COVER AND ILLUSTRATION CREDITS

The cover and illustrations for this issue were drawn by Sister Mary Liam, F.M.S.C., who teaches in New York City, except for the drawing on page 190, which is the work of Father Francis X. Miles, O.F.M., chairman of St. Bonaventure University's theology department.

the CORD

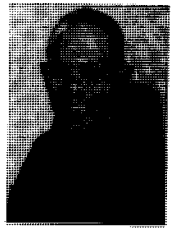
June, 1968 Vol. XVIII, No. 6

CONTENTS

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

A REVIEW EDITORIAL

Faith in a Secular Age



Some important trends in contemporary theology are evident in two small, densely packed books published this Spring. Father Thomas Sartory and Father George Montague, S.M., have in common a strong emphasis on the processive character of revelation, a profound appreciation of the secular, and a direct style which aims to pull the reader into the theological depths of contemporary events.[1]

A pervading norm throughout Father Sartory's book is that Judaism must play a mediating role between Catholic and Protestant theology. In each of the four lectures slightly touched up for publication here, this principle leads to interesting conclusions. First, a new understanding of our Faith is needed which will give greater emphasis to Old Testament revelation and, incidentally, also accord wider scope to reason. Our "image" of God, secondly, needs refurbishing, particularly with respect to the divine activity of expiation. In the third place, we must continue the process begun in ancient Israel, of abolishing the sacred-secular frontier based on pagan religion. And finally (an elaboration of the preceding theme), we must overcome the dichotomies (natural-supernatural, body-soul, etc.) derived from Greek metaphysics.

There are brilliant passages in this book, and innumerable obiter dicta to which justice cannot be done in this general summary. There are also highly attractive applications, particularly in the fourth lecture. But there is also some irresponsible theologizing and a failure to draw needed distinctions and supplement novel insights by a necessary insistence on certain fundamental traditional teachings. The sloppy scholarship, made worse by the translator's lack of work on the documentation, should not deter the trained theologian from coming to grips with many of Father Sartory's provocative suggestions; but the book is hard to recommend without grave reservations to the general reader.

[1] Thomas Sartory, **A New Interpretation of Faith** (tr. Martha Schmidt; Westminster, Md.: Newman, 1968); pp. 94; cloth, $3.50. George Montague, S.M., **The Biblical Theology of the Secular** (Milwaukee: Bruce, 1968); pp. viii-90; cloth, $2.95.

Father Montague's essay, narrower in scope, is "an attempt to uncover the building blocks for a biblical theology of the secular." The blocks are deftly culled from their scriptural deposit in a chronological order as the "formal thrust" of revelation is distinguished at each stage from its cultural context. Several subordinate themes are presented under each of the general headings: Early Pentateuchal Motifs, The Creation Accounts and the Prophets, The Synoptics and the Kingdom of God, Paul: Christ and the Cosmos. Much of what the author says in the first three of these chapters is a welcome development of Harvey Cox's sketchy and tendentious use of scripture. And the chapter on Paul evidently profits from the author's own prior study of the Apostle to the Gentiles. The final chapter is a prognosis entitled "What Does It Mean Today." The influence of Cox, Teilhard, and Schillebeeckx is apparent, and the resulting synthesis is, although not wholly original, most attractive.

Father Montague is a good writer. His enthusiasm (which comes through quite well without the distracting and ubiquitous exclamation points) adds to the book's appeal. His biblical expositions are consistently competent and highly readable. But perhaps the quality which most recommends him to the needs of today's reader is his fine sense of balance. What we want to build is not a profane world severed from all transcendence; nor is it a sacral one suffused with some vague transcendentalist "presence." The Church "must remain a creative agent even of worldliness," but to do so "she needs to witness to something *beyond* this world... Our share in the city to come depends indeed on how well we build this one." Father Montague has not exactly given us the blocks for building this city (if we may extend his metaphor); nor has he given us detailed blueprints for the project. What he has given us all— and religious in particular, in some of his book's finest passages— is the assurance that we have God's warrant to go ahead with the building.

Fr. Michael D. Meilach, ofm

Clerical Formation in the New Constitutions

Alban A. Maguire, O. F. M.

The chapter on education in our new Constitutions may seem to give us no help at all in setting up a program of studies. The message is vague, repetitious, confusing, and at times impossible. If we take a good look at the purpose set forth by the Chapter Fathers, however, we see that this section of the Constitutions is general by design and deliberately leaves a great deal of the specific planning of the educational program to the local authorities. Since this is what we have been looking for over the past few years, we ought to be happy that at long last we have the opportunity to put our own ideas into practice.

General Considerations

As we look at what the Constitutions have to say on education we must keep our eyes on what is going on in the Church and in the world. Clerical education has been subject to some heavy criticism during the past few years. As a matter of fact I think that if we search our memories we can recall many recreation room discussions that were devoted to the same subject. The remarkable result of the recent and present criticism is that the Church is responding to it by attempting to reform and reorganize seminary education. If we look to the Decree on Priestly Formation (**Optatam totius**) we shall find many similarities between that document and what our own Constitutions have to say on the subject.

Both these documents leave a great deal to be taken care of on the local level. Fortunately many provinces have already begun to restructure their clerical education and work out a complete program for their internal schools. Our plan, e. g., in Holy Name Province, has still to be plotted in detail, but what has already been done gives us a good beginning and may be of interest to others addressing themselves to the same challenge.

In our Province, what began as casual conversation at our house of theology and then passed to discussion within a faculty meeting soon became the object of study for an Ad Hoc Committee appointed by the Provincial and the Definitorium. What started as a desire to integrate philosophy and theology went on to become a review of our whole educational system that resulted in the decision to move the college seminary to Siena College, an external institution. We must now continue our work and planning for our program, keeping in mind always in the midst of all our preoccupations, that the Church and the Order are calling for an integrated program of education.

In concentrating our attention on the Constitutions, the first thing we should like to remark is that this Chapter should be entitled "The Formation of the Friars Minor." The Latin does not have **educatio,** but **institutio;** certainly the word "formation" better translates **institutio** and more clearly expresses what is contained in the chapter.

The first part of the Chapter is more exhortatory than instructive. We are urged to form the whole friar supernaturally, apostolically, intellectually. Nothing that is a part of human nature is to be left out of the educational process. While working to form a mature religious we are to inculcate discipline and self denial and so develop the friar that he may be able to govern his own life in a responsible way.

The aim of everyone is to form the perfect religious priest, or the perfect religious, who will be dedicated to God and educated for the work of the apostolate. Priests especially, but in their own way the brothers too, should be able to meet the challenges of the modern world. The challenges demand strong character and a complete commitment to our Lord Jesus Christ, for our primary task is to carry Christ to the world. But as the Council reminds us, the priest has to be intellectually prepared to carry on a dialogue with the men of our day. We all want this and we all recognize its necessity; no one has furnished the answer on how we are to get what we want. The Constitutions lay down a few guidelines to help us.

To supervise the whole formation process, the Constitutions propose the office of the Prefect of Formation. The one who holds this office replaces the old "Prefect of Studies," whose role was limited to academic education. How this office will function in particular will have to be worked out over a period of time. By studying these articles and living with them for a while we hope to come to an understanding of their implications. The notion behind the all-inclusive scope of this office is that the education of the

---

Father Alban A. Maguire, O.F.M., taught doctrinal theology at Holy Name College for many years before being appointed, last year, to the position of Prefect of Formation for Holy Name Province. Also a Definitor of the Province, Father Alban explores, in this talk given at the Provincial Workshop on Renewal, the implications for priestly training, of the Sixth Chapter of the new Constitutions for the Order of Friars Minor.

friar is a total process which looks to all facets of the human personality and all aspects of training. For this reason the over-all direction should be centered in an individual who will be able to supervise the complete formation of the young friar.

Specific Provisions

The Constitutions next direct our attention to the choice of the faculty in the house of studies. Our province has been extremely conscientious, especially in recent years, in the choice of friars to teach in the internal schools. From now on, if it is possible, we shall have to exercise even greater care. The whole faculty must be involved in the whole program. No member of the faculty, if he follows the Constitutions, can say that the clerics — or any aspect of their training — are "the Master's job," or "the Guardian's job," or the "Rector's job." As a matter of fact no member of the Province can any longer have that attitude. The faculty has a particular responsibility for the young friar's total formation; and the ideal set forth is that of an academic community in which the faculty works together as a team in forming the students in every respect of their training.

In directing this team there is a new office of Master or Rector. Within the framework in which we have traditionally operated in Holy Name Province it is a little difficult to understand the nature and scope of this office. What is envisioned here seems to be one who has over-all direction of the entire training in a particular house or on the local level, just as the Prefect of Formation has overall direction on the provincial or interprovincial level. The Master of Clerics, as we know him, does not seem to be present in the new Constitutions, and the Guardian unless he is also the Rector is in a rather ambiguous position. We have made some adjustments, in our Province, so as to conform better to this new structure; but we have tried to work out a system to include the three offices in such a way that the clerics will receive a training that will prepare them to live in the other houses of the Province. Although we cannot tell, yet, what the future will bring, it seems clear that where there are large groups of clerics or students we shall have to work out a division of labor that goes beyond the Constitutions. If a change comes about in the future, it will, I hope, come about in such a way that it will be then the best way to provide for the training of the friars.

Vocations and the "Probation" Period

Just as all the friars have to be concerned about the formation of our younger brothers, so we all have to be concerned with the promotion of vocations. As a matter of fact there is a greater obligation as well as urgency for us to become involved in developing vocations. Each one must take this task seriously even though provision is made for the appointment of a vocation director who is to initiate and organize promotion efforts. In developing vocations the minor seminary also has its place; but its role is now considerably changed. We are also urged to consider the older candidate and to make special provisions, if necessary, for his education.

When we come upon the section, in the Chapter on Formation, that treats of "Probation," we run into something that is unlike anything in our own experience. The full import can be grasped better by considering the next section (that on the "Formation Program") and then by looking at what the Constitutions have to say about the Novitiate and Profession. We are told that the probation period will last six years, but we are not told what it will consist in or what it should be like. We are informed that it should begin with an appropriate religious rite and that during this period of probation the candidate should be introduced gradually to the life of prayer and to the religious life. During this time also the student should be receiving a formation in the life of the apostolate so that it is possible for him to participate in the apostolic activity of the friars throughout the province.

This section prompts all sorts of questions about when the Novitiate will be. The section on the Novitiate is really radical. The Novitiate can be for a continuous year in the traditional way, or it can be broken up into several periods that would amount to about a year. Also there could be several Novitiate Houses in a province. The Novitiate is a question that the provincial chapter has to face and decide.

There is no hard and fast rule about the time of the Novitiate, but if provision is made for a period of simple vows after the Novitiate these vows will be taken

for a period of one year at a time. The six years of probation are prescribed before solemn vows, but these years are determined by the time the province has decided and not by their relationship to the Novitiate. After the six years of probation which will be organized according to the disposition of the province, the candidates will be admitted to Solemn Vows and will then be full fledged members of the Order.

For some reason or other, an article was included in this chapter on Formation, which directs that after solemn profession the friars shall periodically spend some time in whole-hearted religious, intellectual, and pastoral renewal. This means that we shall have to decide what we shall do for such a program; it will be the responsibility of the Province but it is a responsibility also that devolves upon each friar.

The last part of the Chapter concerns itself with what is called "Doctrinal and Technical Education." This would seem to be what is ordinarily understood as academic training. Explicit provision is made for the training of the brothers who are not going on to the priesthood. These brothers are to be trained according to their abilities in their own doctrinal formation and to help the Province meet the needs of the people. We shall, of course, always have to keep this goal in mind in future programs; but the particular challenges posed by training of brothers are somewhat different from those of clerical training and cannot be considered at length here.

The Contemporary Challenge and Our Response

When we speak of the education of the friars who are going on to the priesthood, we are treating of the training of those who must preside over the people of God, announce the living truth of the gospel, and unite the faithful in the sacrifice and banquet of the Eucharist. Here we are involved in the demands of the divine law which will measure the sincerity of our commitment to Christ. No effort can be spared in our endeavor to form Franciscan priests who will be capable of meeting the really extraordinary challenge of our time. It is to the credit of our Province that in the past it was doing what it could to improve the internal schools and is even now prepared to do much more to meet the needs of future Franciscan priests.

All of us are aware of the criticism of seminaries which has been filling Catholic magazines and newspapers for the past several years. Indeed, this discussion has been carried over into the secular press. Perhaps you have indulged in a little of this criticism yourself. On the other hand, it may be that when you read criticism in the press you consider it exaggerated, unfair, or even untrue. In any case the fact of the matter is that the Church has shown a willingness to listen to the criticism and has indicated that a new type of seminary training is called for to meet the needs of the People of God and to overcome the problems that face us now and will face us in the future.

The Chapter on Formation in our new Constitutions is the response of the Order to this new challenge from the Church. The Church has held up an ideal which is difficult to attain and has outlined general ways and means to realize the ideal. But in the actual implementation of a program to reach its goals the Council left much to the local Church. The Order has followed this example and has presented ideals to be realized and goals to be sought while permitting the details of the actual program to be worked out by the friars in each locality. This is a new freedom, which we welcome; it is also a tremendous responsibility which we do not hesitate to accept.

As was mentioned, in our Province we had already begun to work on a complete overhaul of our training program right after our last Provincial Chapter. We then took our cue from the Decree on Priestly Formation which taught that

> in the revision of ecclesiastical studies, the first object in view must be a better integration of philosophy and theology. These subjects should work together harmoniously to unfold ever increasingly to the minds of the seminarians the mystery of Christ, that mystery which affects the whole history of the human race, influences the Church continuously and is mainly exercised by the priestly ministry.

Over the years the faculty has become more and more convinced of the urgent need for integrating the various courses of our educational program. It was especially convinced of the need to integrate philosophy and theology. For this reason we welcomed the Decree of the Council and then set about the task of working for the integration of philosophy and theology within a truly humanistic education. The Ad Hoc Committee was the result of the ferment. This Committee, which was formed to review the entire program of priestly studies within the Province, has done its work well. Not all details have been worked out and some changes will be made because of the new Constitutions, but we are well on the way to what looks like a very good program of studies.

In the hope that other Franciscan readers will find useful some account of our experience, I should like to append to this article a lengthy citation from the Introduction to the Tentative Program of Studies, which was prepared at Holy Name College, our provincial house of theology. This citation will doubtless make it clear that like other provinces, we too have been wrestling with the challenge proposed to us by the Decree on

Priestly Training and now handed down again by our new Constitutions.

The complete integration of clerical training poses a great many problems which still have to be worked out. We can foresee, e. g., that in our Province the demands upon manpower may call for some sacrifice. But judging from the past I think that we can look forward with confidence to a fully adequate clerical formation program.

Appendix[1]

Preliminary and essential to our investigation is the task of determining and specifying the end and scope of our program of Sacerdotal Studies. We believe it ought to envision an education in theology in relation to the demands and challenges of apostolates of Holy Name Province. A **principal characteristic** has to be **integration:** 1. in the theology course itself; 2. between theology and philosophy, and, between the four years of college and the four years of theology; and finally, 3. integration in terms of a possible but future association of Holy Name College with any general Union Seminary which may evolve in Washington with or without Catholic University. As a consequence the pattern of priestly formation ought to exhibit the following characteristics:

1. It ought to follow the general outline of the most recent decree on Priestly Studies (**Optatam totius**);
2. It ought to be integrated;
3. It ought to be relevant to the contemporary world;
4. It must be oriented to the diverse apostolates of Holy Name Province;
5. It ought to correspond to the educational requirements and standards of the country in which we live. We must be realistic. Therefore we must develop a curriculum capable of implementation according to the means at our disposal (financial and manpower). At the same time the realism must permit a certain amount of flexibility, experimentation, imagination, and judgment. The stress upon new ideas (not novelty) is imperative; but we must beware of an idealism that becomes impractical. Therefore:

1. The college curriculum ought to be conceived in terms of a revised and revitalized theological program. Judgments must not be made in terms of what we have suffered through in the past.
2. The integration must not be conceived in terms of a mere juggling or a reduction of courses. It is entirely unrealistic and sheer madness to think of a new program merely in terms of shifting a course of theology to the college and vice versa.
3. A program geared to the intellectual development of the person ought to correspond to his parallel spiritual maturation. We must avoid the dichotomy between theology and spirituality (as we must avoid it between theology and pastoral training).

[1] From the Introduction to the **Tentative Program of Studies**, prepared for private distribution at Holy Name College, Washington, D.C.

Baptism:

Foundation of the Lay and Sacerdotal Priesthood

Valens Waldschmidt, O. F. M.

If Baptism is the beginning of the life of grace in man, the door to salvation, it is also the beginning of an even greater incorporation into Christ. It is our purpose, therefore, to become aware that the divine economy of grace and union with Christ is not simply a reception of grace, making the soul a passive recipient; but also baptism bears with it the power to accomplish official tasks in this economy established by Christ. It initiates the Christian into a lay priesthood, and it establishes the foundation of a sacerdotal priesthood, which, through the reception of Holy Orders, brings to a particular man, the complete sharing in the priesthood of Christ.

When we are created Christians we become bearers of Christ not only for ourselves but also for others. This is the implication of Baptism. Incorporation into Christ throws a new light upon our unity with each other. We would like to explore further the religious life, the lay priesthood, and the sacerdotal priesthood from the viewpoint of Baptism, which will lead us to a greater appreciation and fervor in the service of Christ.

The Scriptural Setting

In the Gospel of Saint John we read of a Jewish lawyer coming in the darkness of night to question Christ. His question is: "What must I do to gain eternal life?" Christ insists upon a second birth. "Amen, amen, I say to you unless a man be born again of water and the spirit, he cannot enter into the kingdom of God." "Do not wonder that I say to you: you must be born again" (3:1-13).

Nicodemus should not have been surprised. Just as there are mysteries in nature, so there are mysteries in the supernatural world. The very word "life" which Christ employs, always contains a mystery. So every child that is born into the world bears in its mind, heart and soul a mystery: a mystery of greatness or smallness, of suffering or happiness, of success or failure. Baptism does not ignore this mystery of life but increases it. This is the drama of all life: a free will to choose God or self, love or hatred, despair or hope, selfishness or sacrifice, heaven or hell. Through Baptism we are priests in this life, to offer either a holocaust to God or a burnt offering to self.

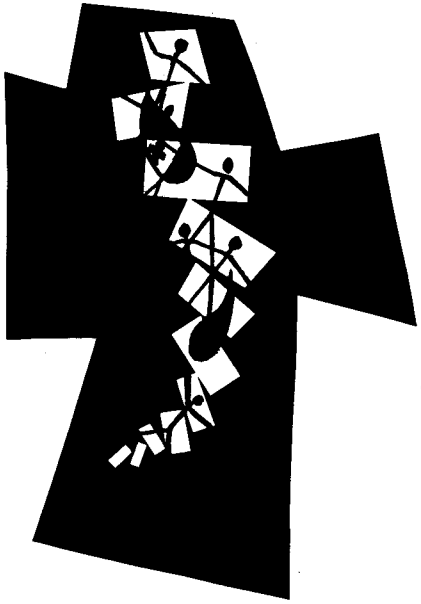
The Doctrinal Basis

Man's greatest step is to build a bridge between himself and God. God made man a little world in himself, a bridge-builder, a pontifex, bringing the created world back to its God. In the gospel God enhances man's priesthood, enriching him with Baptism and priestly powers which move in union with Christ and his priestly blessings. Saint Peter put it this way: "Be you yourselves as living stones, built thereon into a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ" (1 Pet. 2:5). And again, he said: "You, however, are a chosen race, a royal priesthood, a holy nation, a purchased people; that you may proclaim the perfection of him who has called you out of darkness into his marvellous light" (1 Pet. 2:9).

The instruments of worship and the ritual of the priesthood of Baptism are the three theological virtues: faith, hope, and love, which are bound together in a priesthood by the sacramental character of Baptism. The character, indelibly impressed on the soul, contains a power to participate in an official public act of the Mystical Body. This is primarily true in reference to participation in the Sacrifice of the Mass.

In priestly fashion, man gives to this world an interpretation in which man uses his natural reason, now perfected and elevated by the supernatural virtues of faith, hope, and love. Faith is the Christian's priestly ritual that strives to re-create the world by taking the ore from the mountainside, the wood from the forest, the grain from the field, and by bringing them with priestly fervor to the throne of God in humble worship. Hope is the priestly motive that will find its security in God and have the courage to change the world of the material into the world of the supernatural. Love is the priestly heart that lifts what is of this world into what is of the next, that transforms what is of little worth into the priceless, that changes the purely human actions of man into the creatively sanctifying actions of God. The word of consecration in this priestly worship is "love." What great mysteries man is privileged to dispense as he stands in the sactuary of his baptismal priesthood.

Father Valens Waldschmidt, O.F.M., is a retreat master stationed at Saint Anthony's Friary, Streator, Illinois. In this final conference on Baptism, Father Valens discusses that particular aspect of the sacrament in virtue of which it gives the Christian (and the religious, therefore, and the Franciscan) a share in Christ's priestly mission to the world.



Present-Day Needs

When Saint Francis spoke so reverently of the anointed priesthood, he was at the same time laying the foundations for a respect of all Christian dignity, and building up an understanding of the priesthood of all baptized men. Saint Francis' words of praise for priests prompt us to enquire into our effectiveness as Catholics, as religious, as priests. No one is a judge of himself; yet each must judge himself if he is to maintain his Franciscan ideals and embody in his actions the commitments of his baptism. Like all efficiency experts, we ought to test our methods. Saint Francis prayed and worked, and he wished his friars to do the same. But the Saint measured all things with the yardstick of the gospel. The actions of a religious are more than moral actions or compliance with an ethical code; they are the acts of a baptized man.

Morality expresses a deeper reality. Hence we can make two mistakes. We can erringly judge a religious good if he mechanically observes all rules. This, we doubt embraces the perfection of the religious life. There is something higher than the legalistic observance of rules, in which man reacts like a robot and even finds in this an escape from responsibility, forgetting the elevation of the soul to union with God and the consecration of his thoughts, feelings, and deeds to God through love. The second mistake is a fanaticism. It may unleash great powers, hold persuasion over the lives of men; but, unless it is governed and controlled by the realities of the divine economy, it builds not a bridge between man and God, but merely a "breeze-way" between man and man. Neither legalism nor fanaticism is true spirituality.

Before man can act spiritually, man must have existence, both natural and supernatural. Only a son of God can act as a son of

Benefits for the Religious Life

When God created the world, he did not produce a completely static work. He left something for man to do. When the religious is invested in a religious garb, he is not to be a puppet, but a living human being. As a unique human personality, he must bring his work, his cooking, his counselling, his administration of the sacraments, his prayers, to God. Like a priest, he must offer sacrifice to God.

When people meet the religious — priest, brother, or sister — is their first and best thought: "He is so funny; he is a good bowler; she is an excellent teacher"? Or is their most serious thought: "He is a strong and good man; she is a kind and patient woman, a woman of God"? Is the religious' own idea of the religious life and the priesthood, a life of continuing to leave the Franciscan mark upon society for the building up of the Church, carrying out the command made to Saint Francis: "Francis, go repair my Church"?

Resolutions

(1) It has been stated that the fulfillment of the human personality is found in the service of others. As priests, brothers, and sisters let us find our human fulfillment of self in the service of Christ's Mystical Body. We are not upon this earth for our own comfort. All clock-watchers, defenders of personal privileges, need to shift their eyes from petty self to the new world of Baptism and dedication to Christ. (2) The power of Baptism raises us above the petty, small and selfish attitude into the stirring and sanctifying mystery of the Incarnation and Redemption. Religious investiture clothes us not so much with habit, cord, and sandals, as with the awareness of belonging to a community: the Franciscan community, and especially the community of the Church. (3) The friary or convent is an altar, and to it we bring each day a part of ourselves: our toils, sorrows and works, to offer them to God because we are priests consecrated by the waters of Baptism.

Prayer

O Lord, the day is divided into morning, noon, and night. Each part of the day is made for one purpose, to serve you. In each small movement of mind and heart, we wish to bring an offering to you. We wish to stamp it with our own poor but willing efforts; but we pray you to elevate and redeem it by your Passion, Death, and Resurrection. In this mystery of death and life, first enacted upon earth as you lived and died,but re-enacted in the mystery of Baptism, may we participate in your Life, Death, and Resurrection — and your Priesthood, insofar as we are able. Amen.

Teilhard de Chardin on Creation

John Dourley, O. M. I.

Teilhard's thought on creation, as both primordial act of God and on-going process, stands in a central position within his outlook as a whole. The two are, in fact, almost co-extensive. This fact makes extremely important, in view of Teilhard's popularity today, a serious study of his teaching on creation. But the same fact also makes it very difficult to single out particular teachings or writings which would touch on creation without involving a host of other implications. And the problem is intensified when one tries to follow the mental processes which led Teilhard as a Christian and a scientist to the position on creation which he came to adopt.

The task is an important one, nonetheless, and one that we are encouraged to undertake because of the natural division which suggests itself along chronological lines. In the present article we shall be concerned with two earlier writings: **La lutte contre la multitude** (March, 1917) and **L'union créatrice** (November, 1917),[1] and the two succeeding articles will deal with two consecutive, subsequent periods of development in Teilhard's thought on creation. In a final article we shall attempt a general evaluation of the doctrine in question. In each of the first three articles, we shall draw from major essays in which the problem of creation is directly addressed, and thus allow Teilhard to present his own views.

I. The Early Period

The present article, as mentioned above, is concerned with Teilhard's early thought on creation as contained in the two essays

[1] **La lutte contre la multitude** is cited from P. Teilhard de Chardin, S.J. **Ecrits du temps de la guerre** (Paris: Grasset, 1965), 113-32; and **L'union créatrice** from the same volume, 176-97. Because of the abundance of references, the page numbers to these main sources are given in the text. Citations without documentation, and positions attributed to Teilhard can be found on the page last cited.

Father John Dourley, a member of the Saint Peter's province (in Canada) of the Oblates of Mary Immaculate, is currently pursuing graduate studies in theology at Fordham University. This article is the first in a series of four which trace the development of Teilhard's doctrine on creation. The topic is one which deserves serious attention, since it has implications, not only for the whole of theology but for spirituality in particular.

whose titles form the article's major divisions. The only general observation needed before approaching the first essay is, perhaps, that these essays give us Teilhard's most explicitly philosophical treatment of creation and his most specific treatment of creation precisely as God's **original** act.

La lutte contre la multitude

This essay constitutes one of Teilhard's earliest and still tentative approaches to the problem of creation. Though the idea of creation as a continuous process co-extensive with the totality of time is not absent, the stress is on creation as initial act of God.

While it is well to remember that at this early stage Teilhard himself was far from satisfied with the content and expression of his thought (and was to remain so for some time), it does seem that even as early as this essay many if not all of his central ideas, later rendered more precise and presented more systematically, were already at least latently present.[2] Teilhard expressed his reservations about this essay in a letter dated March 24, 1917:

> Its [the essay's] philosophical significance is obviously very roughly worked out and may even seem Manichean. I've left it just as it is partly because I find it impossible to express myself better, and partly because it seems to me that under phraseology that may be somewhat erroneous or contradictory there lies a "pointer" to truth that might be impoverished by language more strictly logical or superficially orthodox.[3]

Despite these qualifications the first section of the essay, entitled "Le néant de la multitude" — the nothingness of multiplicity — contains many similarities to Teilhard's treatment of the same subject in **Comment je vois** some thirty years later. One major difference seems to be that here his point of departure is more directly ontological and lacks the phenomenological basis of his ontology so amply provided in his later writings. Here he begins with the bald statement: "Every being we know diminishes in proportion to its being divided" (113). From his premise that division is diminishment, he moves quickly to the conclusion that total division is total diminishment: "Dissolved in non-activity and non-reaction, it [the stuff of things] would be indiscernible from nothing — equivalent, and thus identical, to nothing." He can then make his first attempt at that dynamic dialectic between more and less being. This concept lies at the basis of his idea of continued creation as a continuing unification of ever more complex "monads" and at the basis, too, of his idea of original creation as a primordial unification of an equally primordial multiple. This idea is also at

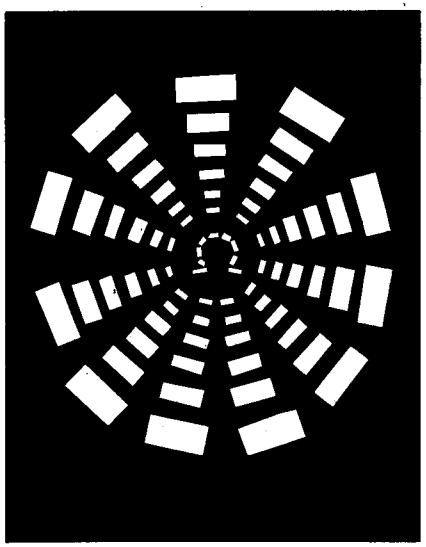
[2] Cf. Bruno de Solages, **Teilhard de Chardin** (Toulouse: Edouard Privat, 1967), 314.

[3] Teilhard de Chardin, **The Making of a Mind** (tr. René Hague; New York: Harper and Row, 1965), 189.

the heart of his law of recurrence, the law of complexity-consciousness. He states it for the first time in this way: "Thus, just as true growth is brought about in the sense of unity, being-less increases with dispersion." He already seems but a step from his ontological principle that to be is to be more united, or more to unite others.

It follows logically enough that "non-being coincides, is identified with, plurality completely realized" (114). Yet in his equating of total multiplicity or plurality with total nothingness Teilhard distinguishes between "pure nothingness" and "physical nothingness." The latter is "true nothingness... that which is at the vestibule of being, where all possible worlds converge at their base; this is pure multiplicity, this is the multitude." What Teilhard wishes to accomplish with this distinction between the "true" or "physical" nothingness (which he equates with pure multiplicity) and "pure" nothingness (which is but an "empty concept, a pseudo-idea") is open to interpretation. The editors of **Ecrits du temps de la guerre** suggest that Teilhard's use of "physical" as predicated of "annihilation" indicates that his presentation here is "hardly metaphysical" (113, n. 2). But the distinction also seems susceptible to the interpretation that Teilhard wants to reserve for physical nothingness or pure multiplicity some degree of positivity or potentiality for unification upon which God worked in his original creative or unifying act.[4]

This interpretation is perhaps borne out in what immediately follows when Teilhard describes the original creative situation in terms of the inter-relationship in the creative act between God and physical nothingness or pure multiplicity: "At the beginning there



were two poles of being, God and the multitude" (114). He may seem, here, to attribute some positive reality to the multiple; but he immediately adds: "And God, nevertheless, was wholly alone, since the multitude sovereignly dissociated did not exist." Here we have the first instance of that constant tension in Teilhard's thought on

[4] Cf. Henri de Lubac, S.J., **The Religion of Teilhard de Chardin** (tr. René Hague; New York: Desclee, 1967), 196, for a detailed discussion of the distinction Teilhard makes between physical and pseudo-nothingness.

nothingness as multiple. It seems both to be somehow positive and, yet, to be really nothing. The relation between God and the multiple is further elaborated in language that seems to border on the mythological, as the multitude is compared to a "shadow" of God's unity seen by God from eternity stretched out before him and being an absolute capacity (aptitude) to be given something.[5] Yet this multiple, this "shadow" of God's unity, was not another God "because it was not, nor had it ever been, nor would it ever have been able to be, since its essence was to be infinitely divided in itself: i. e., to be stretched out over nothing."

Teilhard's next statement on God's initial creative act seems to strengthen the impression that he considers the multiple as that on which God exercised his creative act: "It is then that Unity overflowing with life entered into battle, by creation, against the non-existent multiple which was opposed to it [the unity] as a contrast and a challenge." Although this may appear as a somewhat imaginary schema in which God is represented as creating by uniting a multiplicity which paradoxically does and does not exist, it is immediately from this that Teilhard arrives at another of the central principles of his system: "To create is to condense, to concentrate, to organize, to unify." Here we have the principle that "to create is to unify," later developed by Teilhard into the form, "God creates by unifying."[6]

Teilhard goes on to complete his characterization of the original act of creation by sketching the evolutionary process, which is controlled by the principles already used to describe the original creation. "The substantial breath of God" having worked upon "the impalpable zones," newly emerged from "the depth of plurality," was still "drowned in multiplicity." It was made up of centres so tightly compressed by their multiplicity that they formed a "continuity" and "a single extended centre... of unreduced plurality." But the process of unification (here called "condensation") continued and yielded "countless nuclei" which continually "were grouped in ever more complicated and always rarer systems" (114-15).

At this point Teilhard introduces another principle which will assume an ever greater importance in his system: that of creative transformation. "... every progress in the reduction of the centres, i. e., every new victory over the multitude, was characterized by the appearance of new properties." The word "new" must here be taken with radical seriousness. By it Teilhard means that the synthetic being which attains its own reality in reducing a multiplicity is more than the sum total of the parts it synthesizes. Thus there is in the newly unified reality a real newness and the reality can truly be called a creation.

Even at this early stage Teilhard can refer to the figure of the universe in evolution in terms of a cone, although the image here is that of a pyramid whose base rests in the multiplicity of nothingness and whose upward movement is shaped by the progressive reduction of that primal multiplicity. Moreover, the progressive unification of the multiple is a process which makes up "the exquisite essence of the universe, consciousness and thought." This seems to be another embryonic reference to the law of complexity-consciousness whereby an increase in consciousness (which in Teilhard's system can be spoken of even at the pre-reflexive level of evolution) is always correlated with and co-determined by the organic complexity which supports such consciousness and which it, in turn, unifies.

In his writing on creation up to 1924 Teilhard always made reference to the genesis of the human soul.[7] Here he explains in perfect consistency with his principles that any soul "is created in virtue of a grouped and co-ordinated materiality." The difference between the human and the non-human soul is that in the case of man the point which unifies the generative complexity is "so perfect a point that its soldering is incapable of being undone." It can exist independently, therefore, of the generative multiplicity which it unifes; it is "eminently spiritual because it is eminently rich with a conquered multiplicity" (115-16). Besides explaining the specificity of the human soul and the possibility of immortality, Teilhard's remarks here also throw much light on his concept of the correlative nature of matter and spirit, quantity and quality. Matter is the multiplicity unified by the spirit, and spirit is the principle of the unification, which in a very real sense owes

[5] 114; cf. Claude Tresmontant, **Introduction à la pensée de Teilhard de Chardin** (Paris: Editions du Seuil, 1956), 115-16: "To avoid the Charybdis of a universe created in a purely contingent and arbitrary manner, Teilhard falls into the Scylla of a well known mythology: God is completed in creation, God is engaged in a battle with the Multiple (the ancient Chaos) in order to find himself again, richer and at rest, at the end of this work: an old gnostic myth found again in Böhme, Hegel, Schelling..."

For a qualification if not a refutation of Tresmontant's position cf. Christopher Mooney, S.J., **Teilhard de Chardin and the Mystery of Christ** (New York: Harper and Row, 1967), 253, n. 59. Cf. also de Lubac, 197, where the comparison is explicitly rejected between Teilhard and Böhme and the modern idealists.

[6] Teilhard de Chardin, S.J., **Comment je vois** (unpublished), n. 29; and **Mon univers** (1924 edition; in **Science et Christ**, vol. 9 of the Oeuvres [Paris: Editions du Seuil, 1965], 63-114), 73.

[7] For very similar explanations of the genesis of the human soul cf. **L'union créatrice**, 178, and **Mon univers** (as above), 75. Cf. also **The Phenomenon of Man** (New York: Harper and Row, 1959), 169, n. 1, wherein Teilhard affirms that this explanation may not be total and may leave a place for "'creative' operation or 'special intervention'."

its existence to the multiplicity it unifies.

Having depicted the original creative act and the course of evolution up to the human level in terms of the unification of the multiple, Teilhard then embarks upon an extrapolation which will be customary in his writings whenever his whole system is exposed. The argument in his first essay begins from the fact that man has appeared in a certain profusion, which is then viewed not as an accident but as the provision of a human multiplicity for a further creative unification. To the existence of a multiplicity of human souls Teilhard applies his principle that "every multiplicity is the nothingness of something simpler than itself." Thus he can argue that the very existence of many human beings "is proof that a spirituality more perfect than ours is possible." The form that this higher synthesis will take is that of "the expected concentration of all thought in a single mind and a single heart." The point of final unity will be that which has overcome all multiplicity and, therefore, all nothingness. Teilhard calls it "unity triumphant over nothing: alpha and omega." It is interesting to note here, as in his later essays, that his argumentative procedure attains a point of human unification which, because of his view of the transforming nature of unification, can truly be called a new creation — even before Teilhard has come to identify Christ with this omega point.

The rest of this first essay is devoted to an analysis of the relation of multiplicity to evil (117-24) and the consequent conquest of this evil in Christ's unifying work. Consistent with his concept of the multiple as the source of evil, Teilhard's notion of "the redemptive function" becomes that of Christ's "unification of all flesh in a single Spirit" (124). Teilhard is thus able to speak of Christ's unifying and salvific work in strict analogy with the cosmic process of creative unification which has produced the human multitude, which Christ in unifying further transforms into the wholly new and consummated union of men with himself and each other. Thus he writes of Christ's redemptive function considered as a unification of the human multiple:

> Thus it can be seen that the route to which the Saviour committed himself, and which must be followed after him, was the same as being had always taken to draw itself away from nothingness. The reflective and celestial effort whereby Jesus invites us and draws us on is a precise prolongation of the terrestrial and unconscious work of the previous ages (125).

It follows further that the Christian law of charity is an extension on the human level of the economic law that multiplicity achieves its perfection in a synthesis on a higher level. In this case the multiplicity is the human multiplicity, and its synthesis is that of final union in Christ. The law of charity is thus a command that man under Christ's attraction unite with his fellow man and thus fulfill God's plan for mankind — although here the plan becomes co-extensive with the duration of the evolutionary process. Teilhard's thought in these passages is already close to his concept of pleromization (fully developed in **Comment je vois**), wherein the whole of the evolutionary process from the unification of the original multiple up to the final unification of the saved in Christ is seen as contributing to the pleroma of Christ as head of creation.

L'union créatrice

Although many of Teilhard's fundamental positions are already present in **La lutte contre la multitude**, his **Cahiers** of August and September 1917 show that he was not yet fully satisfied with the earlier work and that many of the problems contained therein were not definitively resolved in his own mind. The problems that he pondered at this time were those of the possibility of a "metaphysics" based on the principle that to "be more" is to "be more united," of the apparent need to conceive God as able to create the world in any stage of its development, of his system's seeming demand for the positing of a "positive nothingness" at the origin of the creative process, and (perhaps most important) of the difficulties raised by this positive nothingness for the traditional doctrine of creation without any pre-existing subject-matter.[8] In a letter dated October 8, 1917 he revealed his plan to compose a "philosophical synthesis" to deal with these problems and also, he hoped, to clarify his position for those before whom he would eventually have to defend it.[9] This "synthesis" was **L'union créatrice.**

Teilhard asserts at the outset that he here intends a "systematic exposition" of his earlier ideas in **La lutte contre la multitude** (175). This synthesis, he feels, will provide a "point of view under which everything can be envisaged." He proceeds to venture some significant observations regarding his concept of truth, which he seems to relate very closely to its capacity to unify or render coherent the multiple aspects of the real in a total view as opposed to a concept of truth seen as the fruit of a strict demonstration. Thus he sees the "probative force" of his system (as well as that of any system) "much more in its capacity to explain (i. e., unify) the intelligible real than in the demonstrations that can be given of its individual parts, and especially of its foundation (which is a postulate)." He would much prefer to see his synthesis as "a point of view" and not as a demonstration; yet he does feel that this point of view can be "verified": "A 'point of view' is adopted and verified; it is not demonstrated."

[8] De Solages, 315.
[9] **The Making of a Mind**, 209.

Teilhard then develops what could be called an analysis of the dynamic by which progress in truth is made. He admits the presence of "certain paradoxical principles" in his system, among which he includes his thought on nothingness; but he is unwilling to admit that paradox is necessarily a "mark of error." On the contrary he fears that "the entirely limpid and 'orthodox' syntheses [those of the schools] are necessarily sterile and false by defect." He contends that it is only in grappling with the "fecund unknown" that progress in thought is made, even though this may involve obscurity and strangeness of expression. Thus he is willing to accept as a procedural principle that it is better to put forth a provisional "mixture of truth and error than to mutilate reality in wanting to separate the wheat from the chaff before its time" (176). It would seem, then, that Teilhard is here affirming the hypothetical nature of the remarks that are to follow on creation and that he considers progress in truth to consist in the progressive formulation of hypotheses which are capable of assimilating and rendering coherent the data presented to the mind from the various sources on which it can draw.[10] In Teilhard's case these data were those not only of science but of revelation as well.

Teilhard has said that his system rested on a postulate, and in his consequent exposition he gives two. The first is that of a world in evolution wherein the more perfect elements are successively formed by their unification of the lesser elements. It is worth noting that, although Teilhard calls this a postulate, he nevertheless claims that it is a fruit of experience and destined to exercise a significant influence on the philosophy and science of the future. His second postulate is that evolution has "an absolute direction, which is toward the spirit." This too, he feels, is established by "inferences and inductions" arguing that the direction of evolution toward "spiritualization" provides the only "parameter" which enables one to follow the complexities of the evolutionary process in a meaningful way. He then concludes that since the world is in evolution toward spirit, an explanation of the "figure" of the world is in fact an explanation of the "genesis of spirit."

The originality of his theory, he claims, consists in trying to overcome the traditional philosophical difficulties of the duality between thought and matter. His system does this by giving full value to the long recognized truth that a greater degree of spirit is always accompanied by greater organic complexity, a truth best exemplified in man. Expressed in universal terms this truth amounts to a re-statement of the law of

[10] Cf. Robert L. Faricy, S.J., **Teilhard de Chardin's Theology of the Christian in the World** (New York: Sheed and Ward, 1967), 107-08, for a discussion of Teilhard's procedure here.

complexity-consciousness. "It can be said, in our world, that psychic perfection varies in direct proportion to organic complexity and instability" (177). If this principle is accepted the relation of mind and matter is no longer a "philosophical enigma," but rather reveals "the intimate constitution of spirit."

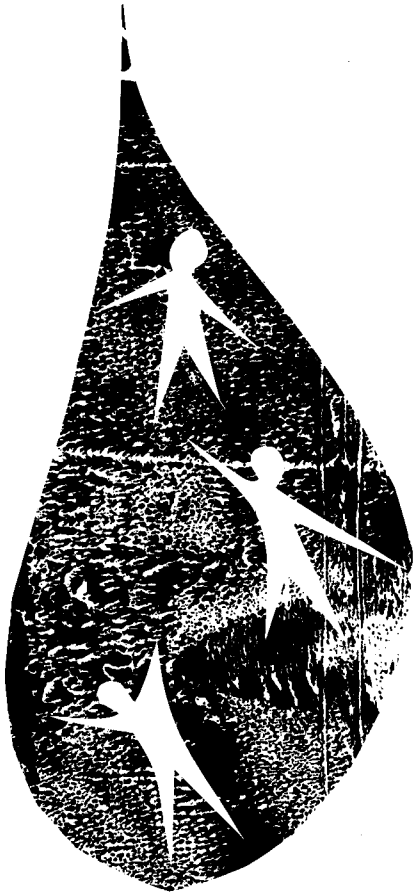
To show how this is so, Teilhard again traces the evolutionary process from the original creative act. Again he insists on the need to conceive the original creative act as that of a "working energy" grappling with "an infinite granulation [pulvérulence], a reality [chose] infinitely dissociated by nature (and therefore by tendency), a kind of pure multiplicity." If the original creative act is thus understood, "the problem and the secret of creation consisted in reducing and reversing this power of dissociation so as to obtain ever more synthetic monads." It follows directly from this conception of creation that the greater the union of elements the greater will be the perfection and consciousness of the unified being. Teilhard captures this insight with his ontological equation which appears here for the first time in his major essays: **"Plus esse = plus, et a pluribus uniri."**

As in the previous essay, Teilhard introduces his principle of creative transformation, this time as a caution against the possible misconception that the being which emerges from the unification of an anterior multiplicity is nothing but the resultant of the multiplicity unified in it. Rather the synthesized monad is something "wholly new," "a new substance formed each time by a wholly new principle of union" (178). Again the urgency to describe this process as truly creative is seen in his statement, "Ontological union... is properly creative."

Thus Teilhard is able to show how his concept of creation offers the possibility of solving the matter-spirit dichotomy which afflicts so many philosophies. Matter is multiplicity overcome by unification, and spirit is the new principle generated by (yet also causing) the unification. This truth is expressed so forcefully in **L'union créatrice** that one could be misled into thinking that matter causes spirit in its totality:

> In virtue of the mechanism of evolution, in the cycle of our creation, the one is born on the multiple, the simple is formed in uniting the complex, the spirit is made by means of matter (179).

In **L'union créatrice** Teilhard extends his concept of creation through union to resolve the difficulties in explaining the distinction between quantity and quality, as well as the difficulties involved in the explanation of change. Regarding the former, he explains that the original plurality was homogeneous, and that differences in quality are due to variations in the unification of the original and continued plurality — which plurality is thus seen to be



not only the material but also the quantitative principle of being. The unification of this plurality then becomes both the spiritual and qualitative principle of being (186-88).

Much the same dynamic is at work in Teilhard's consideration of the problem of change. He argues that the way the problem has been handled since the time of Zeno reflects a misconception — an assumption that there are monads closed in on themselves and already completed (188). In the context of creative union, however, each monad has its own consistency, spirit or quality because it has reduced a multiplicity; but it is itself a member of a multiplicity and thus a subject of a further synthesis. The philosophical problem therefore becomes not, how does one completed monad become another; but how is each being itself, as a reduced multiplicity, and another, as itself to be reduced in a further unity? (188-89).

As in **La lutte contre la multitude,** Teilhard applies his principles here too, to the human level, and in so doing he extrapolates the future. The human multiplicity becomes the material for a higher, more spiritualized unification — this time presented as willed by "the law of recurrence which presides at the formation of beings" (180). Christ is again presented as the source of the dynamism which draws man into final union (195-97).

Of greater importance at this stage, however, is Teilhard's attempt to make explicit the nature of the original multiple and its function in the initial creative act, as well as his effort to reconcile this with traditional doctrine. To this end he devotes a whole section of the present essay: "Positive Nothingness, Quasi-absolute Interest of Creation" (184-86). Here he first refers to that quality of thought which would conceive God as capable of creating the world in the degree of perfection which it possessed in the year 1000, while recognizing that the state of perfection then attained by the world was in direct relationship to the anterior processes which gave it that perfection. This duality, he feels, severs the relation between "the ontological order of creation" and "the historical order of evolution" (184). Rejecting this duality as "arbitrary and false," he then makes a statement which would seem to indicate that his presentation of God's original creation owes much to his own observation and appreciation of the mechanism of consequent evolution: "We have no serious reason to think that things are not made according to the same rhythm in which our experience discerns them." Then follows this clear explanation of the ontological status of pure multiplicity as he then conceived it: "In the theory of creative union, the imponderable multiple, which evolution assigns to the cosmos as [its] original state, must be taken as having had a true, objective, absolute existence" (184-85).

This statement more than any other seems to attribute an undeniable positivity to the nothingness of pure multiplicity. The reference to evolution "assigning" multiplicity to the universe as its original state would, moreover, seem to imply that the concept of the original multiple is an exigency of Teilhard's evolutionary thought.

Even though he has just attributed a definite positive character to the original multiple, Teilhard seems in his consequent explanation of this notion as in his earlier work, to want to give it some reality while holding to its real nothingness. In the first place, he presents this multiplicity as "a substance excessively impoverished and reduced" (185). He will not even attribute to it the reality of some uninformed matter. He refers to it as "a sketch, a shadow of being." But even this, he feels, is to attribute too much positivity to the reality he is striving to characterize. Consistent with his principle that to be is to be united, he admits that to attribute any positivity to the original multiplicity is to detract from its nature of total dissociation and thus total nothingness. But as soon as he has said this he is found describing this reality in terms of "an essential power of dissociation, of division . . . the initial subject of creation." This last phrase in particular evokes the image of God having exercised his original creative act on a reality other than himself. This impression is not wholly removed by Teilhard's assertion that he interprets creation without a pre-existing subject not in the sense of God's positing an infinitesimal being destined to grow, but in the sense of God's having reversed this "power of dispersion."

Having concluded this rather tortured paragraph, Teilhard addresses the doctrinal difficulties involved in his concept of positive nothingness. The first has to do with the problem of God working his creative act on a pre-existing

or co-existing reality. At this time in his life Teilhard freely admits that "the reality dissociated by nature, requisite for the action of creative union, means that the creator found, outside himself, a point of support or at least a reaction." He is equally candid in his admission of the difficulty in reconciling his position with the doctrine of God's absolute gratuity in creating. Thus he concedes: "It [the idea of positive nothingness] insinuates, also, that creation has not been absolutely gratuitous, but represents a work of quasi-absolute interest. All this **redolet Manichaeismum."**

After so candid an admission of the difficulties one would expect a convincing rejoinder; but at this stage of Teilhard's thought none was forthcoming. In response to the self-indictment that the whole idea had a manichean flavor, Teilhard simply confesses, it is true. The only explanation he offers seems to refer back to the opening remarks of this essay to the effect that lucidity is often accompanied by sterility or superficiality. "Is it possible," he asks, "to evade these reefs (or rather these paradoxes) without falling into purely verbal explanations?" (185-86). But he also indicates that he fears too great a stress on gratuity could lead to unintelligibility. We have here an early indication of Teilhard's fear of attributing a total arbitrariness to the creative act, which would render the world equally arbitrary and without an intrinsic meaning or value for the effort exercised therein. He seems in this passage to be striving to give an intelligible structure to the creative act even when he as yet seems unable clearly to see how this structure would harmonize with certain key points in the traditional conception of God's original creative act. Thus a certain unresolved conflict seems to remain in his mind as is evidenced in the question with which he ends this section:

> Why not admit that the existence of absolute unity involves secondarilly ad extra, as an antithesis or shadow, the appearance, at the antipodes of being, of an infinite multiplicity? I do not think that this would result in a lesser estimation of either the artisan or his work (186).

Bindings

Robin Heim, O. F. M. Cap.

Up the mountain path
I saw bindings
between the forest trees.
I saw bindings—
the spider's silver strands
between dark trees.
Up the sunset path
I saw bindings
and the gold sun played
upon those strings
on the bindings.
The gossamer harps swing
and the forest sings—bindings.

On the world's path
I see bindings
between all people's eyes.
I see bindings—
the silver laughter runs
between blind trees.
As the dark ages fall
I see bindings
and a strange sun plays
upon those strings,
on the bindings.
And the whole world swings
and the sweet sun sings
on fragile bindings—thin bindings—bindings.

Book Reviews

The Catholic Experience: An Interpretation of the History of American Catholicism. By Andrew M. Greeley. Garden City, N. Y.: Doubleday, 1967. Pp. 307. Cloth, $4.95.

Reviewed by Father Joseph Zimmerman, O.F.M., a native of Decatur, Ill., and a member of the St. Louis-Chicago Province. Ordained in 1962, Fr. Joseph is presently completing his fourth year of work for a doctorate in sociology at Harvard University.

This book is historical polemic. Greeley wants it that way (his explicit subtitle is "An **interpretation**" of our history). His strategy is to build his story around key historical figures (a reasonable strategy, since most of the existing material is in the form of biography). He picks heroes from the history and he picks villains; the heroes are usually men who shared nineteenth-century American optimism, and his villains are men who shared nineteenth-century Catholic pessimism and gloom. His story is superficially tragic: the heroes generally lost, and the villains were enshrined in their places. But the heroes have frequently been vindicated in our own day, and the edges of Greeley's optimism for the future stick out from under his harsh judgments of past mistakes all through the book.

The outstanding sociological contribution of Greeley's book is his stress on leadership. Greeley's heroes, and even some of his villains, were not functionaries, following a cookbook code for disembodied salvation. They were men who knew their people and their culture, and men who could talk to those people in the language of their culture. They were real leaders. This emphasis on the leadership function of the clergy is fully in accord with important trends in present-day sociology of religion.

There are two criticisms that will be made of the book. One will come from those who accuse Greeley of misreading history, of telling a biased story. I would agree that his story, like any polemic, is biased, if one takes bias as meaning a stress on one interpretation over alternate ones. But my own limited knowledge of American Church history gives me no ground to question his facts.

The second criticism is that his shining historical examples are not all that applicable to the age of dark doubt and dizzy changes in which we live. Here I think we must distinguish two kinds of optimism. One kind, prevalent in earlier America but increasingly doubted today, is based on a faith in a naturally given destiny (America as savior of the world). Another kind of optimism is based, however, on an objective judgment that in some of our political institutions we have a good thing going, and the world (and Church) might do well to copy us. There is a good deal of basis for the latter kind of optimism. The trouble is that Americans have never been very good at distinguishing the two kinds, and perhaps Greeley himself does not distinguish them clearly enough.

A note on the book's value for Franciscans might be in order. Our Franciscan tendency to identify with the immigrant working classes has allowed us to settle for an unreflecting interpretation of American history which is generally antithetical to the one Greeley offers. This book is therefore indispensable as an alternate view of our history for anyone who takes seriously the renewal of Franciscan life in a specifically American setting.

One and the Same Spirit. By William Hogan, C.S.C. Dayton: Pflaum Press, 1967. Pp. 164. Cloth, $4.50.

Reviewed by Brother Vincent De Garay, O.F.M., Director of Maintenance at St. Francis Friary, Rye Beach, N.H., and an instructor of candidate brothers in plumbing and electrical work.

In society there are many and varied jobs. All are important for the welfare of the community; each worker contributes to his capacity for the smooth running and development of the social structure. Everyone is, or should be, interested in the other's activity. One should be concerned because one depends on and needs another. One needs doctors, firemen, business men, lawyers, clergymen, cooks, etc. Such is the blueprint of society. Now, what about those of us who take on a commitment not particularly common to all: a religious vocation? What is our place in this community?

Understandably enough, when we, as religious, present ourselves to society, we must be ready to explain our function. We need society and society needs us. Of prime importance is the fact that we know ourselves, what we are, and what we are doing. Until then we shall not be able to explain our position.

Father Hogan wrote his book for religious engaged in domestic and manual work. His main purpose is to give to us, who are called to the religious vocation, proper perspective and to encourage us to a broader vision and depth of our calling: to help us strive for self-appreciation which will enable us to accomplish our work more effectively, confidently, and (because we shall know and believe what we really want) with greater satisfaction.

Father divides his book into twelve chapters, presenting his points in a way that seems beneficial for a religious engaged in domestic and manual work. His penetrating insight, alone, into our thinking and needs, makes this book worthwhile. He emphasizes the necessity, e. g., to keep abreast with the latest theological trends. He suggests that we seek out and attend lecture series, read more avidly books dealing with the newest trends in theology. The point is well taken, for we can sometimes get so wrapped up in our work that we forget to attend to these other important areas. As human beings we should have a healthy respect for all our powers, mental as well as physical. Time should be provided for study, reflection, and prayer that will enable us to acquire proper knowledge and the right attitude.

Father Hogan also deals helpfully with the psychological tensions a religious may feel if he labors without the proper training in his field — particularly if he has learned by himself by the "trial and error" method. A hidden psychological strain can develop, leading from small disappointments to complete frustration. Lack of confidence vis-a-vis one's own specialty may, in fact, lead him to doubt his religious vocation itself. "If there is a sense of not being qualified to do the work to which one is assigned and in which one spends most of his time there is bound to be an abiding sense of insecurity and hesitancy about religious life" (p. 99).

I believe it is important to know our place in the Mystical Body. We must have an attitude of sincere dedication and genuine zeal, and we must be in contact with the reality of our state of life. If we know and want this, then with God's grace we can contribute most effectively to our society. **One and the Same Spirit** is a fine book that will do much to foster this knowledge and this motivation.

Franciscan Daily Missal: Complete Roman and Franciscan Feasts Paterson, N. J.: St. Anthony's Guild Press, 1968. Pp. xxiv-1416-240. Leatherette, $5.95.

Reviewed by Father Michael D. Meilach, O.F.M., editor of this review.

Franciscans throughout the English-speaking world will welcome this handsomely bound and clearly printed missal. It uses bold-face type, arranged for communal participation, for the people's parts, italics for rubrics and the celebrant's parts, and light-face type for readings. Theological explanations of rites and readings, as well as prayers, abound. The Latin prayers and responses are wisely included for use at those special liturgical events where Latin may be required.

There are two interesting introductory sections on the history of salvation and on the Holy Land, the latter containing beautiful photographs of the places hallowed by our Lord's presence during his earthly life. A hymnal section is included, which seems adequate for community use. There is a detailed glossary explaining many terms relevant to Scripture and the Liturgy.

The wisdom of printing the Franciscan feasts separately as an appendix with its own pagination and its own index may be questioned by a good many users. There will be even more radical revisions of the Liturgy than we have yet seen. But it is not clear just when these will take place. $5.95 is not much money these days, however, and the advantage of having everything, including Franciscan feasts and the new Canon, in one volume — even if just for a year or two — seems well worth that price.

The Church and Revolution. By Peter J. Riga. Milwaukee: Bruce, 1967. Pp. vii-195. Cloth, $5.00.

Reviewed by Sister M. Ethna, O.S.F., a member of the Sisters of St. Francis (Rochester, Minn.), teaching at the College of Saint Teresa, Winona, Minn.

Peter Riga's excellent book is not well represented by the dust jacket it bears. The book, clear and scholarly while, at the same time, unnervingly polemical in sections, confronts the task the author intended: to examine the proclamation of the gospel to a world in ferment, in revolution.

Riga presents the historical process of Church growth from the 4th century into this age of renewal wherein we strive for openness to the Spirit. There is reverence in the book for the Spirit who renews his Kingdom. A sense of dedication comes through in the tone with which the author speaks of conciliar works, the writings of John XXIII and Paul VI, and the Church. An urgency which breaks into polemic occurs often when Riga speaks of the Church's relevance in the social areas. This urgency makes certain issues, e. g., the solution of the problem of world poverty, oversimplified.

This reviewer hopes Riga will write a sequel to this book in which he will examine the basic assumption he skirts in this book: Has the American Christian Community grasped the gospel well enough to proclaim it? Can we face the spiritual suffocation of our culture and solve social problems or incarnate Presence into the world until we, in our own culture, are evangelized at a much deeper level of faith? Perhaps these questions will be answered for some in Riga's work. Indeed the continued scholarship of Riga would bring these questions into fuller focus. A clearer, more direct confrontation of these questions would perhaps lead to a revolution of faith in which we could begin to solve the staggering social problems of our time.

Sartre: The Theology of the Absurd. By Regis Jolivet. Tr. Wesley C. Piersol; Glen Rock, N. J.: Newman, 1967. Pp. vii-111. Cloth, $3.50.

Reviewed by Frater A. Gerald Pelayo, O.F.M., a second-year theologian at St. Leonard College, Dayton, Ohio, who is also pursuing graduate studies in philosophy at Notre Dame University.

Some time has passed since the publication of **L'être et le néant (Being and Nothingness)**, and it seems the reaction to its atheistic existentialism has subsided. Perhaps now we can approach this book and the other writings of Jean-Paul Sartre less defensively and with a more open mind. Perhaps, too, we can expect to find in this literature much to enrich our own understanding of life.

Sartre: The Theology of the Absurd is an attempt to consider Sartre's theology — philosophy of God. Beginning with a short summary of Sartre's life, Jolivet goes on to present a simple and clear discussion of the major developments of Sartre's philosophy leading to the philosophical conclusion that God does not and cannot exist. The author also tries to set forth a Sartrean ethic implicitly contained in the existentialist's writings. The book concludes with a brief treatment of Sartre's relation to Marxism.

Jolivet is especially concerned with Sartre's philosophy as atheistic; he analyzes and criticizes the theolological concept of "absurdity" and shows it to be not wholly consistent. After reading the book, one senses the author's healthy respect for Sartre's thought. He knows that the treatment of Sartre's philosophy, though probably adequate, has not been satisfying; and he feels the need for further acquaintance with the primary sources. This may be the real achievement — and intention — of Regis Jolivet: to motivate the reader to delve more deeply into the writings of Jean-Paul Sartre.

The Changing Vatican. By Alberto Cavallari. Tr. Raymond Kelly. Garden City, N. Y.: Doubleday, 1967. Pp. 215. Cloth, $4.95.

Reviewed by Father Vincent B. Grogan, O.F.M., Secretary to the Minister Provincial of Holy Name Province, New York City.

Upon taking up this book, with its violet and black dust jacket, the reader might expect to discover the contents replete with purple passages extolling the glories of the Vatican and, at the same time, carefully concealing its real mood and atmosphere. For after all, the author is an Italian, whom we would believe to have a natural bias in favor of the Papacy and the Church government which the Vatican symbolizes.

Such, however, is not the case. Alberto Cavallari is a respected Italian journalist, who intends to let the world know how the Vatican functions in this post-conciliar era. As a reporter, he remains faithful to his primary task of accurately recording what he has seen, heard, and observed in the Vatican during the year he spent preparing the book. This publication is of greater significance than others of its type because the author compiled it from first-hand knowledge garnered inside the Vatican; he was given "free rein" of the mile-square city, conducted interviews with its leading personalities, etc. Far from basing his report on others' opinions or mere rumor, he has sought "to understand how the Vatican changes, if it does change, and to determine how deep certain changes are."

Since the Council was the catalyst for much of the current ecclesial renewal, the book properly begins with the author's impressions of that event. Notable among his comments is his belief that labels of conservative, progressive, etc., are incorrectly applied to the Council Fathers. He feels that progress was not the pivotal or decisive question, but rather that of reform vs. non-reform — a continuation of the theme that had dominated the Council of Trent: Is the Church in need of reform or not?

The interview with Pope Paul is, I think, important not so much for what the Pope actually said, but for the impressions which the Bishop of Rome made on the author. He found the Holy Father to be personable, frank and yet reflective — a welcome contrast to the description of an impersonal, hesitant, anguished Pontiff, to which we are accustomed from the daily press.

The author's discussion (in Chapter IV) with a leading Italian bishop and theologian, Cardinal Columbo of Milan, provides the best treatment so far, in non-technical language, of the relationship between the Pope and the episcopate. As an instance of this clarity, consider the following: the Pope **personally** rules the Church; the episcopal College in its turn **collegially** governs the entire Church.

The author maintains that the real test of whether or not the reform initiated by Vatican II has taken hold in Church government rests with the Roman Curia. So he conscientiously visited several of the curial congregations: Doctrine of the Faith, Propagation of the Faith, Secretariate of State (where the reader gains some essential background for understanding the current diplomatic overtures of the Holy See), to mention only a few. Particularly enlightening was the chapter covering the Secretariate for Non-believers: what it envisions its purpose to be and how it will attempt to fulfill its role are explained by its Director, Cardinal König.

Various problems confront the renewal at the heart of the Church's government, according to S. Cavallari. There is the distinct possibility that the younger men assigned to the Curia will eventually develop the same centralist tendency of concentrating decision-making in Rome rather than on the local level. It is difficult, too, for the newly established Secretariates such as that for Christian Unity to penetrate the power structure surrounding the older Congregations. The author summarizes in a most unusual manner the chief anxiety facing the post-conciliar Church: It is not a matter of secularization but a question of finding ways that would allow a theocentric society like the Church to move forward without being changed into an anthropocentric society.

The over-all impression one receives from this book is the ever-increasing openness of the Church to the world and vice-versa. Each has become more alert and responsive to the other. Symptomatic of this was the concern of the world governments over the actions of Vatican II; and on the side of the Church, we find the problems of modern society being studied sympathetically by Vatican leaders.

The concluding chapter presents a philosophic appreciation of the accomplishments of the Second Vatican Council. Perhaps more clearly than ever before, this book delineates the lines of the aggiornamento: "The conservation of principles can be achieved only by means of far-reaching reforms in the application of these principles." Certainly **The Changing Vatican** offers a worthwhile and informative addition to anyone's post-conciliar library.

BOOKS RECEIVED

André, M. J., **Equilibrium: Fidelity to Nature and Grace.** Trans. David Martin, preface by Yves Congar, O.P.; St. Louis: B. Herder, 1968. Pp. xiv-157. Cloth, $4.95.

Egenter, Richard, and Paul Matussek, **Moral Problems and Mental Health.** Trans. Michael Barry; New York: Alba House, 1968. Pp. x-190. Cloth, $4.95.

Gillon, Louis B., O.P., **Christ and Moral Theology.** Trans. Cornelius Williams, O.P.; New York: Alba House, 1967. Pp. 144. Cloth, $2.95.

Hamman, André, O.F.M. (ed.), **Baptism: Ancient Liturgies and Patristic Texts.** English Editorial Supervisor: Thomas Halton; New York: Alba House, 1968. Pp. 240. Cloth, $4.95.

Harrington, Wilfrid J., O.P., **The Promise to Love: a Scriptural View of Marriage.** New York: Alba House, 1968. Pp 141. Cloth, $2.95.

Johann, Robert O., S.J., **Building the Human.** New York: Herder and Herder, 1968. Pp. 192. Cloth, $4.50.

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

Moeller, Charles, **Modern Mentality and Evangelization: Part I, God.** Trans. E. Mike-Bekassy; New York: Alba House, 1968. Pp. 141. Cloth, $2.95.

Moran, Gabriel, F.S.C., **Vision and Tactics: Toward an Adult Church.** New York: Herder and Herder, 1968. Pp. 158. Cloth, $3.95.

Rahner, Karl, S.J., **On Prayer.** Trans. not given; Glen Rock: Paulist Press, 1968. Pp. 109. Paper, $0.95.

Schutz, Roger, and Max Thurian, **Revelation: a Protestant View.** Trans. Kathryn Sullivan, R.S.C.J., preface by Henri de Lubac, S.J.; Glen Rock: Paulist Press, 1968. Pp. v-104. Cloth, $4.50.

Valentine, Sister Mary Hester, S.S.N.D., **The Post-Conciliar Nun.** New York: Hawthorn Books, 1968. Pp. 157. Cloth, $4.95.

Voelkel, Robert T., **The Shape of the Theological Task.** Philadelphia: Westminster, 1968. Pp. 171. Cloth, $5.00.

Wagner, Johannes (ed.), **Reforming the Rites of Death (Concilium, vol. 32).** Glen Rock: Paulist Press, 1968. Pp. ix-180. Cloth, $4.50.