which opposites are themselves creative, and he has done all this so as to become, himself, part of the whole universe — in a way, to fill the whole universe since he is the image of God, who himself fills the whole universe.

Philo's is an ongoing world, as opposed to a static one. To be sure, he wasn't as conscious as we are today of the fruitfulness inherent in his outlook; but he was, on the other hand, conscious of a crucial need for unity. Unity, however, does not come only in intellectual doses; it comes, rather, in experiential ones. Once you try to divorce the various elements in Philo, you kill the whole value of the creative tension of his thought. Philo himself was willing to work with the paradoxes, but never to say that he had "resolved" them all. I think that no more fitting way could be found to conclude this article than to let Philo himself speak on the "well of Knowledge":

This is why the diggers of this well say that they found no water in it (Gen. 28:32) in as much as the ends pursued in the different

³³ It is in this sense that Philo seems to be of greater importance than such mystics as Plotinus. The latter, while he has a well developed mystical outlook, often gives the impression of the individual being's being "lost" or "enveloped" in the divine. Philo's "Hebraic mysticism" prevents him from doing this. He has to recognize the crucial importance of history.

³⁴ Lewy, 25

³⁵ It is interesting here to note that we are returning to take a second look at the Bible as a political writing. Thus Harvey Cox, in *God's Revolution and Man's Responsibility* (Valley Forge, Pa.: Judson Press, 1965) can say: "Theologians need to engage not so much in demythologizing as in despiritualizing the Bible" (29), and "The God of the Bible was and is a God who is only secondarily interested in nature. He is first and foremost interested in Political events" (22).

branches of knowledge prove to be not only hard to reach, but absolutely beyond finding. That is why one man is a better scholar or geometrician than another, because no limit can be set to the extensions and enlargements of his subject in all directions. For what still remains is always waiting to engage us in fuller force than what we have already learned; so that the man who is supposed to have reached the very end of knowledge, is considered in the judgment of another to have come half way; while if truth gives her verdict, he is pronounced to be just beginning.³⁶

In Philo, then, there is freedom to fail. There is a thorough pro-

cess measured not only in terms of successes, but in terms of conscious awareness — a much richer and more cosmic category than the intellectual one. Philo is a man who deserves to be "experienced" by religious men of our time as one who created a type of order which would embrace the whole universe (including God) and to involve himself radically in this universe. To do this he created a dramatic tension of contraries which themselves were mutually creative; and, most important, he willingly lived this paradox and gave it meaning.

³⁶ Philo, "De Somniis," Colson (vol. 5), 299. Colson describes this in his introduction as meaning that, in a sense, full knowledge is beyond us (286).

GOD IN EXILE: Modern Atheism

by CORNELIO FABRO, C.S.S., Institute of the History of Atheism
translated by ARTHUR GIBSON, St. Michael's University
preface by JOHN MACQUARRIE, Union Theological Seminary

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MORNING

Storm-buffeted song —
bird trembles . . . night tumult greys
to uncertain dawn.
Rainbow-promise, pieced
from lash-wet and sun-borning
quickens life-stirrings.
Day unfolds gently,
hope-luminous, touching deep
blue-misted yearnings.

Shalom

Spirit breath washing trees and me,
Healing sun warmth kissing hair and cheek,
Bird song mingling with the sound of men,
Body-soul exhaustion claiming me;
Pain admitted,
New beginning accepted,
Today
Speak me peace.

MONTHLY CONFERENCE

Baptism: The Foundation of the Religious Life

Valens Waldschmidt, O. F. M.

Baptism is an introduction to a new life. It is the Christian life, the life of grace. It is also the foundation of the Franciscan life, for the Franciscan life is simply an intensification of the Christian life, an attempt to live more exactly the theological implications of Baptism.

The theology of the religious life will always be the theology of Baptism. Franciscan life finds no other reason for existing than to take and develop the commitments of Baptism, and to capture in some way what Saint Francis gained when he carried the marks of his Baptism to the heights of Mount Alverno and was marked with the stigmata, thus fulfilling the character of Baptism with the signs of Christ's crucifixion and death. On Mount Alverno, the Baptism of Saint Francis reached its Good Friday.

It is this Franciscan commitment that we wish to explore in our meditation, as it flows not from a purely sentimental adherence to a tradition, but from the doctrinal foundation of all Christian life, the Sacrament of Baptism. Thus we may not foolishly talk about a Franciscan Baptism, but we may speak about a Baptism carried to completion in a Franciscan mysticism. As the moon reflects the beauty of the sun, so the Franciscan life must reflect the warmth and beauty of the gospel life as it is planted in Baptism and awaits perfection in Franciscan love.

Father Valens Waldschmidt, O.F.M., is a retreat-master stationed at St. Anthony's Friary, Streator, Ill. This conference is the second in a series of three on Baptism, in which Father Valens helps us to meditate on the implications of that fundamental sacrament for our Franciscan and religious life.

The Scriptural Setting

Baptism makes Christ the doorway to salvation. In this light, we understand these words of sacred scripture: Thomas said to him: 'Lord, we do not know where you are going and how can we know the way?' Jesus said to him: 'I am the way, and the truth and the life. No one comes to the Father but through me. If you had known me, you would also have known the Father' (Jn. 14:5-7). When Christ so revealed himself, he was answering a basic need of the human heart. It is a known fact that men will not live or die for an abstract theory; but they will lay down their lives for a person. No other man in history ever demanded as much by daring to say, "I am the way, and the truth and the life." And by our religious life, we have taken Christ at his word.

The Doctrinal Basis

Baptism leads to Christ; and Christ leads to God. The words of Christ unfold to us the meaning of our Baptism. (1) "I am the Way," said our divine Savior. The way of the religious life finds its harmony and unity in Christ. Without Christ, religious life easily becomes a collection of disciplinary rules without warmth and humaneness, or a legal code with an iron-clad interpretation which does not promote the gospel spirit but an unbending, calculated letter of the law. Devotion to Christ will ever remain the spirit of religious law.

Devotion to Christ is the Franciscan tradition. Saint Bonaventure stressed the Christocentric approach in Franciscanism, making Christ the font, the way, and the fruit of Franciscan spirituality. Blessed John Duns Scotus was led by this tradition to the source of Franciscan doctrine by proposing the Primacy of Christ, which throws a new and deeper light upon the divine economy; for, if God is love and Christ is the first-born of this love, then man's birth through Baptism takes on an even more admirably predestined glory. Thus as Franciscans we are led to think that Baptism is not in God's plan as an after-thought, but as an eternal decree.

Indeed the Franciscan life beginning with Baptism finds its summary in Saint Paul's words: 'It is now no longer I that live, but Christ lives in me' (Gal. 2:20); and "God forbid that I should glory save in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world" (Gal. 6:14). The Franciscan attempts thus to be encompassed by Christ. Baptism opens the door. Having entered within, the Franciscan follows Christ from his Incarnation, through his Passion and Death, to his Resurrection and Ascension, becoming another Christ in imitation of Saint Francis, who was in his imitation of Christ the most catholic of men.

(2) "I am the truth." The human mind was made for truth. It delights in its discovery; it both analyzes it and synthesizes it. To

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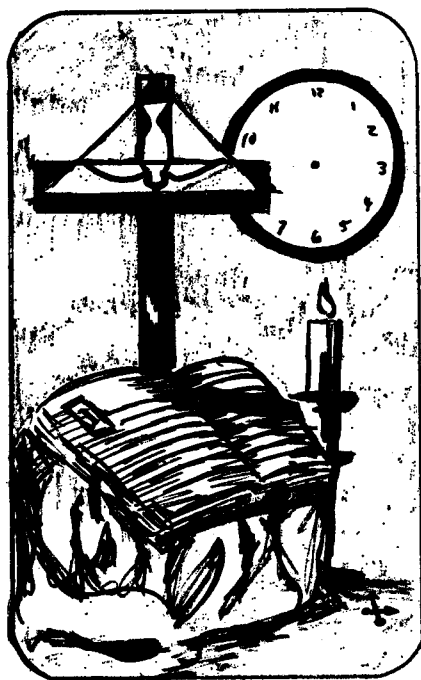
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see the truth is the thrill not of the scholar but also of the appointed philosopher. But what delights will ever surpass the contemplation of the fullness of truth the divine Logos, the Second Person of the Trinity, the Incarnate Word? The measurement of the stars, the probing of the secrets of the atom, the discovery of the mysteries of space, can never replace the width and depth of the height of the Logos, the eternal Word of God. Only the Son of God can say, "I am the truth."

Everyone catches something of the beauty of the first Christmas when the Word leapt down from heaven and was born as a little Child who was at one and the same time Creator of the world and an Infant cradled in the world that he had created. Now, Baptism reenacts in a soul to some degree the eternal generation of Truth the Son proceeding from the Father from all eternity, of his birth in time on the first Christmas night, and of the cry of the eternal Word made man: "I am the truth."

(3) "I am the life." History has always had its seekers after the eternal fountain of youth; or its searchers after the formula of life or its wizards who would change base metals into gold. But no one has made a simpler and clearer statement about life than Christ when he said: "I am the life."

The word life runs over the tongue like cool waters. In the language of man there is no sweeter word and more soul-stirring



event than new life, whether it is the first plant of spring or the birth of a little child. Nor may we forget the same warm response that ought to well up in the soul when, each time, the new life of grace is born in the sacrament of Baptism. Did not Christ say, "I have come so that they may have life, and have it more abundantly" (Jn. 10:10)?

This is the gospel life and the Franciscan life in its essential form. This is the life which Saint John describes in his first letter with words that are the heart and soul of every spirituality: "God is love, and he who abides in love abides in God, and God in him" (1 Jn. 4:16). The best commen-

tary that can be added to these words are the words of Christ himself: "I am the life." Baptism brings life!

Present-Day Needs

Days slip by, one by one. We become ensnared in the daily rush of appointments. We begin to think less and less of the spiritual; the elevation to which Christ has raised us through our Baptism becomes almost a forgotten fact. To turn our thoughts back to Christ becomes almost a stumbling block, as we judge it, to our efficiency, just as Christ was a stumbling block to the Jews and the worldly wise philosophers of Athens.

This does not mean that the religious must be opposed to progress or to adaptation. The problems of the twentieth century are not the problems of the nineteenth; nor may we forget that methods often quickly change. Waste no time in fighting ancient straw men! But we may not forget, in the interest of progress, the truly spiritual basis of our religious life. The formula of profession for the Franciscan is in essence the words of Christ which become a reality to us through Baptism: "I am the way, and the truth, and the life."

Benefits for Daily Life

Christian perfection is the special task of the religious. But stagnation must not be mistaken for Christian perfection; nor is Christian perfection the unrelenting adherence to purely nostalgic customs of a past era. Rather, as Franciscans, we should look long and hard at our Franciscan ideals and the world and country in which we live. But we must also begin at the beginning. Baptism forms and fashions our first principles. This is the ontological basis of the Franciscan life; and herein lies the theological explanation of religious life. Beginning with this basis, the Franciscan does not stuff the individual into a fixed formula nor destroy the individual personality; but he reminds the soul of its possibilities and encourages it to open in the sunlight of God's grace as the petals of a flower unfold in the white, warm rays of the sun. The divine reali-

ties of Baptism do not destroy the human realities of men; Franciscan conformity deals basically with a conformity to Christ and not conformity to a man-made law, a tradition. Perhaps it should be said in this way: Baptism has priority over law; and the Franciscan image is the image of Christ, imparting to law its warmth.

Resolutions

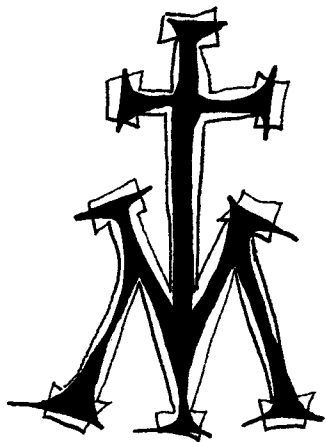
(1) In a certain sense, the religious life is a sacrament. Fundamentally it is the sacrament of Baptism, for Baptism is the form and formula of the religious life. (2) The Franciscan rule and constitutions, although colored with a historical tradition, have as their purpose an intensification of the life of Baptism. In practice, each friar or sister must make a personal response to the mysteries of God. The Franciscan ideal is simply the atmosphere in which the religious lives his baptism.

Prayer

Lord, it has been said that religious profession is a second baptism. Our second dedication to you again reminds us of the three types of baptism: the one of water, the one of blood, the one of desire. Let each day remind us of them. In our daily Franciscan life, we wish to have the water of the tears of penance, the blood of sacrifice, and the fire of love. O Lord, baptize our minds, our hearts, and our souls with the baptism of love. Amen.

Salutation of the Blessed Virgin

Hail, holy Lady,
Most holy Queen,
Mary, Mother of God,
Ever Virgin;
Chosen by the most holy Father in heaven,
Consecrated by him,
With his most holy beloved Son
And the Holy Spirit, the Comforter.
On you descended and in you still remains
All the fullness of grace
And every good.
Hail, his Palace.
Hail, his Tabernacle.
Hail, his Robe.
Hail, his Handmaid.
Hail, his Mother.
And Hail, all holy Virtues,
Who, by the grace
And inspiration of the Holy Spirit,
Are poured into the hearts of the faithful
So that, faithless no longer,
They may be made faithful servants of God
Through you.



This version of the Salutation to Our Lady is that of Benen Fahy, O.F.M., as found in his volume, The Writings of St. Francis of Assisi (Introd. and notes by Placid Hermann, O.F.M.). Copyright 1964 by Placid Hermann, O.F.M., and Benen Fahy, O.F.M.; Chicago: Franciscan Herald Press, 1964, pp. 135-36.

Book Reviews

The Role of Theology in the University. By D. Callahan, W. Scott, S.J., F. X. Shea, S.J. Milwaukee: Bruce, 1967. Pp. v-163. Cloth, \$3.95; paper, \$2.50.

Reviewed by Francis X. Miles, O.F.M., chairman of the Theology Department at St. Bonaventure University, Allegany, New York.

This book is the first volume in a series entitled "Contemporary College Theology Series," and it certainly is an excellent work to start off such a project. In this introductory volume, the editors state that future books "would be neither catechetical nor apologetic. They would be purely and simply theological.... They would be scholarly enough to be intellectually relevant. They would avoid pedantry. In short they would try to present a rich and deep understanding of Christian revelation in such a way that today's college students would be able to respond with a Christian faith and life that are both culturally mature and scientifically precise." The theological areas to be covered include biblical, historical, ecclesial, and ethical.

The present work is not an introduction to subsequent volumes, nor

is it a vademecum for college administrators; it is simply three articles dealing in various ways with theology related to education on the college level. The first article, "Theology and the Layman," by Daniel Callahan, is a search for an answer to the question of the value of theology for the layman. He states that a true Christian must constantly examine his conscience to keep his Christian goals in view. One goal is that of living a Christian life of intellectual and human integrity; another is the task of transforming the world to Christ, which means a life called to service for others, a life of struggle, of growth, and of honesty. Each Christian is the Church, and so he has the vocation to bring Christ to men within this context.

To speak meaningfully to the world, the whole Church must be heard, and it is precisely here that theology becomes vital for the layman. The Church is the responsibility of the layman as that of anyone else; so it is the serious duty of the layman to be educated in his faith, Christ, and the Church. The layman has two choices: either to run away from society or to run into society and intelligently change it for Christ. To do the latter requires effort and reflection on one's

faith. The Christian can choose to be different. "He can risk thought, risk speculation, risk study, risk the trouble of taking on problems and difficulties, obscurities and mysteries, which will not in the least help him to earn money or impress his friends. And theology is risk: the risk of having old certainties destroyed, of new and perplexing problems raised, of great challenges placed." Callahan's point, then, is that a Catholic layman, if he is truly Catholic, will take theology seriously. It is an aid, but an indispensable aid for becoming a witness to the world.

Although Callahan's article does not bear directly on theology and the college, it does point up the necessity of serious consideration of the place of theology in the life of the layman. The second article is more to the point and is termed "Theology as an Academic Discipline." Here Father Shea brushes lightly over the relationship between theology and scientific study in an effort to establish theology as a recognized academic discipline. After running through the irrational arguments of the humanists who disdain theology in any shape or color, the author shows that the actual difference between the procedures of the scientist and the theologian are not so radically opposed as once thought. Humanists have for too long worked under the false assumption that the scientist works empirically, factually, inductively; the theologian was presumed to operate in an almost diametrically opposite way: abstractly, dogmatically, deductively. Put this way, the description of the differing methods is just not true of either.

Father Shea then proceeds to ground theology as a scientific academic study by showing its relevance and relatedness to other fields of human knowledge: epistemology, authority, tradition, revelation, mystery. The article ends up with a section on theological verification; in

a very insightful way Father Shea shows that the history of scientific acceptance or verification is exactly paralleled in theological verification; this is just another, but a quite important, way of showing that the intellectual practices of theologians do not differ essentially from those of the most highly regarded disciplines. I found this to be one of the most forceful presentations for the case of theology meriting full academic status; this article by Father Shea is well worth the price of the book.

The final chapter, "The Phenomenon of Change in the Church," by Father William Scott, is really not directly related to the topic of theology and college. It does, however, provide a general background for any intelligent discussion concerning the function and place of theology in the academic life. This article is concerned with the phenomenon of change within the Church, and the author shows historically how the Church has and will continue to change in her forms and structures, in her ways of expressing traditional truths. The value of this article is that it places theology in the vortex and enables the reader to perceive the worth of theology and the awesome responsibility of the theologian in a changing world.

I would prefer to see this article as chapter one rather than the last chapter in this book; Father Scott has done an excellent job in giving the reader the sense of urgency for theological discussion within the Church. It would seem that, as never before, the necessity of theology is made manifest in a world which is groping for answers to endless questions raised in a complex and changing society. I suggest that one read through this final chapter first; he will then find the first two chapters much more rewarding and satisfying. He will also come away from this book convinced (if he were not before) that there is certainly a role for theology in the university.

Evolution and the Christian Doctrine of Creation: a Whiteheadian Interpretation. By Richard H. Overman. Philadelphia: Westminster, 1967. Pp. 301. Cloth, \$7.50.

Reviewed by Dr. Robert T. Francoeur, Assistant Professor of Embryology (also teaching bio-anthropology) at Fairleigh Dickinson University, Madison, N.J., author of Perspectives in Evolution and the forthcoming Man and Evolution (Helicon Press) and a founding director of the American Teilhard de Chardin Association.

"Christian theology has, from the first century, borne both the fruits and the scars of its encounter with Greek thought, and much of our discussion of evolutionary theory is prompted by the need to pull strands of Biblical thought from their hiding places among certain Greek metaphysical intuitions." This statement stands out towards the end of Overman's tightly packed, scholarly and slow reading work as an incisive summary of his intent.

Guided by his scientific background (M. D. from Stanford), a broad Protestant theological training (Ph. D., Claremont), and his overriding interest in Whitehead, Overman traces a historical background from the decline of Aristotelian science to Darwin as an introduction to the heart of the matter, Chapter IV on a Whiteheadian interpretation of evolutionary theory. For some well versed in science and biological history, Chapters I and III (a summary of evolution) might easily be skimmed. The other four chapters are worth reading with a highlighter pen and then re-reading.

In the second chapter Overman deals with theology in the Darwinian age, an outline with meaty substance of the twofold threat of Darwinian science — the notion of evolution combined with a (Newtonian) **nonpurposive** explanation —

and the impassioned responses that has triggered. In England the prophetic conciliatory statements of Anglican bishops (after Wilberforce the Lux Mundi group, and Henry Drummond's *The Ascent of Man* (1894) indicate how far behind Catholic thinkers have lagged in relating evolution to the Incarnation and developing a "Christian evolutionary ethics." Also stimulating are the responses of rational supernaturalistic orthodoxy in America Protestantism (Asa Gray, Charles Hodge, Francis Abbot), romantic liberalism (Horace Bushnell, the New England transcendentalists Fiske, Savage, Cope, Beecher, an Abbott) and scientific modernism (Chauncey Wright, a forerunner of Bultmann and William James whom Whitehead called "that adorable genius").

Throughout the first three chapters repeated and crucial references are made to the Aristotelian/Newtonian concept of purpose in nature and the Kantian dichotomy between subjectivity and objectivity. While the reader may find the solution proposed by Whitehead, outlined by Overman in Chapter IV difficult, theoretical, and at times worth question and objection, the author nevertheless presents some good arguments for that approach. In this connection his critique of Teilhard is brief but interesting.

The concluding chapter sketches the development of the Christian doctrine of creation from the Old Testament through Origen, Augustine, Aquinas, Luther and Calvin to modern thinkers like Brunner, Barth, Tillich, Bultmann, Macquarrie, and Gilkey. These vignettes are masterful in brevity and clarity. Overman then suggests a synthesis which, while basically Whiteheadian, makes certain modifications with good reason. The result is a vision and an explanation, a combination of Christian faith and science, that provokes further thought and contemplation.

This is not a popularized or easy book. Yet it would be a sad misfortune if it were read only by scholars and specialists in theology or Whiteheadian studies. This book should be plowed through, at least once and preferably twice, by all who want to understand and appreciate better and more deeply the intimate connection in the Christian tradition between creation, salvation, redemption, and the Incarnation.

The Mystery of Religious Life. By J. M. R. Tillard, O.P., Edited by R. F. Smith, S.J. St. Louis: B. Herder, 1967. Pp. 136. Cloth, \$4.95.

Reviewed by Father Julian A. Davies, O.F.M., a doctoral candidate in philosophy at Fordham University and a frequent contributor to our pages.

This book consists of five essays which appeared originally in *Review for Religious*: "Religious Life in the Mystery of the Church," "Religious Life, Sacrament of God's Presence," "Religious Life, Sign of the Eschatological Church," "Religious Life, Sacrament of God's Power," "Religious Obedience, Mystery of Communion." The first three of these express ideas which, perhaps because of their original publication five years ago and their wide circulation since then, have become "common coin." The essay on religious life as the sacrament of God's power reveals deep insight into the weakness of even the devout and re-emphasizes the importance of prayer for the apostolic life.

The final essay, on obedience, is solid gold. Central place is given to the quality of charity which must pervade religious life, and the roles of both superior and subject are delineated in the light of that concept. Father Tillard highlights the evangelical responsibility of the superior, who is an educator in the literal sense of the term: one who brings out what is best in his pupils, and not a mere

drill-master. The constitutions (as we have always known, but not practiced) are means to promote *agape*, not ends in themselves. Subjects in their turn perfect the quality of charity by emptying themselves, imitating the kenosis of Christ. The religious obeys not just because he believes that in doing so he will be certainly following the will of God, but because he sees in obedience "the privileged means of being in communion with the paschal attitude of Christ, the attitude that saves the world."

To promote the communion of charity, Father Tillard says the conventional chapter must play a key role in religious life; necessary revisions should be discussed there. The chapter of faults is also important in this connection. It must be updated and divested of the mechanical formalism which has come to characterize it. The communal and fraternal suggestions which would emerge from both types of chapter are of fundamental importance to the individual religious, who has come to a community "because he foresaw his weakness and because he foresaw that the support of others would urge him on beyond his remissness and his temptations to retreat."

This reviewer's disproportionate attention to the topic of obedience may well reflect his own pragmatic interests. Readers of a more theoretical bent may find the other parts of the book inspiring. Both will no doubt wish that this small work had been published in paperback and thereby offered at a more reasonable price.

A Time of Glory: the Renaissance in France 1488-1559. By Anne Denieul-Cormier. Trans. Anne and Christopher Fremantle; Garden City, N. Y.: Doubleday, 1968. Pp. 328. Cloth, \$6.95.

Reviewed by Peter F. Macaluso, Assistant Professor of Social Studies at Montclair State College, Upper Montclair, New Jersey.

Similar to the two valuable works on 17th- and 18th-century France by John Lough, *A Time of Glory* embodies Anne Denieul-Cormier's examination of the transformations in the social structure of Renaissance France by also drawing heavily upon contemporary accounts and illustrations. The author has produced a delightful book based on a large variety of well known and less familiar 16th-century sources. Among the many contemporary accounts of this transitional age the reader will even find the often overlooked, first Western analysis between the increase of monetary reserves and the rise in prices, by Jean Bodin.

This work is so replete with the thoughts of 16th-century Frenchmen that it would be very useful in balancing the ordinary textbook. Its publication also points to the great need of balancing our view of history. The present general 20th-century philosophy or interpretation of history is that there is no discernible objective pattern, structure, coherent meaning or even purpose in history. The only meaning or purpose in history is, supposedly, what you yourself put there. History therefore is a personal — subjective and relative — affair.

This subjective interpretation of history was best expressed by the Italian historian and philosopher, Benedetto Croce, when he said: "History is contemporary thought about the past." It is now not only contemporary thought, but your thought about the past. It is so personal that it becomes yours.

Those who emphasize subjective history say that as soon as you talk or write about objective evidence, it becomes subjective — in fact it really only then becomes history. This is correct: history cannot be that objective, that impersonal, or that scientific. You are usually left with personal history. But it is also correct to say that your ideas cannot be arbitrary, but must stand or fall

as judged in accord with impersonal and objective evidence or criteria.

The purpose of history is to understand the past, not only in reference to one's own time, but (to take this present instance) to understand sixteenth-century Frenchmen as they understood themselves. The priority in our study of history is to understand the past as the past understood itself; only secondarily should we seek to understand it in relation to our own needs and norms.

The great value of *A Time of Glory* is that it addresses itself to this priority at a time when extreme subjectivism has often manipulated the past in favor of our own close and familiar ideas which seem of greater worth and value. Some have been so anxious to see modernity in the past that they inject the possibility that the sixteenth century had the opportunity or alternative of becoming the nineteenth, or indeed the twentieth, century. The sixteenth century actually possessed its own limited opportunities and alternatives; and these are accurately and readably presented in *A Time of Glory*.

The World of Persons. By C. Wincklemans de Cléty, S. J. New York: Sheed and Ward, 1967. Pp. xxviii-444. Cloth, \$8.50.

Reviewed by Jean-Paul Marchand, M.A. (Fordham University), Instructor in Philosophy at the University of Manitoba, Winnipeg, Canada.

The most impressive feature of Wincklemans de Cléty's work is, perhaps, his methodological determination to treat the totality of man as his world as he sees it. All the various factors which make up the single life-act of man: e. g., perception and knowledge, reflection, imagination, affectivity and temperament, consciousness and freedom, as well as the conditions imposed upon him by an 'already there' world, are given suitable voice; and sum-

enough this entire discussion arises from one single principle: what the author calls the "centripetal and centrifugal movements" of meaning.

The meaning of these two movements can be seen in the analogy of a clock. All the clock's parts, from its smallest spring and wheel to its case, are organized with the sole purpose of indicating the time — all contribute "centripetally" to the fulfillment of the clock's over-all purpose. Conversely, beginning with the expressive center — its dial — we may say that the dial "centrifugally" projects meaning down through the complex organization of wheels and springs. The two movements are, of course, one and the same principle, viewed from opposite aspects.

Applying this phenomenological method to man and his world, Fr. Wincklemans de Cléty casts abundant light on the truly personal area of human existence. A pre-personal world — one already constituted before man's arrival, conditions the human field of experience; this forms the centripetal movement — the world is organized to express man just as the clock's devices are organized (centripetally) to move the dials. But, though man is conditioned to act within this pre-established framework, he transforms it into a life-project: a purpose which transcends the conditioning factors while unifying them into a new meaning. Hence man moves centrifugally, delegating meaning down to the minutest particles within the world.

The pre-personal is, then, whatever is de facto conditioning human decision; and the unification and transformation of the pre-personal into a freely chosen life-purpose is man's personal world.

From this point on, the phenomenological method is gradually replaced by a thomist-inspired vision of God as the Transcendent Creator of man's pre-personal world. Since the world conditions man's life-pro-

ject, and since this life-project in turn transforms the world, the world progresses towards new conditioning factors for new life-projects. In this sense, not only is man's existence a personal one, but so is the pre-established world. It too expresses a unique purpose which unifies all men: i. e., God's project.

If Fr. Wincklemans de Cléty is aware, as I am sure he is, of the limits of phenomenology, then the purpose of his work was not a strictly phenomenological one. Evidently his study has pierced far beyond what could possibly be called phenomenological. His primary intention, it would seem, was simply to restate, from a phenomenological starting point, the Christian conclusions of St. Thomas Aquinas.

It would then be pertinent to ask, Is there such a thing as a Christian phenomenology, as Father Wincklemans de Cléty seems to maintain? Does such a science, if we admit its existence, not commit one major inconsistency at least: viz., in making God merely a phenomenon?

Retreat Dynamics. By Joseph B. Simons, C.S.C. Notre Dame, Ind.: Fides, 1967. Pp. 189. Cloth, \$4.95.

Reviewed by Cassian A. Miles, O.F.M., a member of the Retreat Band of the Franciscan Fathers of Holy Name Province, stationed at St. Bonaventure Friary, Paterson, N. J.

In the present critical age of the Church when all traditional structures and values are being severely questioned and examined, it has not been surprising to retreat masters and retreatants to find the annual spiritual exercise of retreat subject to reappraisal.

In the midst of present experimentation with the retreat format, especially through the introduction of group dynamics techniques, there has been a storm of opinion pro and con on the value of the new methods, particularly in periodical literature. Father Joseph B. Simons, C.S.C., has

now provided a much needed book-length discussion of the issues involved.

Fr. Simons does not beat around the bush or leave the reader wondering where he stands: "Experience has convinced the author that the use of group dynamics in retreat work is extremely effective in helping the retreatants to discover the workings of the Holy Spirit manifest on the retreat occasion. The book is an unabashed attempt to persuade others that such is true" (p. 27). One might quarrel with his ideas, but the reader cannot quarrel with Fr. Simons' method of persuasion.

The author is very careful throughout the work not to lapse into unrealistic or falsely enthusiastic statements regarding the techniques of group dynamics and their relationship to the success of any retreat. His concern is for the retreat master whom he portrays as the key factor in the success or failure of the new retreat format. An entire chapter is devoted to "the human retreat master," and the various difficulties he is likely to encounter in molding a retreat on the pattern of group discussions.

Perhaps the most effective chapters are one on retreat spirituality and another on maintaining retreat values. Within these pages Fr. Simons explores the traditional goals of the annual retreat and endeavors to show in various ways how the new approaches provided by group dynamics offer a better possibility of fulfilling these goals. His reflections on the use of group discussion of the scripture should be welcomed by all retreat masters.

The author attempts to create a verbal picture of the new retreat through an analysis of comments from a variety of retreatants who experienced the values of group dynamics under his direction. This chapter thus serves as a practical application of the theoretical principles discussed earlier. The final

chapter applies the self-perfecting values Fr. Simons claims are achieved through dialogue, to the Christian life itself from the viewpoint of the Beatitudes.

The chapter on group dynamics should prove helpful not only to retreat masters and retreatants but to local superiors of religious institutes as well. They will find there valuable guidelines for conducting discussion periods in their own houses throughout the year. Indeed, these dialogues could provide valuable "ground work" for the acceptance of group dynamics techniques in the annual retreat.

It is unfortunate that the author's evaluation of the cursillo movement does not come up to the standards of the other chapters. His comments seem to get bogged down in an overdrawn comparison between the methods of the cursillo and certain aspects of the brainwashing techniques used by the Chinese Communists in the Korean War. The position of this chapter in the book also seems to interfere with the development of Fr. Simons' thesis.

The author's studies in counseling psychology and his wide experience in conducting retreats following the principles of group dynamics are everywhere in evidence in the book, which should provide enlightening reading to all religious whether or not they are convinced of the value of the new approaches.

The Promise to Love. By Wilfrid Harrington, O.P. Staten Island, N. Y.: Alba House, 1968. Pp. 141. Paper, \$2.95.

Reviewed by Dr. Charles P. Kindregan, Professor of Family Law at Suffolk University Law School, Boston, Mass. Dr. Kindregan is the author of A Theology of Marriage (Bruce), as well as of articles in various legal and medical journals.

The distinguished writer Wilfrid Harrington has developed a most readable and valuable book. As

who has worked in the contemporary movement to develop a theologically sound and personally meaningful theology of marital love, this reviewer is most appreciative of *The Promise to Love*. Having frequently expressed the fear that much of what is being written about marriage is devoid of either theological substance or personal value, I believe that books such as this one are much needed. By taking his reader back to the bedrock source, the Scripture, Fr. Harrington successfully instructs him as to the true place of marriage in human life. The Word reveals the commitment of sexual beings to each other as his image in creation; this message of the Word should be so personally meaningful as to make clear the utter sterility of those writers who approach marriage in the framework of Canon Law or the manuals of moral theology.

The book is a short one. However, each chapter contains such a wealth of material that several volumes could probably be written to expand on the themes and problems discussed by Harrington. The brief but profound exegesis of the creation story, as well as of Paul's exposition of the "Great Mystery," are typical examples.

The author takes the view that marriage is sacramental because it is a continuing personal act of Christ; he shows that current developments in sacramental theology have a firm foundation in the Scripture. As one who has been criticized for expressing such "unorthodox theories" as the Christ-act theory of marital love, this reviewer realizes the need for the unfolding of the scriptural basis of sacramental life. Only when this happens with any degree of frequency will the sacramental life of the Church, including marital love, move away from the ritualism and legalism which continue to characterize it notwithstanding the noble intentions of Vatican II.

Secular Priest in the New Church.

Edited by Gerard S. Sloyan. New York: Herder and Herder, 1967, Pp. 252. Cloth, \$5.95.

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

The human side of the priesthood is eloquently discussed in an essay of that title—an essay which is only one of twelve fine contributions in Father Sloyan's collection. The priest's humanness is a theme, however, which constantly recurs throughout the volume. Many of the authors are rightly concerned to lay to rest, once and for all, the erroneous notion of the priesthood as a separate caste. Their thinking is deeply permeated by the conciliar spirit and teachings; they are often disarmingly frank in their discussions of the contemporary scene; they are all highly qualified commentators with wide experience; and they all write in a clear, highly readable style.

A mere enumeration of the topics covered, from the theology of the priesthood to canon law on priests, to the intellectual life and the roles of the pastor and the assistant, indicates the value of having separate authors, each an expert in his field, deal with these important subjects.

The general tone of all the authors is a balanced one; neither radical nor reactionary, they portray the contemporary priest as he is. They probe the past which has made him this way, and they give detailed suggestions for a future in which he will be able better to fulfill his role of service as a well-adjusted member of the Christian community.

This book is certainly one that will be read with great satisfaction by a very wide audience of priests. It seems equally well suited, however, for the religious and the layman interested (as all certainly should be) in the priest's role in today's Church.

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