COVER AND ILLUSTRATION CREDITS

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Spiritual Reading: Wheat and Chaff

The Christian life is a highly complex reality, characterized by an essential dialectic of withdrawal and return: withdrawal into solitude and direct communion with God, and return to the myriad facets of social intercourse, neither of which completely excludes the other. It is a delusive and sometimes dangerous over-simplification to reduce the Christian life exclusively to either one or the other of these dimensions.

We call your attention in this connection to Dr. Fay's review, elsewhere in this issue, of Fr. O'Connell's fine work on St. Augustine. If the reviewer and the author are correct (as we believe they are) in imputing to the *Doctor gratiae* a crypto-pagan view of human nature, then how important it is to take a fresh look at the "spiritual classics" with which we have deluged neophytes in the spiritual life! (It would, after all, be difficult to overestimate the influence of Augustine's Platonism on subsequent—not only medieval, but even contemporary—spiritual writing.)

But the danger is not one-sided. We have, on the other side of this dialectic, the naturalist and at times even materialist emphasis of certain modern writers (to whom Justus G. Lawler has called attention in his recent book), who would reduce the Christian life to an apparently exclusive concern with matters social and economic.

All this points, we believe, to the need for careful discernment in spiritual reading—perhaps, for the inexperienced, a sort of bibliographical spiritual "director," who might be a director in the traditional sense, a teacher, or a trusted friend well versed in spiritual literature. Certainly one would think that in an age when we have learned to exercise such great care in the regulation of our culinary diet, we would give more thought than we evidently do (to judge from publisher's sales records) to our spiritual nourishment.

Fr. Michael D. Meilach, ofm

Prayer—Our Relationship to God in Community

A Committee Report

We must begin our deliberations on prayer and worship with the realization that by and large the problems of prayer are not prayer itself. Man prays in context — in the context of his own heart — and often his heart is not right; and in a definite social context, and many factors in his culture influence his prayer in ways of which he is not always immediately aware.

The Context of Prayer

At the root of most of our problems with prayer is a simple lack of the gospel spirit of penance, or **metanoia.** We have not let ourselves become fully converted to the kingdom. The implications for prayer are manifold: especially, if prayer is to be more than narcissistic self-admiration and self-wrestling, the exodus out of self that is **metanoia** is obviously necessary. Important for all forms of prayer, this fundamental conversion is particularly needed for communal and liturgical prayer. With the passing away of binding laws, common prayer in many communities has fallen upon hard days.

This fact suggests that perhaps there was not much true community there to begin with. And it ought to suggest to us too, that there is greater need for individual 'conversion' to bring about this fraternal spirit. Communal prayer can spring only from true brotherhood. True brotherhood can, in turn, be based only on the individual's sense of 'conversion' to the kingdom. Hence we must realize at the outset that there is an intimate relationship between lack of conversion, community, and prayer; and that any failing in any of these three is a failing in all three.

This is hardly a new insight. Jesus pointed out long ago that if brothers don't get along, their prayer is affected; and he counselled men to "go and make up with

We are grateful to the authorities of the Province of the Sacred Heart for permission to publish this revised version of the research report on prayer presented to their Provincial Chapter. The report was prepared (with specific recommendations here omitted) by Fathers Angelo Zwiesler, Leonard Paskert, Francis J. Gray, James Perluzzi, Robert Pawell, and Charles Faso, under the chairmanship of Father Jonathan Foster.

your brother, then come back and present your gift" (Mt. 5:24).

Because of this interdependence of community and prayer, certain structural relationships become evident between the local community and the prayer-life of the friars. First, because of the many differences in terms of size, work, and life styles of the many individual communities, general or provincial legislation on prayer is largely unrealistic and ineffective. Secondly, with the increasing democratization of the government of the Order, more and more responsibility is being placed on the local chapter. Whatever structuring of individual and communal prayer is necessary, therefore, will doubtless be the responsibility primarily not of the general or provincial, but of the local chapter.

Province-wide commissions or committees on communal prayer are in no sense ruled out by the above considerations. On the contrary such commissions can be invaluable if they include knowledgeable individuals who are themselves imbued with community spirit and the spirit of prayer. Concerned solely, as a body, with the prayer-life of the friars, such a commission would not make policy, but would simply provide local communities with ideas and suggestions which would be regarded not as "authentic" or authoritative, but seriously considered on their own intrinsic merits.

It would be a serious mistake to conclude that all failings in prayer are simply failings in good will. Very real sociocultural factors enter into play here, frequently not realized by individuals and just as frequently beyond their control. Complex and ambivalent as they are, they can only be enumerated here — and, of course, only some of the most important can be indicated.

There is, for instance, the affluence of our society, which provides us with leisure, comfort, and attractive surroundings even for prayer, but which at the same time tends to suffocate and deaden the spirit. The permissiveness of our society puts increasing stress on individual fulfillment and dignity; but a newly sophisticated egoism along with a marked disdain for discipline operate under the same license. A more detached flexibility about commitments — 'coolness' — increases each individual's options about life and work; at the same time, superficiality and a need for excitement become accepted values. Increasing professionalization makes our work more effective: but with this comes a neo-activist task orientation that finds achievement and activity outracing reflection. Our rapidly evolving theological sophistications are clearing away obviously childish and inadequate notions of the meaning of God; but this evolution is leaving not a few of us confused and doubtful and hence hesitant about just how we are to address him.

All these factors co-operate to make prayer, except for the more exciting and immediately gratifying forms, appear dull, difficult, irrelevant, and frustrating. As we make the effort to understand prayer better, and to develop our prayer styles, including perhaps some new ones, we must keep these factors constantly in mind. We must, moreover, avoid the equally dangerous temptation of simply riding their crest because of the values they offer, and of hostilely opposing them because of the problems and evils they may create.

Reflective Prayer

Prayer is man's loving response to God revealing himself in his presence. Man makes this response when he listens quietly to the Word of God and reflects upon it; when he participates in the liturgical mysteries and other forms of communal prayer; and when he gives his attention to and dialogues with men and events.

Basic to all prayer is the reflective spirit whereby man steps back from himself and his activities and contemplates their significance. It is in this reflective situation that man opens himself to God. Some modern theories of prayer, reacting against the exaggerated passivism and individualism of the past, have strongly emphasized the dialogic and communal aspects of prayer, almost to the point of identifying it with meaningful encounter and work. In making this needed emphasis, these theories have tended to reject the kind of prayer that is possible only between the individual and God.

This rejection is regrettable, because such reflective prayer by the

individual establishes a man's prayer life in a way that cannot normally be found elsewhere. It is in fact impossible for the individual to know Christ personally, to participate in communal prayer in a meaningful way, or to engage in a deeply apostolic life without the spirit given by this kind of reflective prayer. Hence it is not at all arbitrary to suggest that we give every priority, in our deliberations regarding prayer, to a consideration of reflective prayer, especially in its individual dimension. We might do well in this context to consider the effect of our task-oriented life on this kind of prayer, for Francis urged us to work in such a way as not to extinguish "the spirit of prayer and devotion, to which every temporal consideration must be subordinate."

The individual religious therefore, first of all, should come through study and through prayer itself (the argument is not circular!) to a realization of the importance of personal reflective prayer, and should accept its practice as a personal responsibility. Both in connection with this personal reflection and, as well, in dialogue with the other members of his local community, he should determine his own structure of reflective prayer (its time, place, method, etc.).

Since retreats, or extended periods of reflection by whatever name, are of special significance in developing the reflective spirit, they ought to be given careful consideration in our effort to strengthen and restore the reflective prayer in our life. We should be wary of blurring the distinction between withdrawal for prayer (retreat) and more academic types of activity (workshops, seminars); even where the explicit subject-matter of the two more or less coincides, there is an irreducible difference between them. If, finally, an individual should desire a more extended period of time for his retreat, he should not hesitate to approach the local community, which should respect his need. And the province in turn ought to provide a special space for this sort of reflective living.

The Eucharist

The Eucharist is the central act of worship of the Christian people. It is also by its very nature a communal celebration. Hence it is central to the life of men whose life-style is essentially one of community: obviously the friars ought to celebrate the Eucharist in common. Simply to celebrate the Eucharist because one 'ought to' is, however, not the answer. The key word is 'celebrate.' It is true that the Eucharist 'builds' community in its function as "the fountain from which all power flows,"[1] but it is primarily "a memorial of [our Lord's] death and resurrection, a sacrament of love, a sign of unity, a bond of charity, a paschal banquet."[2] It is, in other words, a celebration; and a celebration presupposes certain elements of fraternity in a given community.

Perhaps in certain communities there is little or no 'community' to justify the celebration. Then it does little good and possibly considerable harm to scrape together the elements of a liturgy and the members of that community in order to 'have a community Mass.' Here, perhaps above all, what was said above about the problem of prayer not being prayer itself must be borne most acutely in mind. A most sensitive awareness of the nature of a given community must be had by all the members to assure that what happens eucharistically in that community is a true expression of that community. If not, despite a very modern liturgy, we shall have no more than a new form of the rubricism of the pre-conciliar days.

A further problem in eucharistic prayer is that the clerical members of the Order overwhelmingly dominate in almost all our houses. Since these men generally celebrate daily for the faithful elsewhere, the lay members of the community are frequently left to fend for themselves in participation in the Eucharist. It is no surprise that for many friars the Mass is a private devotion. Hence some sacrifice on the part of the priests is obviously called for in making community Eucharist more meaningful in our lives.

The Divine Office

As the Eucharist is a celebration of the saving **event** of Christ's paschal mystery, the divine office is the prayerful reflection on the saving **word** of God, especially as revealed in his Son. The two are most intimately related, and so the divine office, like the Eucharist, is most appropriately celebrated in common.

The office, however, like the Eucharist, runs the risk of degenerating into empty and often careless rubricism when it is simply celebrated because it 'ought to' be celebrated. Care must therefore be taken that the office be recited according to the appropriate elements of brotherhood actually existing within a given community. This of course calls for a meaningful adaptation of the prayer of the breviary to the situation of each local community.

The emphasis on the communal nature of the divine office ought not to lead to neglect of its use by the individual when he cannot pray with the community. The breviary is a rich source for the individual's prayerful reflection on the saving plan of God as it has become known to us in history. It scarcely needs to be emphasized that our most fundamental need is to become more fully aware of the functional nature of the office as prayer. It is not an absolute, every detail of which is to be scrupulously observed, but a means to the deepening of our prayer life and our sense of community. For the individual, then, as well as for the community, creative and re-

[1] Vatican Council II, **Constitution on the Sacred Liturgy**, §10; W. Abbott, S.J., and J. Gallagher (eds.), **Documents of Vatican II** (New York: America Press, 1966), p. 142.

[2] **Ibid.**, §47 (p. 154).

sponsible variations in the celebration of the divine office are to be encouraged.

Devotional Practices

In the course of history the word 'penance' has been drained of its original and fundamental significance of 'metanoia,' and mistakenly identified in the popular mind with penitential practices. This has been an unfortunate development since such practices are frequently so far removed from every-day living as to seem to make of penance an 'extra' in life rather than its substance. Since Saint Francis so thoroughly grasped this pristine notion of penance, the Franciscan ought to bear it uppermost in his mind.

It is similarly unfortunate that in reaction against the narrowly ascetical notion of penance that came in with hairshirts and fasting, many modern religious have tended to reject all penitential practices, asserting that life itself is sufficient penance. Christian tradition is not entirely in error in emphasizing the need for penitential practices, for such practices reflect in their healthy aspects a very human situation: that men tend to forget what their life is all about. Life is indeed itself sufficient penance; unfortunately most people, including religious, do not seem to see this in realistic terms. Penitential practices, then (apart from whatever disciplinary value they may have), may well provide a necessary symbolic and witnessing function both to the individual and to society at large, of the meaning of Christian life. On this score alone they ought to be retained.

Two aspects of contemporary life constantly need the illumination that such penitential practices can throw upon them: the increasing affluence of American living, and the very real and inevitable stresses of communal living. If we are to resist the suffocating pressure of affluence, and if we are to build true community, penance must as both conversion and penitential practice be rooted deeply in our lives.

Supreme among penitential practices is the sacrament of forgiveness which derives from the gospel preaching of Jesus himself. This sacrament, despite the practice of recent centuries, is fundamentally a communal sacrament and was so celebrated in the early Church. For just as man's self-centeredness and offense against community is his primary sin, so his reconciliation to the community ought to be communal. Hence the sacrament of penance or reconciliation has great relevance today as we seek to build community.

Each local community might do well, then, to determine some form of penitential practice for the entire community. A practice should be selected which would be expressive of gospel simplicity appropriate to lesser brothers living in a society of affluence. Each community should also, on occasion, celebrate a liturgy of reconciliation centering about the sacrament of penance.

The term 'devotional practices,' frequently a pejorative term today, is also an anomalous one. Here we do not view it pejoratively, and we apply it both to the private prayer formulas used by individuals and to those non-liturgical, non-sacramental practices in use by a community such as those previously found in the manuals of "Preces Communes."

Devotional practices arise from two sources. Individuals and communities alike can draw from (1) traditional, often elegant and profound formulas which have come down to us from the past, and (2) their own theological training and ingenuity. There are advantages and dangers in either case. In the former one there is the "wisdom of the ages" which is not to be dismissed lightly, but there is also the unfortunate possibility of trying to superimpose on one's contemporary outlook the features of an earlier world-view — to fuse incompatible cultures. In the latter case the excellent possibilities of creating a truly insightful and organically unified complex of prayers and devotional practices involve the possibilities, also, of conceding too much to what is harmful and of dubious validity in the secularist and relativist facets of contemporary culture. Here again the need is for both well-directed study and honest, prayerful reflection. Particularly to the point is the fact, first emphasized in our age by Pius XII and more recently echoed by Vatican II, that whereas devotions are not reducible to the liturgy, it should exercise a "salutary influence" on them.[3]

Conclusion

We would like to draw attention, in closing, to the sub-title of this article. It is not simply lack of space that precludes a comprehensive, systematic presentation of the relationship of the religious in community to God, but rather the nature of the subject itself.[4] The mysterious and personal nature of this deepest area of human life is precisely what we have sought to stress even as we have ventured to single out certain themes for the reader's consideration. It is imperative that due account be taken of what sociology, psychology, and history have to tell us about the reform and strengthening of our prayer-life; but it is the voice of the Spirit, in the final analysis, to which each individual and each community must attentively listen.

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[3] Pius XII, **Mediator Dei**, 11/20/47, §184 (ed. N.C.W.C., p. 62). Cf. **Constitution on the Sacred Liturgy**, §13 (p. 143).

[4] This intrinsically mysterious character of the subject may explain, better than an accusation of surrender to the spirit of the present age, why the synthetic approach has become so difficult in many theological areas. It may be a not altogether unhealthy development, that is, for us to have become more acutely aware of the limitations in our knowledge.

October Wedding Anniversary

When the martyring wheel of season
Dismembers the summer
To gold-crisp, death exhales
Her cinnamon plumes
Of air for festival. What mourner dares
Debauch with grief this bright, exultant dying!

So do You come,
Unhinging my springs and summers,
Fling the heart-gates wide
For quickening death.

Autumn-tutored, I strew
My leaves of being
Across Your breast, my Lover,
While my songs
Rehearse the cadence of a woman loved.

Mother Mary Francis, P. C. C.

The Anointing of the Sick:

Sacrament of Strength

Valens Waldschmidt, O. F. M.

Death will always remain man's greatest riddle. To step into eternity is like stepping into utter, complete, and silent darkness, from which no man returns. Only Christian faith can penetrate this land of mystery with some dim insight. Without faith a step into eternity is a step into oblivion, sending man madly in search of a pill to calm his fears. But faith makes it a step into the presence of God. Only faith can turn mysterious darkness into eternal light. Only hope can calm its fears. Only love can understand its meaning. Only faith, hope, and love can speak this paradox: "To die is to live."

A Franciscan must develop a Christian, sacramental view of death. Just as in life the mysteries of God have a depth which we cannot penetrate except to a degree through faith, hope, and love, so likewise in suffering and death there is a mystery which only faith, hope, and love can solve. These virtues shine as rays of light through the rites of the anointing of the sick. In some way, the funeral of a religious is like looking through the window of eternity which reveals small patches of the truth, goodness, and beauty of God falling like warming shafts of light on a far and distant shore. For the moment we seem to grasp their meaning, in some vague but undeniable way, amid the resounding notes of a distant "Ultima" echoing, through the hushed moments of time, the eternal requiem of another world.

Our purpose, then, in this meditation is to look upon the anointing of the sick as a sacrament of strength which enables us either to live well or to die well, to make our own the mystery of life and death.

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The Scriptural Setting

The Second Vatican Council has designated the sacrament of the anointing with oil as the sacrament of the "Anointing of the Sick." This new title points to the strength communicated through the sacrament rather than to the condition of the person receiving it. It thus appears as a divine action imparting to the sick member of the Mystical Body the strength either to recover health or to accept death as the will of God. In the liturgy the words of Saint James give the setting for this twofold meaning of the sacrament: "Is anyone among you sick, let him call in the presbyters of the church, and let them pray over him, and anoint him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up and if he be in sins they shall be forgiven him" (Jas. 5:14-15). Commenting on the passage from Saint James, we may linger on the word 'save.' It occurs in four chapters (1:21; 2:14; 4:12; 5:20). In these passages the word is used to mean 'acquiring eternal salvation.' Hence we may rightly infer that it has that meaning in the phrase: "... and the prayer of faith shall save the sick man." To "raise up" the sick man means that in addition to spiritual help, God will restore to physical health the sick man if God sees fit. Finally, the forgiveness of sins appears to be the third and main effect of the rite of anointing.

The total Franciscan life of poverty, chastity, and obedience spent in an atmosphere of purified faith, hope, and love is designed to lead a man to the very heart of this sacrament. Franciscan life never passes up a chance to see God in all things — and yet with a certain sense of divine fatalism it brushes aside every distracting material object to behold a perfected contemplation of God in his love. Franciscan life seems, fittingly, to use as a preparation for the "Anointing of the Sick" these words: "... unless the grain of wheat fall into the ground and die, it remains alone. But if it die, it brings forth much fruit. He who loves his life, loses it; and he who hates his life in this world, keeps it unto life everlasting" (Jn. 12:24-25). Unless man dies to all that is below God, he cannot rise to all that is of God.

The Doctrinal Basis

As a renewal we ask ourselves what are the ends of the sacrament of the anointing of the sick. The Council of Trent enumerates these effects: the bestowal of grace, the remission of sins, the removal of the remainder of sins, the alleviation and strengthening of the sick, and in certain circumstances the restoration of the health of the body. From these words of the Council, we single out two effects. The first concerns the salvation of the individual — anointing gives or increases sanctifying grace to edify or strengthen him; and the second effect is the remission of sin. Both effects, we accept on faith.

We must not, of course, overemphasize the causality of the sacrament with little or no thought of the signification of the sacramental rite. Anointing with oil signifies strength, and this strength comes from and through Christ. As in the other sacraments, so in this one a participation in the mystery of God's life takes place. The sacrament is not a magical formula; but its effectiveness is, to a certain extent, dependent upon the interior dispositions of the individual. At the same time, however, the sacrament itself does produce these very sentiments of strength in him. Ultimately it is intended to perfect his strength and the intensity of his love — to bring about the complete fulfillment of love, the last, final, and total act of love.

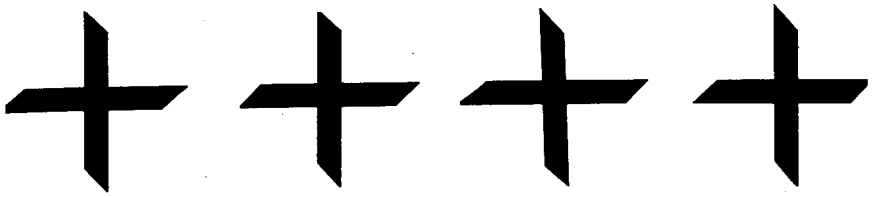
According to Saint Thomas, the anointing of the sick produces a positive spiritual effect — a grace of strength to resist temptations and the lethargy that threaten man in his last agony. The word "alleviate" in James' Letter is thus given an objective and spiritual significance. When we view this sacrament in this light, the totality of its effect presents itself. One of the main objects of this sacrament is strength of spirit, and the greatest strength of the spirit is love. Moreover, we may find this totality of strength in love through the totality of giving, the total fulfillment of love through emptying of self through death: death to self, death to the world, death to a point that reaches beyond the law of self-preservation.

Present-Day Needs

In every man's philosophy death holds a place. No one attempts to deny it, although some attempt to escape the thought of it. In the mad rush of forgetting death, some run as though they are escaping from a hounding reality — engaged in an escape reminiscent of Francis Thompson's line, "I fled him down the nights and down the days, down the labyrinthian ways of my own mind."

When Saint Paul attempted to speak of death and resurrection, the wise men of Athens sitting in the Areopagus laughed at him in mockery. Do we doubt that the so-called wise men of today, hearing of death and resurrection, laugh the same hollow laugh of ridicule, or give the same wise smile of skepticism? How many funerals are not a mixture of wives and husbands, ashes and coffins? Indeed, such strange modern ceremonial rubrics are written by men who have no faith.

For the benefit of the modern world, we should as Franciscans avoid all negativeness in our viewpoint of death. We ought to meditate on the doctrinal and moral value of death. Death is not a pleasing sight. No poetry can wipe away its ugliness. To die is the result of sin; it is the breaking of the bond of union between the body and the soul. It is, therefore, a struggle. Psychologists do ask: "Can man desire death for itself?"



They are inclined to answer in the negative. There must therefore be something above human nature that will resurrect death and lift it to a higher plane. Purely natural motives seem too weak to do this. Christ's death and resurrection offers the modern world the answer that satisfies. It is the task of the Franciscan to carry this message to the world. It is our task to teach the world to die a double death: a death to self, a death to the world in order to live the simplified life of heaven: One God and one love. "Death gives to life its final orientation... death sets an indelible seal on the value of life... death writes 'finis' to the story of life."[1] Thus we say death is love's final word.

Benefits for Religious Life

Naturally speaking, there is no such thing as a beautiful death. Death is a tearing asunder of man's unity. But faith helps remove its sting; the sacrament of anointing helps make it a victory. Even religious must work to form a right attitude toward the reception of this sacrament. Occasionally hospital chaplains have remarked how difficult it sometimes is to persuade religious to receive it. Surely it is best to leave the judgment of our needs in the hands of others. One thing we can do to aid ourselves is to meditate upon the prayers and ceremonies of the sacrament.

As Franciscans we can well give thought to the words of Charles Davis: "When the priest administers the sacraments, he is concerned with man as a whole, man as a psychosomatic unity or totality, and the efficacy of the sacraments affects both body and soul. The anointing of the sick does not, then exercise an influence on the soul considered apart from the body nor on the body considered apart from the soul, but on the living unity which is the whole person. That is the way we must think of the anointing as helping the sick person."[2]

In an attempt to put a final touch upon our attitude toward this sacrament and death, we will do well to picture again Saint Francis lying on the ground in the twilight of an Umbrian evening chanting the "Benedictus" in notes of joy. We ought to linger on its mysterious beauty and be in no rush to put it aside.

[1] T. D'Eypernon, **The Blessed Trinity and the Sacraments** (Westminster, Md.: Newman, 1961), p. 120. I have been indebted, for much of the material in this entire series of conferences, to this fine volume by Father D'Eypernon.
[2] C. Davis, **Theology for Today** (New York: Sheed & Ward, 1962), p. 264.

Resolutions

(1) As religious, strive after a correct inspiration of the true values of life and of death. Without becoming "prophets of gloom" we can even in an occasional word speak, for the better instruction of the faithful, of the Christian viewpoint of death. (2) Apply this doctrine to yourself. Create no strange contradiction which will make you fail, after giving counsel to others, to cultivate for yourself beneficial thoughts on death and resignation to God's will. (3) Every day, following the teaching of theologians, pray a short prayer for the grace of final perseverance. It is a special grace. Perhaps as novices we formed this resolution of asking for the grace of living well and dying happily. If we have neglected it, begin the practice again. (4) As Franciscans we are poor in life; but we hope to be rich in death.

Prayer

O Lord, help us not to be attached to the things of the world. Looking through them, help us to become attached to only the things of heaven. Daily life brings us into contact with many people. We speak to them, we smile, we respond to their words; but there is always a degree of aloneness in the depths of our hearts, O Lord. So in death we must stand alone with you, the eternal source of strength. May this strength come to us especially through your sacrament of anointing. Amen.

the Praises before the Office

— Saint Francis in paraphrase

Great God, become-man, since I am and you are: today is eternity. The good of being outruns us men, we need not know your WHY. For to the cross comes divinity, we praise you: hurrah and glorify.

Hope are you, faith for our way, a tomorrow for our today. And we need not know the why. Let us praise you: hurrah and glory.

Worthy spring of backwoods's winter, runner on hillsides with men and snow, you the stones that walk the lakes, the good that outruns the why. Let us praise, vermilion hurrah, and glorify goodly you.

You're the pulse, the limits of line; you're the lamb and the seed. You're the gift, the eternal thou, the why forever are. To you be praise, vermilion and now, hurrah and glory forever. Amen.

Patrick Jordan, O. F. M.

Populorum Progressio:

Some Reflections

Donald Boisvert, O. F. M.

The world is sick. The illness comes from lack of brotherhood.[1]

We are in an age that cries out for leaders, yet we assasinate them as soon as they arise. We pray for peace, yet we have argued over the shape of the peace table and permit the fighting to go on. We promise equal rights to all, yet refuse to live in the same neighborhood with someone of a different race. We argue over the existence of poverty in the United States, yet we allow thousands to suffer from malnutrition in our own city. We all claim the right to tranquillity of soul, yet these are days of extreme tension. It seems that everyone is upset with himself, with others, and with society in general. In fact, there is so much unrest that it is manifested in people carrying signs, shouting, pushing, dissenting, revolting, rioting, killing.

In their song "Sounds of Silence" I feel that Simon and Garfunkel have correctly analysed the first phase of this illness, i. e., lack of dialogue. Simon and Garfunkel sing: "people talking without speaking — hearing without listening." In appearance we are speaking and listening, but we never really take time out to allow the other person to be himself or permit ourselves to be truly ourselves. We are fearful of allowing the other person to be present to us, because we might be rejected or this might force us to look at the world from a perspective other than our own. This lack of sensitivity to one another can probably be traced directly to the family situation.

Pope Paul VI emphasizes the importance of the family in his encyclical **Populorum Progressio:** "It is in the family that people learn to fit together the life of the individual person, and the life of the human group."[2] Unless dialogue occurs from the very beginning of the development of the individual, it will be impossible in later years. When we multiply individual problems of dialogue into the groups attempting to discuss and solve the world's problems, is there any wonder why

[1] Pope Paul VI, "This Is Progress," **U.S. Catholic** (Aug., 1968), p. 35, §66.
[2] **Ibid.**, p. 29, §36.

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the result is a melange and confusion? Husband and wife find it difficult to speak to one another, yet they demand that the Vietnamese sit and resolve their problems. Brother and sister find it impossible to understand each other, yet they insist that officials are not respecting their ideas. Sons and daughters cannot communicate with their parents, and yet we all complain about a credibility gap on the national and international levels.

If we are going to learn how to speak to one another on national and international levels, well, then we must first emphasize dialogue in the family. The family traditionally has been the basis upon which society lays its foundation. If a basic trust and dialogue can be re-established here, then perhaps society can once more rest upon solid rock. As soon as husbands and wives, sons and daughters, learn that speaking means more than simply mouthing words and that listening is more than merely hearing sounds, then we will be ready to start working towards a universal brotherhood.

Because there is a lack of dialogue among individuals and in the family, there is also a lack of true brotherhood and community. Paul VI calls on man to think and to communicate with his fellow man:

> The world is sick, because men will not think. We call on all the world's men, who thirst for truth and justice. Like Christ, we call on them to seek that they may find. Their thoughtfulness can open paths that lead to true community, and make it possible for men to help each other. The thinker's task means deepening the mind of man and opening his heart.[3]

Unless man does take time out to think about the problems he is creating through his lack of concern for others, the predictions for the future are indeed black. We live in a mechanized age, an age when efficiency and speed are of the greatest importance. But because we do live in such a "rushed" age, so little time is now given up to individual thinking. Perhaps we should take our initiative from some of our modern corporations which have think

[3] **Ibid.**, p. 40, §85.

banks — i. e., groups of men and women who do nothing but think up new ideas for manufacturing, promoting, selling, displaying, etc.

It seems that this lack of concern in contemporary society can really be translated into terms of lack of love, lack of that basic humanity which should be part of us all. Because we lack love of our fellow men we have no idea of what we mean by love of God, and consequently we become less human.

> What is less human? The material destitution of men who lack the means of life; the moral destitution of men maimed by selfishness; the network of oppression fostered by the abuse of wealth and by abuse of power; exploitation of the workers; and crooked business deals.[4]

Perhaps one of the means of combatting this lack of humanness lies in clarifying our own ideas of what love means. Can we speak of love only on individual levels, and divorce it from the total picture of mankind? Is love of God different from love of neighbor?

To Saint John, God is **agape**, meaning the "basic stuff" of God is love. "God is Love interiorly in the intimacy of the divine Persons. He is also love exteriorly; God is Love for man."[5] Hence when we speak of love, even in terms of man's love for his fellow man or for himself, we are also speaking of God in a very real sense, in the sense that God is essentially present to the man "in love."

The first aspect of love which suggests itself here is somewhat of a paradox. Love means to give and to receive; love includes the aspects of generosity and gratitude. We seemingly always tend toward extremes: either we are fixated at a level when we never had enough, or we have lost the ability to receive with finesse. Few people will deny the importance of generosity in any definition of love; many, however, do not fully appreciate the value of learning to receive with a true spirit of gratitude (or do not see the close relationship of such receiving with a genuine understanding of love itself). In fact, I regard this aspect of gratitude as just as essential as the aspect of generosity, for it means that we graciously receive what the other is offering to us. Receiving graciously may indeed be an aspect of life which many of us have not fully mastered, and this may hurt our relationships with others, for if we cannot appreciate a gift from another, do we know the true value of the gift from the Other?

In speaking of the forms of love, Tillich says:

> The highest form of love and that form of it which distinguishes Eastern and Western cultures is the love which preserves the individual who is both the subject and the object of love. In the loving person-to-person relation-

[4] **Ibid.**, p. 26, §21.

[5] A. M. Henry, ed., **Virtues and States of Life** (Chicago: Fides, 1954), p. 148.

ship Christianity manifests its superiority to any other religious tradition.[6]

In any love-relationship both parties are essentially protected, both are essentially the givers and the receivers, because if the love relationship is real both parties will be recognized and valued as persons.

It is in the "I-thou" relationships, then, that love is discovered and begins its growth toward a much more universal plane. We must be essentially human — i. e., personal — in our relations:

> To treat another as a "Thou," a person, means to respect him and to accept him as himself, quite apart from his actual or potential relationship to oneself; to be ready to delight in him as the unique person he is and is meant by God to become; to be ready to foster his being and becoming himself.[7]

The meaning of love must be essentially bound up with the being of the other person. The relation is not one of love if the other cannot be himself. (Part of the problem in the past and now lies in the fact that we had made God, therefore Love, conform to our idea of "God." Because we did not and do not allow God to be himself, our notions of God and Love are confused and need clarification. And this is possible only if we become sufficiently open to tear down our self-made concept of "God" and allow God to be himself — Love). "Christian love is 'benevolence,' literally **good-will.**"[8] Hence in springing off to some notions of communal or universal love, we must remember that these notions have value only because the individual himself has value:

> The individual person is not a limb of a body; he is an ultimate, independent reality, with both personal and social functions. The individual man is a social being, but the society does not create the the individual. They are interdependent.[9]

If love is a part of us on the interpersonal, "I-thou" level, it will be internalized and automatically become a force in our quest for brotherhood and community, ideals set forth in Paul's **Populorum Progressio.** "Love is not primarily **moral** effort but an inner transformation, which comes to us from God by grace. Christian love is of a special nature, it is 'love in the Spirit,' a feature which distinguishes Christians from the world."[10] Christians ought to be afire with this spirit of benevolence to all. To love means to give meaning, to value, to respect, to appreciate, to be concerned, to be involved, and, in a very real and important sense, to give life. Christ gives life because he is meaningful, valuable, respectable, etc.; but what is more important, Christ gives life because he finds **us** meaningful, valuable, respectable. Christ appreciates us, is concerned about us, is involved with us:

> Christ said that he came that men might have life, and have it abundantly. To try to love as he loves must include cherishing, fostering, and increasing life, removing obstacles to life, helping one another to become more alive. We are commanded to love all our neighbors in this way.[11]

Hence we are called upon to recognize all people as persons. This is the reason why we ought to be concerned about people with whom we may never come into direct contact. This is a very real reason why we should be concerned with peace in the world, starving people. space exploration, etc. "Progress is part of civilization. Economic growth is based on men. What counts for Christians is man himself, each man, each group of men, all men."[12]

Pope Paul calls for solidarity among us now in tackling the major problems of the world. Universal love, which is essentially individual and personal because the "I" is involved, leads us to the need for helping others beyond our own limited environments. "The time has come for more than local, isolated action. All men must act together, to tackle every side of this problem of human progress, the great social problem of today."[13] The problem of universal love and universal justice is in fact one problem. Even though we may not agree with all of Fletcher's concepts, there is some truth to his proposition that justice is love distributed. The old concept of "strict justice" is now becoming "liberalized" through our growth in the concept of love.

> Christianly speaking, we know that justice is love! Justice is **agape** working out its problems. Justice is Christian love using its head—calculating its duties. The Christian love ethic, searching seriously for a social policy, forms a coalition with the utilitarian principle of the "greatest good for the greatest number." Of course it reshapes it into the "most love for the most neighbors."[14]

We are called upon to answer the needs of the world. The greatest sin today is probably the sin of omission: we refuse to have our eyes opened, we refuse to pull the cotton out of our ears:

> All things and all men, so to speak, call on us with small or loud voices. They want us to listen, they want us to understand their intrinsic claims, their justice of being. They want justice from us. But we can give it to them only through the love which listens.[15]

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[6] Paul Tillich, **Love, Power, and Justice** (New York: Oxford University Press, 1960), p. 27.

[7] Mary Perkins Ryan and John Julian Ryan, **Love and Sexuality: A Christian Approach** (New York: Holt, Rinehart, and Winston, 1967), p. 19.

[8] Joseph Fletcher, **Moral Responsibility** (Philadelphia: Westminster, 1967), p. 20.

[9] Tillich, pp. 92-93.

[10] Col. 1:8; R. Schnackenburg, **The Moral Teaching of the New Testament** (New York: Herder and Herder, 1965), p. 221.

[11] Ryan, p. 26.

[12] Pope Paul, p. 25, §14.

[13] **Ibid.**, p. 24, §13.

[14] Fletcher, p. 19.

[15] Tillich, p. 84.

So then we open our eyes to the living skeletons in Biafra; we listen to the bombs falling in Vietnam; we feel the discouragement and despair that comes with the realization of not being able to feed and clothe one's family. "Dialogue builds brotherhood between peoples. The nations will be brought together if all the men at work upon development... are moved by love."[16] But there is an immediacy to love, be it interpersonal or universal. "Insofar as it is already active communion and not therefore ordered to future acquisition, it is concerned with what is at hand."[17]

There are government agencies for the development of the poor nations, but we must all become more involved and concerned with the needs of these underdeveloped nations. Development and planning require thought which apparently is lacking in some agencies:

> The only point in planning is service of the human person. Planning is needed to banish inequality; to fight discrimination; to set man free, and give him full responsibility for his own bodily well-being, for his own moral progress, for his own spiritual fulfillment. Development means social progress as much as economic growth.[18]

Populorum progressio is an expression of love. Just as interpersonal love seeks to be all inclusive and all embracive, since we do have love, our love too must seek out others, help others to live and to be themselves whether they be individuals or nations. We seek to be ourselves while at the same time we seek to imitate Christ. Just as Christ brings life, so we must bring life from the abundance of Christ's love. The immediacy of our loving action is now. Paul VI has sent out the call:

> For all of us, the hour has come to act. On all of us depend so many children's lives, the happiness of many homes, and the future of mankind. And each of us, and every people of the earth, must **think** responsibly, and **act**.[19]

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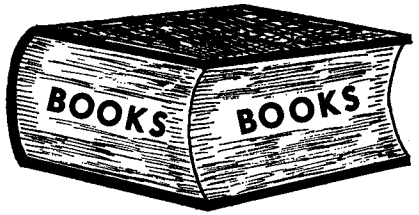
[16] Pope Paul, p. 36, §73.

[17] R. Johann, "Charity and Time," **Cross-Currents** (Spring, 1959), p. 143.

[18] Pope Paul, p. 28, §34.

[19] **Ibid.**, p. 38, §80, emphasis added.



The Religious Life. By Sister Edna Mary Dss. C.S.A. Baltimore: Penguin Books, 1968. Pp. 208. Paper, $1.45.

Reviewed by Brother Robert, S.S.F., Novice Master of the Episcopal Franciscan Friary at Little Portion, Mt. Sinai, N.Y.

"This is not a book for religious," writes Sister Edna Mary, "not even a book for aspirants to the religious life." Instead it "is designed for those who wonder what satisfaction there can be for the individual, or what relevance to society, in so medieval a structure" (p. 9). This may well be so — a book of two hundred pages including a history of the religious life from the fourth century, an examination of vocation, surveys of the daily round, the office and the liturgy, and various apostolates, together with studies on the vows and their meaning, the community life and its relevance for today, could hardly be expected to be a study in depth. Even so, as the text, the notes, and the bibliography make clear, this deceptively simple book is rooted in solid scholarship.

Sister Edna Mary was a member of the Deaconess Community of Saint Andrew in the Church of England. As Editor of the ecumenical journal "Faith and Unity," she visited Roman Catholic, Orthodox, and Protestant communities in Europe. The average member of the Church of England is not notably well informed about the religious life, which was only re-established in the Anglican Communion during the last hundred and twenty years, and remains numerically very small. Thus Sister Edna Mary spells out some details about the religious life which would be regarded as axiomatic by a Roman Catholic reader. However her Anglican perspective does relieve her of the embarrassment of having to seem to reconcile past pronouncements on celibacy as a virtue in itself and a higher way than marriage, or on the religious life as in itself a higher way, with contemporary insights.

Instead she can say "The vows of religion are simply a particular way of carrying out what is demanded of all Christians. A particular way — not a better way" (p. 126).

In her section on the vows it is fine that Sister Edna Mary counters a popular fallacy in saying that "aspirants to the religious life today are not usually people of underdeveloped affections and a natural inclination to detachment in relations with each other," but for her to continue that "those whose temperament would be likely to lead them to love with more fervour than wisdom, who need discipline to harness this capacity for love so that it may be fruitful in the service of God, and who find this discipline within the religious life" (p. 154), while doubtless true of some, is surely to indulge in a type-casting as inadequate as that which the earlier part of the quotation discounts.

Again, in the chapter on Obedience ("the vow of freedom"), she presents a choice which seems too limited. On the one hand community is seen as a family of a very paternalist sort: "perhaps a rather old-

fashioned family where the parents retain a good deal of authority and are not afraid to exercise it, but do it with love and respect for their children and in such a way as to encourage the full development of their personalities" (p. 168). On the other hand there lurks the bogey of autocracy: "where the religious life has been restored in Christian confessions in which the tradition of a right paternal relationship in parishes was lost when the idea of priesthood was rejected at the Reformation, there is a tendency to complete autocracy of the superior" (p. 169). Nowhere is there a whisper of the possibility of a third way, towards which some communities are looking, that is neither autocracy nor paternalism, but a fraternal concept of family which need not be old-fashioned and does not regard any of its members as children, but as adults. How far does the addiction to the paternalist notion of family derive from the historical accident that so many Anglican communities were founded in the Victorian era, when such patterns were normative for the domestic family? Sister Edna Mary, speaking of the highest of the three stages in the search for perfect obedience, approvingly cites examples in those so formed. "In the end the question 'which would you rather do' becomes meaningless — something experienced in small ways by religious spending holidays with their family, who are constantly being asked to choose what they would like to do next, or to have for a meal, and who find increasing difficulty in doing so" (p. 172). Is this really her idea of what happens to the children in that old-fashioned family when their parents "encourage the full development of their personalities"?

Perhaps it is "one of the manifestations of Benedictine influence on English spirituality generally" (p. 65), that Sister Edna Mary lays such stress on "obedience to the will of the superior" (p. 174), so that a fine statement that "where decisions have to be made by the individual ... obedience should be a challenge to make them not just in accordance with specific instructions that may have been given in similar cases, but with the fundamental spirit and purpose of the community" is surely weakened by adding "and the will of the superior" (p. 176). Nowhere in this book on the religious life is there a hint of the concept of the superior defined as the implementer of policy and decisions determined by the family, rather than as the source of decision and policy making.

Is it unfair to criticize the author for having told it like it was, and mostly is, without having pointed to some of the things that are emerging, and hopefully soon will be? Perhaps.

Certainly this is a most readable book, packed with perceptive insights, which can be warmly recommended for anyone interested in the religious life. Moreover, despite Sister Edna Mary's own disclaimer in the Foreword, it seems admirably suited for general reading by a religious who wants the perspective of an overview within which to set his more specialized reading, and most of all it fills a need for those in religious formation, and would make a good basis for a series of seminars.

St. Augustine's Confessions: The Odyssey of Soul. By Robert J. O'Connell, S. J. Cambridge, Mass.: Harvard University Press, 1969. Pp. xiii-200. Cloth, $6.50.

Reviewed by Dr. Cornelius Fay, Associate Professor of Philosophy at St. Bonaventure University, St. Bonaventure, N.Y.

I confess that I have had this book for four months and have been afraid to review it. Its thesis is startling, and yet (after checking, page after page, against the text of the **Confessions**), it would seem unavoidable. Augustine's theory of man, the Rev. Dr. O'Connell claims, is that of the **peregrinatio animae** (p. 11). Man is not a rational animal; rather is he a fallen soul. Each man, rather than just Adam, has fallen. The "primal sin responsible for the soul's immersion in the world of bodies, in a 'life' that is 'death' when compared to what it once enjoyed, consists in its having 'turned away' from the contemplative embrace of God, the highest and unchangeable good, to find its delight in lower, changeable goods" (p. 16).

Fr. O'Connell has prepared himself well for such boldness. The Harvard University Press has published his **St. Augustine's Early Theory of Man: A. D. 386-391** ($10.00) in which Plotinus' **Enneads** are seen as the "framework" for the African Bishop's "understanding" of the Judaeo-Christian vision. We all know, of course, that Augustine was influenced by Plotinus. But I for one have been re-reading and re-"teaching" the **Confessions** with the pious belief that "influence did not go so far as to mean that Augustine took Plotinus quite literally on the question of man's being a fallen soul (as opposed to a bodily being). I should have taken Augustine himself seriously when he claimed that "certain Platonic books" figured importantly in the formation of his ultimate **Weltanschauung.**

The author has concerned himself not so much with what Augustine "meant" or "ought to have meant," as with what the Saint actually said. He has reinforced his interpretations with repeated references to fourteen of the other works, with a careful analysis of the metaphor and imagery of the thirteen books, and with the discovery that the problems of other Augustine scholars vanish with the **peregrinatio animae** thesis. Also, on Fr. O'Connell's thesis, the first nine "understandable" books and the last four "obscure" books become, instead, a unity (p. 7). Fr. Aimé Solignac, S. J., should not have despaired (p. 9): Augustine is forced by the internal logic of his own position to give a "spiritual exegesis" of the **Hexaemeron.** He is forced to find, there, "the Plotinian theory of the fallen soul" (p. 20).

The man is not the "self," the soul is the "self." It pre-existed. It turned away from God. (A man can steal a second rate pear — "his only 'want' was perhaps a 'weariness' [**fastidium**] with justice itself.") The body is a prison. The world is a desert. Food, music, plays, and sex are evil. This great Doctor of the Church is giving a Plotinian "understanding" of Christianity. The elect should "retire to a Plotinopolis of undisturbed contemplation" (p. 18). If the sayings of Paul about our relationship to the sin of Adam are understood in an Augustinian sense, they are being understood in a Plotinian sense. And if, as some say, Augustine is the inventor of the phrase "original sin," the question will surely take on some significance for theologians, who, I understand, are presently exercised somewhat over the interpretation of Baptism.

For the Augustine of **The Confessions,** "the 'fall' is not something which can be explained by the motivation of an individual soul, but something requiring a mutual 'Let's do it!' (II, 17), a 'rubbing together of accomplice spirits [consciorum animorum] to inflame the itch of desire' [**accenderem pruitum cupiditatis meae** — II, 16]. He is preparing our minds to see that the story of individual sin is ultimately the story of humanity itself" (p. 50). So, **The Confessions** is only incidentally Augustine's biography; its episodes are types of events found in the lives of all of us. If we interpret the events of our lives in the Augustinian spirit we must then be sympathetic to Jansenism and Puritanism. "Augustine's under-valuation of man's engagement in the sensible is syste-

matic, and based on an intellectual construct" (p. 133).

The book is well written and well organized (and, I think, not merely because the book it analyzes is well organized). It treats of other matters besides those mentioned here (e. g., Augustine's theory of predestination **ante praevisa merita** — the obvious antecedent to the Thomistic and Calvinistic theories — and the doctrine of **anamnesis**). The index is excellent.

A warning: The one Augustine scholar I consulted verbally, giving him the bald thesis of Fr. O'Connell's book, rejected it. But I am glad to be wrong with O'Connell when he says that "the reader of **The Confessions** finds the notion of his having portrayed his life-experience in terms of so artificial a theory of man difficult to countenance."

The Supper of the Lamb: A Culinary Reflection. By Robert Farrar Capon. New York: Doubleday, 1969. Pp. xii-271. Cloth, $5.95.

Reviewed by Mary Ann Macaluso, B.A. (St. Elizabeth's College), M.A. (Paterson State College), housewife and mother of twin girls.

Robert Farrar Capon, for twenty years an Episcopal priest and a father of six, has written one of the country's best-selling books on cookery. In Francis-like manner, Capon speaks with a special joy of the beauty and truth of the common table. His humor and style harmonize the material and spiritual levels. And with familiar medieval zest for allegorizing, he uplifts the ordinary materiale for the meal into signs of the Christian faith. Behind the seen is the unseen. What comes out of Capon's pen is not a patchwork quilt but a veritable unison of Creator, creature, and creation — participants and ingredients for the reverential meal.

The outlandish recipe "Lamb for Eight Persons Four Times" is central to the work and provides recipes that are earthy, practical, and budget saving. **The Lamb,** Christ, is the source of the profound ideas which permeate this book.

Capon's gusto for food is balanced with the joys of good living. Without sermonizing, he ordains the often misplaced superfuities with a divine relevance. "O Lord, refresh our sensibilities.... Take away our fear of fat. Give us pasta with a hundred fillings... above all, give us grace to live as true men.... Deliver us from the fears of calories and the bondage of nutrition, and set us free once more in our own land, wrere we shall serve Thee as Thou hast blessed us — with the dew of heaven, the fatness of the earth, and plenty of corn and wine."

Capon restores and refreshes our priorities and our sensibilities by suggesting we buy a supply of wooden spoons... one of every shape and size in the store. "They do burn easily and become cracked with age; but then, so do we all. It's nice to have a few things around that make no pretense of imperishability."

Women, to Capon, are like "cheese strudles." As it ages it is not always crisp on the outside, but always good on the inside.

In his description of how to peel and cut an onion, he comments on being and creation. "Reflect how little smell there is to a whole onion — how it is the humors and sauces of being that give the world flavor, how all life came from the sea, and how, without water, nothing can hold a soul."

Tomorrow's Christian. By Ed Marciniak. Dayton: Pflaum Press, 1969. Pp. i-189. Cloth, $5.95.

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

Long overdue — that best summarizes the impact of this book. We have witnessed publications on updating the role of the priest and the mission of the sister in the post-conciliar Church. At last we find a substantive exposé of the role and ministry of the lay Christian — not in the Church as such, but in secular society.

Of utmost significance is the fact that the book itself was written, not by a prelate or pastor, but by a layman — a very concerned and committed layman. The author bears competent credentials: for years involved in social action, Ed Marciniak is presently Deputy Commissioner for Community Development for the City of Chicago. He should know, then, whereof he speaks when, e. g., he affirms that "there must be unqualified respect for the autonomy of the secular Christian's responsibility for the secular city" (p. 20).

That, briefly and in a nutshell, constitutes the theme of this book: The mission of the Church to society is exercised best by the Christian layman; that is his realm. He must carry the ball — the Christian legislator, the Christian realtor, the Christian merchant, the Christian city-planner, and not the hierarchy or the local clergy. Supporting this stand is the sad realization, as the author states, that the Church's civil servants — bishops and clergy — have failed miserably in their attempts to influence society and to solve current problems.

Marciniak maintains, in fact, that **ordinarily** clergymen should not become actively involved in promoting solutions to society's problems — war, racism, poverty, etc., since this is the layman's area. The priest as citizen contributes to society by fulfilling his role as an ordained spiritual leader and not as a social worker. "In the twentieth century the most influential priests and ministers are men who long ago gave up the illusion that the Church was at the service of the marketplace only when they themselves were on the scene" (p. 67).

Undoubtedly this is a controversial point of view. Not of course that the author would restrict the priest's role to sanctuary and rectory. He simply wishes to stress that the layman has exclusive competence in confronting and meeting the problems of the times. On him, the layman, has the mantle of leadership been conferred in that area. Marciniak immediately allows for exceptions, however, to this general norm of clerical "hands-off." While the priest "is not required to seek out trouble, when it lands on his front doorstep, or close to it, he will not duck out the back door" (p. 71).

It might be thought peculiar, at first, to have a chapter on the priesthood in a book concerned primarily with the Catholic layman. Yet Marciniak examines, quite correctly I believe, the role of the laity within

the context of the Church itself (chapters I and II) and the function of the clergy (chapter III). Only after presenting this all-important background does he develop his thesis on the layman's mission today (chapters IV, V, VI).

Despite theological imprecision on the teaching office of the bishop in the Church (p. 44), and a slight typographical error (Pope Paul visited the U. N. in 1965, not 1966), this book is a "must" for anyone genuinely concerned with post-Vatican II Christianity. Easily readable, the work nevertheless contains some challenging ideas (there is no pat solution available for every contemporary problem) and some startling proposals (as now constituted, no one has the right to speak for the diocese in the civic area on any issue of morals, not even the bishop).

In short, **Tomorrow's Christian** should be read **today** — by clergy and laity alike, if "tomorrow" is to witness the dynamic fulfillment of the conciliar thrust.

The Range of Commitment: Essays of a Conservative Liberal. By Justus George Lawler. Milwaukee: Bruce, 1969. Pp. xi-202. Cloth, $6.50.

Reviewed by Father Julian A. Davies, O.F.M., a doctoral candidate in philosophy at Fordham University, and Book Review Editor of this review.

A literary and ecclesiastical polymath. That is the impression one receives of Justus Lawler from his thirteen essays on matters Catholic from aid to education and the role of the Catholic university to bishops, priests, the future-of-belief debate, and the materialism of Daniel Callahan. Two principles seem operative throughout most of the work: (1) though popes and bishops as we know them may change, the Church will always remain an institution with administration, government, and authority; and (2) following Lord Acton, it is better to err on the side of severity in rendering moral judgments than on the side of leniency, lest principles be lost to view. The first position makes Lawler conservative; the second, in its concrete working out, in the judgment of the Church — both hierarchy and laity — makes him liberal.

Chapters on "The Bishops as Teachers," "Priests in the World," "Charles Davis: The Glamour of Dissent" form a masterful argument for the Church as institutional. Lawler's deft use of history (especially that of the first and the nineteenth centuries), coupled with his unclouded vision of ecclesiastical folly and even malice, makes his elegance persuasive. "Theology and the Uses of History" is a superb piece — a call to theologians not to abandon their calling to reflect on the human in favor of will-o'-the-wisp secularization and "God is dead" theology.

The essays on aid to Catholic schools, contraception, and the role of a Catholic university assert what the author regards as "the liberal principle": that the Church must change. The first and third are rather balanced critiques of much of the status quo. The second is, in my opinion, senseless drivel.

Most original of the essays, to this reviewer at any rate, is that devoted to a "Theology of Animals" — a theology maintaining that flesh and blood animals have **rights**! What Lawler has to say about anti-semitism, Callahanistic materialism, is least interesting, being so tied up in polemics against particular books as to lose the breadth of vision characteristic of true prophetic writing. Most puzzling, certainly, is "Diction as Morality," which should perhaps read "Poetry = Religion."

To describe **Range of Commitment** as well written is an enormous understatement. To point out that Lawler often inks his typewriter with acid is not to gainsay that his sense of history is refreshingly sane. He has a few hang-ups, as we all do: his complaint on contraception in the Foreword approaches arrogance; his own comments elsewhere in the book illumine brightly his fault of philo-plebeianism; and his reverence for "sociology" gives the impression, at times, that Mr. Gallup is the Holy Spirit's right hand.

Yet despite all this, and despite the fact that Lawler has given us a collection of his previously published essays (many of them **Continuum** editorials) instead of the overview of liberal-conservative squabbles the publicists led us to expect, **Range of Commitment** is worth reading; Mr. Lawler has something to say.

All Things New. By Francis A. Cegielka. New York: Sheed and Ward, 1969. Pp. 214. Cloth, $4.95.

Reviewed by Sister M. Josephine Wiltrout, O.S.F., a missionary among the Indians at Chinle, Arizona.

This is a timely and well written book, in which the author writes effectively concerning the impact Vatican II has had on religious life, but especially on religious communities of women. There is an atmosphere of deep reverence pervading the book; yet the recommendations and directives of the Council are given good practical interpretations. Likewise there is a real regard for the traditional backgrounds of religious life.

Throughout the book the image of the Church is stressed; two features especially are marked, namely that our religion is one of deep mystery and that the Church is the People of God. Also well drawn is the picture of the "new man" in a "new community."

One of the most candid and thought-provoking chapters is that on "Virginity, a Surpassing Gift of Grace," in which religious life is said to be embraced for the good of the whole Christian community. Whereas the "vertical" approach has for so long been emphasized, now there is a healthy stress on the horizontal, or communitarian complement. Vows are made "for the world's salvation and for the up-building of the Church" (See **Perfectae caritatis**, §3, and St. Clare's Third Letter to Blessed Agnes, §3). Mention is made of Canon 487 placing the vows in order of importance: chastity, poverty, and obedience (**P. C.** §§12-14). This makes virginity the foundation-stone of the religious life, a strong building block for community life, forming and educating religious to observe the other vows.

To anyone asking, it can well be said that this book, **All Things New**, is an excellent, well-balanced, and readable book by an author who has a background of merit, who gives a fine over-all picture and understanding of the problems facing religious. The radical reform called for is not minimized, but neither are the fundamentals. New insights can be gained by all who read with care and attention.

The Vowed Life. By Adrian van Kaam. Denville, N. J.: Dimension Books, 1968. Pp. 363. Cloth, $6.95.

Reviewed by Sister Joan Marie Maliszewski, C.S.S.F., instructor in science and mathematics at St. Anthony's High School, Jersey City, N.J.

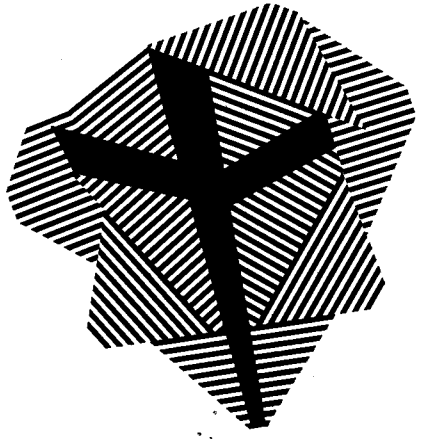
Grace builds on nature. In his book, **The Vowed Life**, Father van Kaam describes the orientation of the vows as pointing to fundamental attitudes which underlie the movement of mankind toward the humanization and spiritualization of basic needs and drives. He delves into psychology to describe the evolution of life forms, including religious life, as a consequence of man's tendencies and environment. The explanation is continually interspersed with lucid examples taken from daily human, religious, even higher forms of animal, life.

Throughout, a positive approach is used to describe how the vowed life (marriage included) is most necessary for personal fulfillment and satisfaction. Obedience reflects total openness of the whole man to the meaning of all events in man's life situation. Celibate love, transcending the need for reciprocity, is a love which makes a person more free to meet cultural needs. Poverty develops from the instinctive orientation for the right selection and use of those things that make survival and biological development possible. Once a commitment is made to a definite life-form, one becomes more deeply available to its dimensions and more unavailable to the alternate life forms.

A most rewarding observation is Father van Kaam's capacity to diagnose objectively the flaws in our religious life as a result of Western culture. Having been exposed to more than one culture, he is in a unique position to evaluate both. He treats utilitarianism as a disease gnawing at the foundation of deep, meaningful religious living. According to the utilitarian viewpoint, the effectiveness of total personal and religious life may be measured by the success of professional life. In other words, what I do is more important than what I am or have to offer.

Formation is most decisive in establishing correct ideas of and proper attitudes toward personal fulfillment in religious life. It is here that the art of religious living should be emphasized. For this reason, the director of formation should not only be learned in the ways of the spirit, but also seek to emulate Christ's respectful attitude towards the gifts of culture and nature in spite of criticism.

The Vowed Life is a must for all religious. It will give the young religious a deeper understanding and appreciation of the life-forms to which they have committed themselves; it contains nuggets of priceless wisdom for the seasoned religious, light and hope for the confused religious, and some astute advice to administrators concerning the direction toward which the tide of our changing times is sweeping us.



Helpful Advice for Teenagers

John Krubski

The thing that impressed me most about Father Lowery's book[1] was that the author read the letters without paying too much attention to the words themselves. Instead he probes for the real difficulties responsible. He seems determined not to tell the writers what, in many cases, they want to hear. Rather he takes great pains to expose the teenagers to the entire truth of the situation, insofar as he can see what that truth really is. He forces both sides of the issue into the forefront and refuses to be limited by lack of information on the part of the correspondents.

Where the problems can be answered concretely, Father Lowery does a good job of backing up his reply with factual bases. The questions which demand his personal opinion are well handled by an explicit emphasis that "This is what I think." Although his opinions have inevitably been affected by his status and role as a priest, they are often more liberal than one might expect. In any case, the sincerity with which he presents them will, at least, make readers see clearly a view opposed to their own and proposed by a man who obviously has nothing but the best intentions of helping troubled youngsters.

In summary, the book is simply written — undoubtedly to prevent misunderstanding. It seems to me that Father Lowery expects his readers to be mature enough not to be fooled by the over-simplification of the problems, but to use the ideas in a bit of soul-searching for the truth.

Bogda Blekicki

In writing **Teenage Problems,** Father Daniel L. Lowery has provided today's youth with an arsenal of advice on prevalent teenage worries. He has embodied within the six short chapters almost every aspect of teenage problems by the judicious selection of letters from his syndicated columns.

The first two parts optimistically deal with the crises of faith, sin, and forgiveness. Rather than generalize, Father specifies by references to the Bible, Church laws, and decrees. The third chapter is dedicated exclusively to religious vocation. The author does not decide the question, for the teenager, of whether to enter religious life; but he does present useful guidelines to be followed in arriving at one's own answer.

[1] **Teenage Problems.** By Daniel L. Lowery. New York: Paulist Press, 1969. Pp. 152. Paper, $1.00.

John Krubski, in his second year at Fordham University, and Bogda Blekicki, in her first year at Rutgers, were Class Valedictorians and Yearbook and Newspaper Editors at St. Anthony's High School, Jersey City, N.J.

Since social relationships cause many a struggle for young people, the fourth and fifth chapters touch upon encounters with parents, teachers, and classmates. Father Lowery's personal advice is helpful and unbiased, and in more serious conflicts, at home or in school, he encourages the individual to seek professional help. In the final section Father concerns himself with friendship, dates, and marriage. While his treatment of these subjects is very frank and broad-minded, his advice is forceful.

The book deserves widespread popularity on the basis of its content alone, but its virtually unique importance for today's teenagers seems to lie in the author's style. Father Lowery uses simple and clear language. He speaks to the teenagers in their own idiom. By such expressions as "cool it," he seems to me not only to communicate but to establish as it were a basis for real friendship with his readers. His advice gains in acceptability, for it appears to be the advice of a wise and experienced friend rather than simply that of an older person.

It is my opinion that Father Lowery will see realized the wish he expresses in his preface: His book will truly provide a glimmer of light — a speck of encouragement — for many boys and girls seeking means to apply Christian principles in their lives. It will, as well, furnish fruitful reading for parents and teachers.

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