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The cover and all the illustrations for the November issue of THE CORD were drawn by Sister Barbara Stafford, F.M.S.C., an art instructor at Saint Joseph's High School, West New York, New Jersey.



Statistics — as Statistics Go

The latest edition of the Annuarium Ordinis Fratrum Minorum (Quaracchi, 1968) devotes some 34 pages to the topic "De Studiis in Ordine" and goes into great detail about the Pontificium Athenaeum Antonianum (Rome), the Studium Franciscanum Biblicum (Jerusalem), the Studia in Tokyo and Seoul, the Research Centres at Quaracchi, Rome, Madrid, Washington, Hong Kong, Ireland, Tokyo and Singapore, etc. It notes with equal exactness the colleges and universities and other faculties, throughout the world, which have been organized and are directed or staffed by the Order of Friars Minor. And then, with unabashed pride, the Annuarium lists the "Magistri et Docentes ex Ordine Fratrum Minorum in Universitatibus et Facultatibus ad Ordinem non pertinentibus."

The latest editions of the National Catholic Almanac and the Official Catholic Directory certainly support, bear out, and even supplement all that the Annuarium has reported concerning the activities of the Order of Friars Minor in the field of education, in general, and of higher education in particular.

The Franciscan reader (or consultor) of any of these volumes cannot but be impressed by these facts and figures. Certainly the Order, especially here in the United States (and here we are concerned solely with the Order of Friars Minor section of the Franciscan Family, because we lack sufficient knowledge and source material re the other sections) is really involved in, and committed to, education and research. And this, of course, is directly in accord with the new *General Constitutions*, which pay serious attention to education and in Title VI, art. 127, §1, call education a ministry and an "apostolate."

With all these facts and statistics, one would imagine that the Annual Meeting of the Franciscan Educational Conference (comprising friareducators of the United States, Canada and Mexico) would be especially important and very well attended. The FEC officially dates back to 1919

when the first meeting, which elected Father Thomas Plassmann as President, was held at St. Anthony Friary, St. Louis. In his opening address, Father Plassmann stated that the purpose of the FEC was to bring about a greater unity of action and a greater co-operation among the Franciscan educators in this country. The FEC was also established, he added, so as to unite in a voluntary association as many friars as possible who are engaged in educational work. Father Plassmann then enumerated a long list of advantages of such an organization, stressing that it would bring together friars who have mutual interests and by co-operation share the results of their experiences and labors.

The idea of the FEC caught on well: In 1921 the Friars Minor Capuchin joined, followed by the Friars Minor Conventual in 1922. Soon the members of the Third Order Regular as well as friar-educators in Mexico and Canada also became part of the Conference. What was accomplished in the 50 conferences since 1919 can easily be ascertained by simply glancing at the *Proceedings*: Duns Scotus (1921), Science (1923), Language Studies (1924), Sacred Scripture (1925), Franciscan School of Philosophy (1930), Catholic English Literture (1940), Law and Government (1950), Franciscan Esthetics (1951), Justice in the Modern World (1964), etc. Again: statistics, facts and figures.

This year, however, at the 50th Anniversary Meeting of the FEC (held from June 2-5 at the Immaculate Conception Seminary, Troy, N.Y.) the statistics, facts and figures pointed not to praise and progress, but to a very frightening and disturbing situation. In plain words: this year's FEC was disappointing to say the least! In this writer's opinion, it was a flop! Oh, the papers were excellent, the discussions lively, and the days together very, very enjoyable—and I am informed that the pre-Conference preparations were more than adequate. But what was missing was an audience. People. All in all there were only about 30 people in attendance—15 of whom were either reading papers or else involved in the administration of the FEC. With the statistics, facts, and figures of the Annuarium, Almanac, and Directory we can, I think, legitimately and in all sincerity ask these questions: Where were the Prefects of Education from the various Provinces? Where were the Seminary Rectors and Professors? Where were the Research Scholars, Writers and Editors? Where were the "Magistri et Do-

Father Romano S. Almagno, O.F.M., a member of the Immaculate Conception Province, Professor at the Immaculate Conception Seminary, Troy, N.Y., combines with his demanding responsibilities as Bibliographer of the American Teilhard Association, New York City, visiting professorial duties at other educational institutions in the up-state New York area, including St. Rose College and Our Lady of Angels Seminary.

centes... in Universitatibus et Facultatibus ad Ordinem non pertinentibus"? Where was everybody? And most especially, where were our students?

All this is not to say that there were not some (even many) in the above mentioned categories who were unable to come—and this because of Provincial Chapters, the shocking death of Father Minister Germain Schwab, and other duties. But the statistics, facts and figures lead us to believe that there were many other educators who could have come and did not. Why?

The reason for such poor attendance is not easy to ascertain. Does it have something to do with our loss of a sense of tradition and belonging? Does it have something to do with false notions of Frnaciscanism or Fraternitas? Is it not a sign of anti-intellectualism even among the educators?

As we remember, during this month of November, the life and works and example of John Duns Scotus—we do well to ponder these questions and all the other questions that our minds and hearts will conjure up. We do well to ponder the meaning of education, scholarship, sanctity and learning in the Order today. Not what it was in Scotus' time. Not how glorious the friars were in the past. Not that the halls of Oxford and Paris once echoed the footfalls of sandaled feet. But rather what it all means today. For, as Father Karl Balič, O.F.M., Scotus' editor-in-chief has demonstrated, the rise and fall of the Order has always (strangely enough) been marked by a decline or rise in sincere sanctity, learning, and real scholarship.

Romano S. Almagno, O.F.M.

THE FRANCISCAN SISTERS EDUCATIONAL CONFERENCE

announces its

1969 ANNUAL MEETING

to be held at the Pick Congress Hotel, Chicago, Saturday and Sunday, November 22-23. The theme is "The Franciscan Sister in Contemporary Society — Woman of the Gospel." For information, please write to

Sister Shirley Marie Siepker Mount Saint Francis Dubuque, Iowa 52001

The Role of Theology in the University

Charles J. Curtis

It is perhaps indicative of the revolutionary changes brought about by the evolution of modern science that theology, once "queen of the sciences," now is called upon to state the objective or purpose of theology in the modern university. Partly this question arises from a purely administrative need: the need of the administration of the University to determine what sort of planning should take place. But to a considerable degree there is in the minds of many thoughtful men the question why there should be a theological faculty at all.

Given the dilemma of theology in the twentieth-century university there arises, within the theological faculty itself, the question of direction: In what direction should a department of theology move? Should it devote itself chiefly to the teaching of the "facts" of the history of Christian thought, the history of religions, and contemporary religious thought? Or would it be better if theologians immersed themselves in research in the hope of some-

how matching the great advances of science and technology? But here the question must be asked at once, whether theology can free itself from, or even repudiate the tradition of its past in the way in which much modern philosophy has done.

One of the most puzzling questions that presents itself to the department of theology in a university is the growing, avowed or unavowed fear or contempt of theology. It is not an adequate answer to explain this phenomenon psychologically in terms of hatred of one's childhood priest or the nuns in the parochial school. Philosophers as well as scientists find theology objectionable for a number of reasons.

First, it is generally held that theology is committed to the perpetuation of a single ideology, such as "the Catholic position" or "the biblical answer." The perpetuation of a single ideology stunts intellectual probing and creative advance into novelty, it is argued.

Secondly, because of the ideological nature of theology it pro-

Pastor C. J. Curtis, Ph.D., D.D., of Immanuel Lutheran Church, Chicago, Associate Professor of Theology at De Paul University, presented this paper at the American Academy of Religion Annual Meeting in Dallas, Texas, October 17, 1968. Besides his recent The Task of Philosophical Theology, Pastor Curtis has written and translated several works on ecumenical theology.

duces an unfitness for responsible action in a pluralistic society which is not dominated by the Church. The functional relativism and pragmatic adaptation of a pluralistic culture is opposed to the antiquated ideological stance of much of modern theology.

Thirdly, where a department of theology is permitted to exercise a controlling influence over a university the ideological imperialism of theology prevents the university from merging into the mainstream of American higher education. Theologically oriented universities tend to set up walls of protection against the adulteration by secularism of our Christian or Catholic heritage. The result is an attitude of withdrawal from American life and culture.

Fourthly, a university committed to a limited, denominational, theological stance fosters a denominational self-awareness which is a throw-back into nineteenth-century denominationalism. The spirit of self-contained denominationalism inhibits the atmosphere of freedom, exploration, and discovery which is essential to a university community of scholars pursuing the elusive goal of truth. The restrictive influence of a limited, denominational perspective manifests itself in such ordinances as compulsory attendance at certain religious discussions or observances, required religion courses. discriminatory hiring practices (e. g., the president or dean of the Church-related university must be a clergyman, or preference is given to prospective professors who belong to the supporting denomination), a predominantly denominational student body, a one-sided or "slanted" library and curiculum, and often artificial stress on "Christian emphases," "the Catholic position"; "spiritual values," "the Judeo-Christian tradition," and "keeping God at the heart of the learning process."

Fifthly, when a theological de-

partment exists in a university. its theologians will try to achieve both educational excellence and religious precision. This attempt is doomed to failure from its inception because of three changes that have taken place during the last generation. (1) Budgets of universities are coming increasingly from non-ecclesiastical sources such as federal funds and large individual gifts. (2) The number of committed Christians among faculty members and administration is decreasing steadily in our modern, secular world. (3) The committed Catholic or Christian home is no longer the chief source of the student body of the university.

An attempt to answer these five objections to theology in the modern university would exceed the scope and purpose of this paper. Rather we shall now turn to several constructive proposals for the future role of theology in the university of the space age.

1. Pluralism. Personnel and financial pressures, as well as the general trend of secular culture, call for a change-over to pluralism — i. e., for a change from operation against one background such as that of particular denomination, to one reflecting many backgrounds. Religion is the sum of mankind's unceasing quest for encounter with God. The ecumenical renewal, as well as contemporary insights into the history of religions, have made it clear that religion is a complex and multifarious phenomenon which cannot be reduced to any one denominational perspective. A theological department in a university setting must today demonstrate its ecumenical and pluralistic intentions. It must seek to offer a program of studies reflecting the diversity of religious and philosophical traditions and the wide variety of many cultures and civilizations.

- 2. Educational achievement. The new goal of theology in the contemporary university must be stated in terms of significant academic and educational achievement. Theology must be defined in educational rather than in quasi-religious categories. The department of theology should offer undergraduate majors and graduate degrees in theology. Its faculty members should have access to the same opportunities for grants and sabbaticals which other faculties enjoy.
- 3. Functionalism. The pluralistic intentions of the modern university speak against the maintenance of an organic relationship between theology and other disciplines. The theological department should be

autonomous and its relationships to other departments of the university should be functional ones based on a variety of objectives. What is needed is a scientific (wissenschaftlich, vetenskaplig), disciplined, objective approach and method of theological study. After all, theology is the formal and disciplined study of religion. This means that theological departments can thrive in an atmosphere of freedom, for self-discipline is the presupposition of freedom. In the spirit of freedom can take place the dialogue between professor and student which aims at the communication of knowledge of the basic themes and changing structures of various traditions in order to help the student to arrive at an informed opinion and an intelligent, personal commitment. Theological education in the university is most helpful when it is maximally relevant to the needs of the student. The objectives of modern theological discipline are not achieved when a particular interpretation of Christian doctrine is forced upon recalcitrant students.

- 4. Annual consultation. To maintain and enhance its validity in, and contribution to the university community, the theological department should seek an annual conference or consultation with the entire faculty and student body on the implications of Christian, Catholic, and Judaic-Christian faith for higher education.
- 5. Judaic-Christian perspective. Theologians within the academic



community must try to present a convincing and compelling Judaic-Christian position on the basis of the relatedness of all academic disciplines. The sciences as well as the humanities have a religious dimension. The task of theology is to explore this dimension within the context of the Judaic-Christian emphasis. While it is true that the department of theology should study also nonbiblical religions, the major emphasis must fall on the scriptural religions of Judaism and Christianity.

Theology and the other academic disciplines of a university can all perform their respective roles most effectively when they are related. This is most obviously the case in the relationship between theology and philosophy. To be complete and at its best, theology

needs philosophy; and philosophy needs theology. Both are handmaidens of one another, both are partners in the quest for truth, goodness, and beauty. Philosophy cannot go to its limits without engaging in theological reflection. Theology needs some kind of philosophical modus operandi if it is to think analytically, critically, and creatively. The giants of the history of Christian thought, such as Saint Augustine and Saint Thomas, have been philosophical theologians. In the final analysis philosophy and theology are essentially one in their concern for truth, adequacy, and coherence.

But there must exist a relationship of creative relatedness and dynamic dialogue between theology and all other disciplines, and this primarily for two reasons. First, the encounter of dialogue helps each field of learning to stick to its proper subject, so that, for example, science does not become a surrogate religion (sometimes called "scientism"), and philosophy does not become a truncated crypto-theology. Secondly, Christian faith and the Judaic-Christian vision of reality can best be judged on their own merits when they are in dialogue with other perspectives in the academic community.

6. The whole man. Theology is concerned with the whole man and the uniqueness of the person. Consequently the theological department of a university will want to broaden the religious dimension of every aspect of human learning.

and thereby enrich the curriculum and deepen the insight of every student. When theology examines man as a spiritual being whose domain is the universe, it does so to help students become more fully merf. The teacher of theology will seek to integrate and develop the Judaic-Christian vision of life with a profound knowledge of the student's self and the religious, philosophical, social, and natural matrix in which this self is to fulfill its destiny.

7. Ethical implications. One of the functions of theology in the university is to hold the ethical implications inherent in the other disciplines before those engaged in the pursuit of those disciplines. It points to the significance of ethics and esthetics for the process of learning, maturation, and truth. Together with philosophy. theology will insist that educated men of every age ought to be acquainted with the major responses, past and present, to the ultimate questions concerning the being and value of man: the individual, the family, the country, fellow man, and God. In the dialectic of the teaching process. a dialectic of information-giving and problem-solving, the theological faculty will attempt to prepare and exercise the student to enable him to make responsible life decisions with respect and appreciation for diversity in the expressions of the moral life.

8. The risk of faith. An important aspect of the role of theology in the university community

is to point to the need for the risk of faith in an educational establishment that likes to play it rafe. The ecumenical renewal of theology has favored the rise of a mind which is not satisfied with conventional answers, which looks upon theology as a mode of of thought rather than an accumulation of facts, and which thus encourages the student with a probing mind.

Theologians who are true to their vocation will always attempt great things for God. Faith being their basic stance, they are men who are willing to risk everything for the sake of a fuller and richer representation of the imago Dei in man. The Judaic-Christian vision of the imago Dei tends to foster an exalted sense of the high purpose and dignity of human living.

9. Checks and balances. Theology in the university can help to check and balance the current emphasis on higher education which is becoming an increasingly dominant factor in American society. It can transform this potentially very destructive new educational caste system into a creative and constructive process of a universal enhancement of life. Religion has been and continues to be a major cultural phenomenon. It will continue to be this, and hence be in a position to exert the needed influence against the development of an educational class system in society, if it is able to attract the ablest minds of contemporary society. Significant scholarships

and attractive opportunities to study abroad will help the theological faculty to be competitive in the university.

10. Midwife of the university. Theology can and should function as a midwife of a pluralistic university aiming to shape a more humane society and more humane men in a pluralistic world. The role of midwife can be fulfilled successfully by the theological department only if it recognizes that non-Christian perspectives can also contribute to the goal of building a more humane world.

Two specific steps can be taken to enable the department of theology to fulfill its role as midwife of the university. First, if theology is to perform its dialogical and unitive functions within the context of the university, it must seek to attract and hold some of the outstanding theologians of our times as members of its faculty. Secondly, the department must sponsor special conferences involving in dialogue some of the outstanding scientists, artists, scholars, philosophers, historians, and theologians of our time. This will enable theology to remain a creative and dynamic partner in dialogue with other departments of the university. The special responsibility of theology in these dialogues will be to press the question of truth. The theologian is committed to the proposition that truth has intrinsic value for both the individual and the civilization in which he lives. When he en-

gages in dialogue with other scholars, he seeks truth through dialogical encounter which will promote a more adequate understanding of the interrelationships of knowledge. Theology, once queen of the sciences, must never lose its concern for a fuller comprehension of the organic unity of the scholarly search for knowledge and truth.

11. The servant role. Theology must seek its fulfillment within the university not as an imperialistic dictator, but as a servant indeed, if need be, even as a suffering servant. Its primary aim must not be to capture the university, but to lead it into paths of redemptive renewal. It is in this sense that theology must stand as the living witness to, and interpreter of redemptive renewal through suffering and tenacious clinging to the path of truth and righteousness. One of the practical ways in which this objective can be implemented is to offer courses on theology and cultural renewal. Another way would be to engage both students and theological faculty in active and concrete witness to such redemptive renewal of contemporary culture and society: "You are the salt of the earth" (Mt. 5:13).

12. Critical theology. While theology functions as a redemptive force of renewal within the university, it must at the same time serve also, not as a master of culture, but as its critic. This is the prophetic obligation of theology in the Judaic-Christian tradition. But

since the theologian cannot speak as a cynical individual, but must speak as a member of the community of faith to which is entrusted the care and preservation of the earth, his criticism must be ultimately of a constructive, creative, and hopeful nature. Hence theology, also as a critic of culture, tends to stress (and should emphasize) dedication to service to other persons and creative involvement in the life of the human community and its institutions.

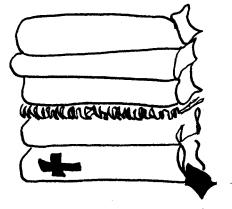
13. Unitive center. One of the disturbing results of the knowledge explosion on the university has been the impending metamorphosis of the university into a multiversity. The increasing specialization of academic pursuits has led to an intellectual fission which threatens to undermine the objectives of the university, and thus threatens the lives of those who entrust themselves to that institution during the formative years of their mental and spiritual and emotional development.

The task of theology in the university is to promote the unity of the academic community as a dialogic center, and thus to counteract the increasing specialization and fragmentation of academic disciplines. Practically this means that, if theology is to inform all areas of human knowledge and concern with its critical and constructive approach of dialogue it must have access to dialogue with all departments of the university. A major aim of these

dialogic encounters is to promote the sense of the unity of all truth within its wide variety. They could be held as annual or semi-annual conferences on "Law and Theology," "History and Religion," Medicine and Ethics," or "Science and God."

The ecumenical movement has taught us that dialogue is an important avenue of understanding the relatedness of diverse forms of thought and the ultimate unity of all truth. A theological department renewed by the ecumenical spirit of the age of Archbishop Nathan Söderblom and Pope John XXIII will want to enable all the students of the university to view sympathetically the problems of our time in their broadest perspective. It will at the same time seek to give each one of them the skills and methods that promise to lead to the solution of these problems.

The spirit of ecumenism searches for unity in essentials while allowing freedom in all else. It recognizes the pluralistic implica-



tions of the great diversity of interests in the university and will attempt to allow to each one of them an adequate measure of responsible freedom. An academic institution like DePaul University of Chicago, for instance, one of the ten largest Roman Catholic universities in the world, would be fruitful soil for the outreach of an ecumenically oriented department of theology, because this kind of university can and does offer the stimulating, intellectual atmosphere of the diverse interests of a large and by no means homogeneous student body. De Paul, since its establishment in 1898 by the Vincentian Fathers, followed the sensational growth of Chicago to one of the great economic and population centers of the world. Dynamic programming and constructive use of diverse forces have made the rise of DePaul possible. Theological courage, vision, and wisdom have guided, guarded, and significantly contributed to its development.

The same is true, mutatis mutandis, of the Divinity School of University of Chicago, one of the leading institutions of Protestant theological higher learning. Growing out of Baptist antededents, the Divinity School now thrives in an academic setting which is favorable both to inter-Christian and to Judaic-Christian dialogue. Situated in one of the leading universities of the world, it has enormous opportunities for developing an all-inclusive vision of the uni-

versity as a dialogic center of scholarly men who have devoted themselves to the pursuit of truth in the hope and belief that the truth will make them free.

14. Life-long education. The Supreme Court decision of 1964 banning Bible reading and even voluntary prayer in public schools has tended to open our eyes to the widening gulf between secular and Christian institutions of higher learning. The department of theology has a special calling to enhance the specifically Christian ethos and vision of the university. It does so in the belief that an education without spiritual influence is incomplete.

The history of Christian and Hebrew thought shows that theology is an endless voyage in exploration and discovery. The history of theology shows men under God moving in the direction of the elusive goal of truth the pursuit of which is a life-long process of education. The department of theology must make clear to the student that theology in a university is no longer a matter of simple instruction and elementary training (as it was in his parochial high school) but encourages the persistent search for knowledge, the critical questioning of knowledge, and the adding to knowledge. Theology in a university should foster the desire to move along lines of independent thought, putting old ideas into new contexts and exploring new fields of inquiry.

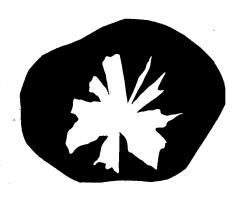
The introduction of departments and courses of religion in some state universities indicates the spread of the recognition that religion can be, and in certain contexts should be studied objectively and appreciatively. Theology ought to foster such objective and scientific inquiry. One consequence of this approach to, and of theology is that academic excellence, not piety must provide the standard. Theology as taught in a university favors scholarly habits of mind in religious matters, thus encouraging the view that theology is a life-long process of maturation, inquiry, and discovery while at the same time counteracting religious tendencies toward bigotry and fanaticism.

A life-long process of theological education, which theology should set before the student as the inescapable requisite of growth in the spiritual life, is a process of exploration and discovery of freedom. Theology at its best leads men to freedom in responsibility. Freedom presupposes an open mind in questions of scholarly judgment of facts and clarification of theological issues. The history of theology and the recent developments of ecumenical renewal demonstrate the ever-present need of man to free himself from prejudices and preconceived notions. In view of this need theology must be presented as a lifelong process of education.

15. The religious meaning of culture. Our entire western culture is based on a Judeo-Christian

view of man, history, nature, and God. Theology in the university functions, therefore, as interpreter of the inner meaning of western civilization. Paul Tillich has said that religion is the substance of culture, and culture is the form of religion. In the West religion means Judaism and Christianity. Hence Western culture can be interpreted by theology in terms of our Judaic-Christian heritage. A church-related university is founded explicitly on Judaic-Christian principles and continues to assert the contemporary relevance of these principles to higher education and the modern world. These principles may be expressed in terms of the heritage of a particular religious personality, e. g., St. Vincent de Paul, or Martin Luther, or John Calvin. But in this particularized expression the universal dimension of Judaic-Christian principles must never be lost to view.

16. The democratic spirit. Theology can and must function as the watch-dog of democracy in the university. It does so by drawing to the attention of the academic community the universal relevance of the doctrine of sin. Democratic processes are based on a system of ckecks and balances which presuppose a strong doctrine of the sin of man: no man can be trusted absolutely. The theological understanding of sin reveals the inner dynamics of democracy and the reasons why power corrupts. and absolute power corrupts absolutely. Theology is thus the



guardian of democratic freedom because it resists every absolute claim to power and authority.

17. Faith and meaning. Theology must be the champion of the rightful claims of faith in the life of the university. It can insist, for example, that to discern meaning in history a man must have faith. If history is meaningless, then the individual and the nation become intellectually and morally paralyzed, and the society as well as the individual disintegrates, decays, and dies, unable to meet with a creative and constructive response the new challenges of historical existence in the neverending process of historical change and adjustment.

18. Monotheism. Theology in the Judaic-Christian tradition is resolutely monotheistic. The biblical and philosophical vision of the absolute claim of the one and only to preserve America as "one nation under God," Theological monotheism is the guardian against idolatry (worship of the false gods of contemporary culture) false absolutism (claiming the status of ultimacy for penultimate things and problems). Idolatry and absolutism are the deadliest enemies of the spirit of freedom, inquiry, and discovery which are the life-blood of the university. Theology is called to resist and expose them wherever they may occur in the academic community.

19. Balance of power. One of the functions of theology is to counter-balance the predominant mood of society, to keep the truth from being corrupted by excesses of fanaticism and over-emphasis. In the face of injustice, such as racial prejudice or the war in Vietnam, it must raise the prophetic voice of justice — recall Father Groppi and the Rev. Dr. Martin Luther King. If society becomes obsessed with concern for justice, theology must proclaim love as the highest norm of conduct.

Since theology has the opportunity at the university to influence the leaders of tomorrow, it can function as the regulator of the balance of power and the wholesome equilibrium of cultural emphases. Theology here serves as a bridge between the social emphases of vesterday and of tomorrole because of its universal perspective, which grows out of millenia of historical development, and because of its eschatological expectation of the kingdom of God and of his Christ.

20. Creative affirmation of culture. The department of theology in a university is the guardian and champion of the spiritual values of mankind. These values are the guides for a beneficial use of the explorations and discoveries of knowledge. Spiritual principles furnish access to an interpretation of reality in the context of the Judaic-Christian vision of the meaning of nature, history, and man.

Thus theology takes up existing trends of cultural development and transforms them into a vast

process of responsible and constructive efforts, and helps bring the practical implications of God's creative activity in Christ, to bear on the work of man in culture. The theological affirmation of culture is the antidote to the spirit of skepticism, nihilism, relativism, and despair which at times threatens to overtake the university and the society in which it lives. The basis of this invincible theological optimism is the conviction that nothing exists without the Word, the Logos who became flesh in Jesus Christ.



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true God relativizes and criticizes all other claims to power and authority. The function of theology in the university is therefore

On the Spirit of Prophecy

A Paraphrase of 1 Celano 11 by Patrick Jordan, O.F.M.

Francis was alive with the Spirit. He'd turn over stones and little flowers would mushroom. Birds just couldn't keep quiet when they were around him. And stars would break across the sky like foaming surf. But happy and alive as he was, Francis was ultimately concerned about the welfare of his brothers. Fraternity leavened his life. And so he'd walk with his brothers in suffering and joy till death did them away.

One day while in contemplation. Francis was all bedazzled by God's mercy toward Francis' own undertaking, that so-called butterfly spun of golden string and now alighting all over the world. Francis had been thinking of his past: the wasted days ever greyful on his mind, the lost seasons, the thorns of time. How they tormented him! But suddenly he was propelled into a suffusion of God's mercy, a night flight from typhoon into the light, a canister of hope sprung crazy with flowers on an Easter morn. He saw the friars like lotus blossoms on the universal tapestry, men of life and fiber

and God's good love. Everywhere they were, and in chorus.

Francis joyfully told his brothers about his ecstasy. "Be of good cheer. We may be small, but we're significant. Simplicity is our way, let it not frighten you. For it will draw great numbers of dedicated men to our way. And I can't help telling you what I felt: great joy. For I saw momentous multitudes of men marching with us, joined in song and ideal. I can hear their footfalls now, and the clapping of their rhythmic hands. I can hear the drums and feel the dance of men from every nation and every place joined as one. And they were speaking a hundred languages with you and me in peace and life of Christ."

When the friars heard this, they were filled with sustained joy: some because of the grace the Lord had given Francis, others because they had longed so truly for other men who would join them to work together in the deeds of peace. How Francis could strike up the band! And the friars' hearts paraded till dawn.

Brother Patrick Jordan, O.F.M., is a student theologian at the Berkeley Campus of the University of California, and a member of the Santa Barbara Province.

Tourist

(for Sister Madaleva on All Saints' Day, 1964)

It was the grand conducted tour,
Down boulevards of psalms,
Along the winding-pathed responsories
Looking back upon themselves
With quaint design and canny emphasis.
God was the guide. Divine enthusiasm
Is something, I find, to throw the heart offguard.

So I forgot to check itinerary, Let Him go His wildly wonderful way, Love careening through a mass of heroes, Treading down saints in winey victory.

I saw the slain Lamb reigning, heard God praise His Mother for believing, saw St. John Crowned with his head by angels.
Then God said,
My Saints! One steps back into doorwayed awe Seeing God moved like this. One looks away.

Apostles draining chalices, young girls
Dancing with lamps that spill love on the floors
Of Heaven, and a thousand thousand men
With girt loins, fingers curled eternally
Around a staff of bliss—I saw them all,
It was, I say, the grand conducted tour.

Only when I ran between the peals
Of glory, looked for rest from majesty
Too thick, too heady for my long enduring,
Sat panting on a low stump south of Heaven,
Did I discover you, sweet lady, singing
A small and secret song, the little stars
Of your bright earthly lauding massed about you,
Flowers nuzzling at your ankles, wonder
Caught forever and ever on your face.

Mother Mary Francis, P. C. C.



The Sacrament of Anointing:

Through Death to Life in Union with Christ

Valens Waldschmidt, O.F.M.

Since the Second Person of the Blessed Trinity was born at Bethlehem on the first Christmas night over nineteen hundred years ago, life on earth will never again be the same. With the birth of God among men, man is born to the possibility of a new life, possessing a destiny beyond temporal things. Since the birth of Christ, life is different, and with the death and resurrection of Christ, death can never be the same. "I am the resurrection and the life; he who believes in me, even if he die, shall live; and whoever lives and believes in me, shall never die" (Jn. 11:25-26). Not even in the Garden of Paradise, before his fall, had man a taste of this victory of life over death. The divine economy which Christ established teaches man not only how to live, but also how to die.

The Franciscan knows that dying is more than en ethical requirement which he will fulfill, a ritual which he will observe, a prayer which he will recite, a time of agony that he will endure. With the Franciscan it will be more like life itself. If life is to be a union of love with Christ, so death must be a union with Christ in the same love. In other

words, death must be a loving act of union with Christ. The Franciscan who, with the help of grace, died to so many things in life by the profession of his rule, must also in death make one final act of imitation of Christ. Daily, he should pray that he will be able to do at the hour of death what he has done many times in the hours of his life.

Father Valens Waldschmidt, O.F.M., is a member of the retreat band of the Province of Saint John the Baptist.

With this understanding, the religious will say each day some prayer like this: "My Lord and my God, I, being truly sorry for my sins and loving you above all things, now profess my willingness cheerfully to accept from your hand whatever kind of death it may please you to send me, with all its pains, penalties, and sorrows."

The Scriptural Setting

To the casual reader, the gospel must often offer some strange statements. Constantly it speaks about dying in order to live. This seems to be the core of the gospel teaching. Christ emphasizes it repeatedly, and Saint Paul elaborates the same theme. In his letter to the Philippians he writes: "Have this mind in you which was also in Christ Jesus, who though he was by nature God, did not consider being equal to God a thing to be clung to, but emptied himself, taking the nature of a men. And appearing in the form of a slave and being made like unto man, he humbled himself, becoming obedient to death, even to the death on a cross" (Phil. 2:5-9). Are we not at a loss to explain how God who is Life itself is born into this world in order to die? This is the mystery that becomes the stumbling block to the sophisticatedly wise and yet the stepping stone to new life for those who simply love God and follow him. What human leader

could ever ask a man to follow him solely in order to die? Perhaps not even the divine Leader does this. But to bring out of death life, everlasting life, is the challenge of Christ that has lured men of all centuries to the heights of heroism.

Listen to the words of Saint Francis as a commentary upon these words of the Apostle. In reply to Brother Elias' vision predicting that he would die in two years, Francis said: "Before you had that vision, by the grace of God who suggests all that is good to the heart and puts it on the lips of his faithful, I often gave thought night and day to my death. But from that hour on, when you saw the vision, I have been more concerned than ever to think daily of my dying day, So, Brother, do let me go on being happy in the Lord and his praises amid my infirmities, for, the grace of the Holy Spirit helping, I am so far in union and unison with my Lord that I can now through his mercy well be jolly in him, the Most High."1

The Doctrinal Basis

In thinking about holiness, there is the danger that we may not see the complete picture because we see only a few pieces of the mosaic at one time. Sometimes we think of holiness as a movement toward God; and at other times we consider it as a reality in the

¹ Cited in James Meyer (ed.), The Words of St. Francis (Chicago: Franciscan Herald Press, 1952). §268.

soul. Similarly, we may at times be confused by a polarity in man: made in the image and likeness of God, he is nonetheless dust of the earth. How can we reconcile these opposing realities? Perhaps the cause of the confusion is the weakness of our human minds, by which we see reality with something of the mosaic vision of the eye of the fly. When we think of man's holiness, we must always attempt to synthesize his ignobility and his nobility, dusty man and divinized man; or, we must keep together in Franciscan fraternity the hilarious Brother Juniper and the holy Saint Francis.

It is in this perspective that we must place the Christian doctrine of death. To meditate on the nature of death and its earthly realities alone, draws the mind earthward, to fear and even to the borderline of despair; but to unite these realities with Christ carries them heavenward and leads from the borderline of hope to the possession of love.

To aid us in acquiring a composite picture of man's life and death, recall the viewpoints of both Saint John and Saint Paul, as expressed in both the Johannine Gospel and in their letters. Paul sees grace as the healing of a sick nature. Grace is a gratuitous justification of the sinner and the restoration of the order that has been changed by sin. All this is accomplished by and in Christ. The glorious and risen Christ is Head and unifying principle of all-the members of the Mystical Body.

But this does not detract from the mystery that is from the foundation of the world, or from Christ who is the firstborn in God's creative plan. John, on the other hand, sees grace rather as the elevation of created nature. He looks on holiness in the single perspective of eternal love, of which the two phases are grace and glory. Jesus is the source of this life, both as eternal Word and as incarnate Son — in his Incarnation his own divine life was made manifest and communicated to us. Thus we are joined to him, and through him to the Father.

In these two complementary viewpoints we find not only an interpretation of life, but also an understanding of death. If Jesus Christ is the source of both our life and the elevation of that life, he is likewise the source of our death to all that is not him, and the One who enables us to transform the reality even of our physical death — to raise it to the level of a participation in his redemptive act. Without Christ, Christian life does not exist; without Christ, the Christlike death is impossible.

As Franciscans we must never forget the sweep of the mystery of holiness: from birth to death, and from death to life — from the Incarnation to the Passion and Death, from the Resurrection and Ascension to Pentecost and the Parousia. The doctrine of Christian dying must find in these mysteries a reflection of its own

Present-Day Needs

Modern man needs a way of looking at death. Too frequently modern conventions and mores draw man to the material part of death, teach him to hide from it and to dress up in death as though he were still alive. It is a fact that those who view death with faith have more control in their grief than those who have no belief. Without faith, man runs from death, varnishes over its reality, de-spiritualizes it, and even disguises it. Funeral parlors become social rooms, and prayer for the departed is replaced with conversation fit for the picnic grounds.

Man needs to understand death as a true motive for responsible. moral action. In the Christian economy, the greatest motive is love. Man needs to think of his death and his dying, but his meditation must lead to an increase of his love of God. Sermons on death are necessary, but they must not read like horror mystery-novels. They ought to reflect the divine economy established by Jesus and secured thorough his sacramental system. They should not simply attempt to frighten people into the observance of the commandments, but should reach, as well, into the spiritual meaning of man's union with Christ, the love of God, the virtues of faith, hope, and love — and, especially, the doctrine of the sacramental anointing of the sick. Death must



figure in the Christian's consciousness only as a swallowed up in Christ's victory.

Benefits for Religious Life

As Franciscans, we might do well to meditate on the inscription found on the tomb of Duns Scotus: Buried once, he had died twice. Some have found in these words the meaning that he died the death of every man, but, having first died to himself and the world, he was born to eternal life. Does the inscription not remind us again of the Parousia, of which Francis once said, in describing the friars' life: "They should mind that the Lord says, 'Keep watch over yourselves; otherwise the spirit in you is smothered by heavy eating, drinking, or worldly cares; and that day will unexpectedly spring upon you like a trap; indeed, it will burst in upon all no matter where on the face of the earth they dwell."2

The Franciscan yardstick for a dying in this world and for a happy death and successful judgment is the same as that found in the gospel: the corporal and spiritual works of mercy. Our Lord said, "Come, you that have received

² The First Rule of Saint Francis, ch. 9 (ibid., §283 p.).

a blessing from my Father, take possession of the kingdom which has been prepared for you since the foundation of the world. For I was hungry, and you gave me food; thirsty, and you gave me drink: I was a stranger, and you brought me home; naked, and you clothed me; sick, and you cared for me; a prisoner, and you came to me" (Mt. 24:34-35). The answer to "When, Lord?" is one of the most striking passages in scripture: "Believe me, when you did it to one of the least of my brethren here, you did it to me." This is the Franciscan pledge of gaining heaven — if we do not run from the demanding realities of the gospel, we shall not run, either, from the redeeming realities of death in Christ.

Resolutions

(1) Each time we celebrate Mass or receive our Lord in the Eucharist, let us renew our union with him in its full meaning. We wish to partake in his Incarnation, Redemption, Resurrection — and, eventually, in his merciful Judgment. We wish to be united to the Christ born at Bethlehem, crucified on Calvary, the Christ borne from men's view atop Mount Olivet, and the Christ who

is to judge the living and the dead. (2) Unite the sacrament of Anointing with the reception of Holy Communion. As Cardinal Sonis said, "Be prepared always for two things: the reception of Communion and death, for death is but a communion with God." (3) Do not omit preaching on the sacrament of Anointing, explaining to the faithful its positive implications. (4) As Franciscans, we have a great devotion to the crucifix. It is a sign of redemption, of satisfaction, of suffering, of love, of birth, of death; but it is also a sign of completion, consummation in the broadest sense of the term. In this sense, the kiss implanted on the crucifix is not the kiss of death but the kiss of life everlasting.

Prayer

O Lord, through the prayers of Saint Francis, permit us to receive the wisdom of your only-begotten Son. May his seven words from the cross become our petition, and through them may we learn to imitate, after the manner of Saint Francis, your Son in his death. Help us to begin now what we hope to complete at our death and continue for all eternity. Amen.



A History of the Franciscan Order: From Its Origins to the Year 1517. By John Moorman. New York: Oxford University Press, 1968. Pp. xiii-641. Cloth, \$14.00

Reviewed by Peter F. Macaluso, Assistant Professor of History, Montclair State College, and Adjunct Assistant Professor of History at St. Peter's College.

In this scholarly, straight-forward chronicle of the first three centuries of the Franciscan Order, Dr. John Moorman, Bishop of Ripon, makes a great contribution to medieval studies.

Moorman's work is a major accomplishment because he stays close to the historical evidence with a sustained respect. His careful analysis does not lead him to interpret the facts, which he is content to let speak for themselves.

The characteristic features of Francis emerge from the mind of this Anglican cleric. Moorman portrays Francis as a man for all men who "inaugurated... an experiment of Christian living so fascinating and so courageous that it holds the world's admiration to this day." Francis is seen to have brought personal faith to the collectivism of religion, a renaissance to the human soul, and a harmony to the effluence of all creation.

The historical development of the Order is scrupulously presented in four parts. Part I develops the salient factors in St. Francis' reach for God from 1182 to 1226. Part II analyzes the Order from Francis' death to the Council of Vienne

(1226-1312). Parts III and IV concentrate on the fourteenth and fifteenth centuries respectively.

Moorman traces intellectual contributions, the development of the Poor Clares and Third Order, constitutional and papal issues. The work of each Minister General is presented, and we get a rather complete picture. The appendix lists the Ministers General of the Order, Vicars General of the Observants, and Cardinal Protectors of the Order. The wealth of Franciscana is demonstrated in nineteen pages of bibliography including important periodicals. The index is thorough.

The inner dimensions of Franciscan spirituality, with its address to the individual soul, is however not sufficiently explored. The book also lacks a scientific analysis of Francis and of poverty. After all, the fratres minores appealed to the poor in body and in spirit, and they were in abundance.

Scotus Speaks Today: 1266 - 1966. Seventh Centenary Symposium. Southfield, Mich.: Duns Scotus College, 1968. Pp. 321. Paper, \$4.00.

Reviewed by Sister Mary Anthony Brown, O.S.F., a member of the Allegany Franciscan Sisters and Professor of Philosophy, St. Bonaventure University.

This compilation of the addresses and discussions presented to honor the seventh centenary of the birth of John Duns Scotus covers a broad and varied range of topics because Duns Scotus left us a wealth of thought bearing on many areas.

The introductory essay concerns the spiritual ideals of Brother John Duns Scotus and his zeal for truth for its own sake. For this Franciscan the seeking of truth was the same thing as trying to find out the mind of God, for he associated truth with what God knows. Coupled with this pursuit was his exploration of what constituted goodness, and his writings explain how these two endeavors lead to love.

As appropriate today as when Scotus wrote are his illuminating insights and zealous convictions regarding human freedom and human equality. Philibert Ramstetter, O.F.M. points out that this proponent and defender of man's dignity held the highest optimism in regard to freedom of choice and decision, and that it is of the essence of man's grandest power, the will, to be able to choose and to decide.

Throughout Scotus' writings the "sense of God" is brought out and man is led from an appreciation of this to a recognition of his obligations to God, which lead to rational conduct, love of God and creature.

The relevance of Scotus to present-day concerns of the Church is discussed by the President of the Scotistic Commission and editor of Scotus' works, Charles Balič, O.F.M. Having served as peritus for Vatican Council II, he writes with authority about the Subtle Doctor's role in relation to that of other great Christian thinkers as decided by the Doctrinal Commission of the Council. Strongly emphasized by Fr. Balič is the fact that in Scotus We have a common heritage of the English and Roman Churches.

Scotus' opinions on perennial ontological questions concerning existence, distinction, possibility, contradiction, and many aspects regarding being in general and particular occupy Dr. John R. Cresswell in his paper, "What There Is according to Duns Scotus." This discussion

by Dr. Cresswell is particularly welcome at present because of the provocative 1960 publication of W. V. O. Quine, "On What Is There," found in From a Logical Point of View. The latter presents the position taken by most contemporary analysts, while Dr. Cresswell gives a different orientation to his remarks. These two formulations have an interesting bearing upon intuitive cognition, particularly in the light of Ockham's formulation.

The question of whether Scotus was an existentialist or an essentialist is elaborated by Roy Effler, O.F.M., in "Is Scotus' Proof for the Existence of God an Essentialist Proof?" Here is to be found a scholarly exposition of Scotus' goal to give an extended proof for the existence of God in order to establish the actual existence of a unique infinite being. In an orderly and penetrating fashion the three divisions of Scotus' proof with helpful suggestions for understanding them are discussed. Fr. Roy develops the argument for infinity from eminence and shows that the compatibility of being and infinity is the turning point of the problem.

That theological evolution and rebuilding is taking place today in a manner very similar to that in which Scotus was engaged is the view of Antonellus Ostdiek, O.F.M. To verify this thesis the author makes a comparative study of two of the prologues of Scotus: those of the Lectura in librum primum Sententiarum and the Ordinatio. This essay is also concerned with the value that Scotus' fundamental theology holds for us today. A third area developed by Fr. Ostdiek makes suggestions for further themes to be found in medieval prologues that have relation to contemporary theology.

A review of Scotus' teachings on dissimilarity and distinction is ably handled by S. Youree Watson, S. J., and his resolution of the problems in this area in terms of imperfect similarity and an appeal to Scotus' doctrine on universals points up with repeated stress the related theme of Scotistic realism and the doctrine of formalities. The one who has studied Scotus will read with interest the expression of discontent which Fr. Watson holds relative to Scotus' tenacious position in regard to the non-quidditative character of haecceitas. This article makes observations that will arouse questions in the minds of readers who have not refreshed themselves with current critical writings about Scotistic themes.

A thought-provoking discussion is one that is chiefly a commentary on Article Two of Question Four of the Opus Oxoniense Distinction Three, where Friar John gives to his contemporaries an up-dated version of certain key Augustinian arguments from Contra Academicos. Dr. James F. Ross gives us a critical view of the surprising modernity of Scotus' philosophy in an offering entitled "An Application of a Scotistic Principle." Scotus' teaching on the Empirical Canon and his views on the principle of induction are shown to be not too far from that of the twentieth-century epistemologist, Nelson Goodman, who makes kindred remarks in Fact. Fiction, and Forecast. Scotus is likewise akin to philosophers of the last and present century in his views on 'certainty' in a priori knowledge and in empirical knowledge.

Against the background of "God is dead" thought is presented an excellent and highly technical summary of the doctrines of Scotus and Tillich. Under the title "The Possibility of Knowing God Naturally: Paul Tillich and Duns Scotus -a Contrast," Cyrin Maus, O.F.M., leaves the reader with a strong feeling that the positions of Scotus and Tillich are closer in thought than has been suspected, and that both theologians aim at showing a genuine knowledge of God without making God in any sense a being among other beings. A very interesting part of this article is the author's investigation of the notions of being in the writings of the Doctor of Mary, Scotus; and Tillich, the German-American philosopher-theologian. The comparative study, here, of the correlatives "Being" and "God" is excellent and important.

One of the most inspiring articles and one that could only have been composed by a poet, is entitled "Duns Scotus in the Poetry of Hopkins." by Robert R. Boyle, S. J. Whether or not theologians agree with all the statements made by Father Boyle is something to be determined in the future; but there can be no doubt about the analytical skill by which Father Boyle penetrates the singing lines of Hopkins. The paper gives the strong and weak points of contemporary critics who have sought to illustrate the profound influence of Scotus on Hop-

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kins' poems. None of the authorities cited does it as well as Father Boyle does himself, for the depth and beauty of his thoughts is evident throughout the offering.

It would be a decided omission not to mention the very excellent discussions that follow each of the main papers. These come from authorities in Scotistic studies, such as Juniper Cummings, O.F.M. Conv., John Joseph Lakers, O.F.M., Allen Wolter, O.F.M., Geoffrey Bridges, O. F. M., William O'Meara, and James P. Caine, S. J. Their astute and critical evaluations form a very valuable facet of the work. Additionally, the excellent bibliographies and footnotes that accompany each principal section are of worth.

There is no question that this volume is a decided tribute to the one whom it seeks to honor, and these few remarks are decidedly inadequate to give a proper appreciation of the value and merit of the content. Each offering reflects long and painstaking scholarship and deserves its own individual review, but this is something impossible to do within present limitations.

If anything of a negative aspect can be introduced, it would be that such brilliant work merits a better physical presentation in the areas of binding and the like than the present paper cover and limited edition provide.

There is no hesitation in recommending Scotus Speaks Today as a loving and appropriate offering to all who think of Friar John Duns Scotus as Subtle Doctor, Doctor of Mary, and Herald of Christ the King.

Meeting God in Man. By Ladislaus Boros, S. J. New York: Herder and Herder, 1968. Pp. xiv-142. Cloth, \$4.50.

Reviewed by Peter Baker, Assistant Professor and Chairman of the Department of Philosophy, Marymount Manhattan College, New York City. Meeting God in Man is a meditation on what the author conceives to be the basic plan of the Christian life. The Christian is to find his way to his brother, thus becoming a true human being and at the same time finding God. Boros proposes to examine the virtues necessary to the living out of this plan: truthfulness, respect, reverence, joy, friendship, love, magnanimity, honesty, and humility.

Man tends, according to the author, to live a lie in the sense that he avoids the sufferings of others and drifts. Christian truthfulness is the antidote to this and consists in a man's realizing his own failings through awareness of God and thus becoming open to others. This being open to others is a combination of not judging them and bearing witness to God by being frank with them. It involves a sensitivity to the uniqueness of others. In like manner the Christian ought also to have the virtue of respect. Respect is the specific remedy for the contempt in our hearts, a contempt compounded of selfishness, incapacity to love, dislike of and rejection of others. It is the endeavor to create a world where the good man is also a happy man - in Boros' terminology, a right world. The work of respect is to recognize the greatness in others (their link with the Absolute), especially in the helpless, to be patient, to seek to understand others, and to judge no one. Its effect is to make us free to be truly human, which, for Boros, means to be free from everyday dreariness and to be desireless in the face of God. The way to this virtue is shown in the Incarnation.

Through respect and truthfulness we gain that selflessness which is the pre-condition of that essential part of being a Christian which is service. A first element in this service is reverence. This is a matter of seeing the Absolute in another and lovingly acknowledging it. The result is that we are brought

closer to God. Another element is joy, which is based in the Ascension of our Lord, in which Jesus withdrew from the narrowness of human ideas and imaginings, and made the apostles in turn realize that they had to seek the joy of being with him in the invisible that is behind everything visible. Through joy the Christian goes out towards others, and this going-out culminates in friendship and love. For Boros friendship is the place where we encounter the absolute. Through love heaven becomes present in our life on earth. The joyful, reverent man who is loving and friendly will have the virtue of magnanimity, which Boros sees as the courage to move towards the authentic greatness that is revealed through the Christian life. Following the medieval tradition Boros contrasts magnanimity to sloth, which is flight from the essential - from openness to others and to the Other. (For Boros this comes to much the same thing, for not only is the ground of the distinction and relation between creature and God obscurely conceived, but also "the love of our neighbor is the essential action of human existence" and "the love of one's neighbor is the only way in which we can experience God" (p. 99). Magnanimity is also opposed to anxiety, the feeling of being cornered, of having no support. Yet Boros maintains that precisely in the hopelessness of anxiety can we find that hope against hope in which through the message of Christ's resurrection God's providence is revealed to us.

Boros sums up much of what he has been saying is a discussion of serenity, a discussion that owes something to Heidegger. After distinguishing the calculating thinking of science and common sense from the reflective thinking that ponders on the meaning of everything, he identifies reflective thinking with serenity. This serenity is the abandonment of self in openness to

others. It is this attitude that Boros especially commends to us.

In his discussion of honesty Boros considers the question of who is the upright man, the "honest" man (in the sense of "to make an honest woman out of s. o."), and this leads him to consider that at any given moment we are not yet upright but that each day we undergo purgatory and judgment in the sense of the urge and longing for integrity. To achieve it is to reach humility when we are but transparencies of the absolute, when experiencing and admitting our unworthiness we, by that very fact, manifest the worthiness of God.

Boros begins his work by invoking Luther, Erasmus, and the image of modernity. He confesses that we live at the end of the modern period and sees a revolution of feeling and experience taking place. Evidently he is sympathetic to that revolution and wishes to further it. At any rate his book is a blow against modernity insofar as it is a blow against that supreme modern ideal, method. For Boros has written a book on spirituality that is embarrassing in its innocence of method St. Teresa of Avila said that souls ought rather to trust themselves to a learned guide than to a holy one if they could find no guide both holy and learned. Presumably, Boros is holy — so often does he appeal to experience in these matters. He is certainly not learned if we judge by his avoidance of method. And to the unreconstructed modern mind of this reviewer his lack of learning does little to commend this set of spiritual meditations. The life of the spirit is after all not a thing of little worth. It seems extremely doubtful whether we ought to follow the prescriptions of a writer who gives us no way of validating his statements. Unfortunately. too, Boros' lack of method seems to affect his handling of meaning and content. Concepts constantly blur into each other. Practically every statement comes to mean the same as any other statement.

Boros' methodological inadequacy and lack of conceptual clarity are not accidental. They flow from his interpretation of the relation of self and other. Authenticity and reality are all on the side of otherness. Doubtless Boros would claim one of those celebrated positions beyond the subject-object problem. There is no evidence, however, that his going beyond represents any advance in insight. Needless to say, knowledge in which there would have to be an identity of self and other is given short shrift by Boros. His position has, however, even more startling consequences. He praises, e. g., the consciousness of a child in which there is not yet "the idea of its own self." The child's life is open. It looks at things without any intention (p. 117). It is in this radical sense that Boros means selflessness, an important concept for him. In this system of spirituality, the goal is return to the womb. Development, form, growth are bad. The primordial, the formless, the immediate are good. For Boros moral selflessness has to be based on the extinction of the self in an ontological sense. Perhaps Boros is onto something. It is difficult, though, for a modern mind to grasp. It is certainly the opposite of the Cartesian cogito as ground of method. But it is also opposed to the Augustinian ab exterioribus ad interiora, per inferiora ad superiora.

The negation of self has one other important consequence, to wit, Boros' inability to conceive an activity that is not a movement or change, i. e., his bondage to cosmological pictures. Those who do not see self as the inauthentic have in perceiving and knowing the model of activities that are complete as soon as they are begun. Boros knows only movements that are constantly imperfect. One finds, e. g., such truly gross notions as that heaven and perfection are eternal

change. When we find him giving literalness to the idea that in heaven God will be heard, touched, and tasted by us, Boros' real problem becomes apparent: he suffers from philosophical concupiscence.

One cannot after all blame Boros for not satisfactorily handling the problem of self and other. Its solution has eluded greater minds than his throughout the modern period. What one blames him for is having the effrontery to invite us to a spiritual banquet that is based on a dogmatic obscuring of the problem. Perhaps he operates on the theorem that ignorance is bliss.

Boros has other problems. His statements in dogmatic theology, for example, suffer also from a lack of clarity - statements on the Ascension. Resurrection, sacraments, Church. Yet here too the question of method is the central one that comes to mind. How, after all, does one pin down and validate these statements? There are of course some very fine and suggestive passages here and there. But basically this is a useful book only for those who want the feeling that they know something about spirituality, or those who are so starved for spiritual food that they would rather hear a false prophet than none at

Man and the Movies. Edited by W. R. Robinson. Baltimore: Penguin Books, 1969. Pp. viii-371. Paper, \$1.95.

Sex in the Movies. By Alexander Walker. Baltimore: Penguin Books, 1969. Pp. 284. Paper, \$1.65.

Reviewed by Father Raymond Bucher, O.F.M., doctoral candidate in philosophy at Fordham University and an Associate Editor of this Review.

In these two books, Penguin offers us publications closely related in content but widely disparate in quality. Their subject-matter is, at any rate, of crucial importance today. For the young urbanite, movies are certainly the most popular, and probably the most vital of the visual arts. The aura that once surrounded the temple, and the classroom, can now most often be identified with the theater; for it is the film more than any other medium that spurs inquiry, excites enthusiasm, and evokes wonder. If one may assume that a good number of these filmgoers are concerned about the nature and criteria of good film, then the audience awaiting some enlightenment must be ample, and it will not be disappointed with Man and the Movies.

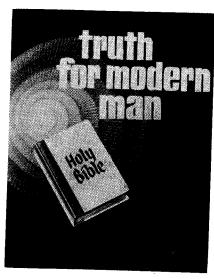
The man most responsible for this book, W. R. Robinson, has penned an introduction worthy of some hard reflection. He notes that film has attained academic respectability; it is considered subject matter meriting disciplined study. And he explains that most of the rules for this discipline are being drawn from literature — which is logical enough considering the roles played by the script writer and the increasingly important film-editor. (Does not his very title speak of the film's dependence on literature?) Robinson is concerned to show film's relation to literature so that the contributors, the vast majority of whom are English professors, will not be challenged as to credentials. Assuming Robinson's perspective, some startling questions can be entertained. What steps can be taken, e. g., to extend visual literacy the capacity to distinguish trustworthy from deceitful images? Given the contributor's literary prejudice, it is unreasonable to expect insights on the technique of filmmaking. One must settle for an emphasis on narrative.

Robinson scores not only as an editor, but also as a film theorist. Were I in the market for a pragmatic perspective in cinematic in-

terpretation, I would hire him on sight. He dismisses the bulk of film theory on the basis that the proponents employ the naturalistic fallacy: viz., they single out an aspect of the movies and then regard that single aspect as ontologically dominant. Like most Pragmatists, he does not admit only one definition for "the" film; yet he does affirm, as do most pluralists, that there are good films under different circumstances. His basic claim is this: Since the film is made in man's image, one's view of man's image provides the proper criterion. As man pursues the Beautiful, the True, and the Good, so must the film. In the past, aesthetics concerned itself about the quest for the Beautiful; today, he suggests, it favors the acquisition of Truth. The function of film according to his view, is to chart in a world of explosive change and energetic evolution, the possibilities for a better world. This the moviemaker can do only by presenting embodied values in lush visual forms. Platonic vindication is one result of his theory; films must do more than entertain, they must inspire.

Various genres are discussed in the different essays through an analysis of individual films. The art of good comedy is explained, e. g., through comments on Tom Jones: the author makes his case by showing how Richardson's Jones does for Fielding what Pope's verse did for Horace. And the Western, America's leading candidate for the epic. is dealt with in an analysis of Hud. a film that symbolizes the switch from the 19th-century gunfighter to the 20th-century rancher, a transition from the range to the town in short, it speaks of the urbanization of the western figure. The essay ponders the western's demise: will the spaceman become the new national hero; will some other form of violence become respectable; and what, I ask, are the implications of this theory for those who would ex-

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ABS Photo Thanksgiving week, from November 23 to 30, has been proclaimed by President Richard Nixon as National Bible Week, an interfaith observance to encourage reading among all who are a part of the Judeo-Christian culture. The Catholic Biblical Association of America, this year for the first time, joins in sponsoring the observance with the American Bible Society and the Laymen's National Bible Committee. In calling attention to the observance, President Nixon described the Bible as "unique among books and treasured by men and nations."

plain the cowboy's popularity in terms of his messianic image?

A number of essays deal with Europe's elite film-makers. Unfortunately Fellini fans will feel shortchanged — and rightly so. Fellini is portrayed as a latter-day Freud by an analyst who fails even to mention the memorable Cabiria and who insists — wrongly in my judgment — that the theme of La Strada is sadomasochism. Fellini as an analyst without portfolio cuts a

pitiful figure; I prefer the Fellini who celebrates life and admirably fits feelings with the right faces. Bergman is characterized as a master of visual illusion, a man capable of wedding both the magic potential and discipline of the film. His ability to compose and limit space. to liberate or expand time, and his willingness to defy the physical laws of causality merge to delight his many fans. The essay somehow fails to account for his magic (especially his ability to elicit such spectacular performances); perhaps it exemplifies the dangers of dis-

This is a book that I can highly recommend for those who take their filmgoing seriously. Films have come of age, and I think that nothing so testifies to that fact as the willingness on the part of publishers to present essays of high quality in pocketbook form. This book, moreover, witnesses the happy fact that adults have a number of films now to grow by. Mirabile dictu, current cinematic quality promises hours of quality entertainment to those who prefer their movies via the "Late Show."

Sex in the Movies is an ambiguous as well as an alluring title. The book's subject matter could include films as disparate as Disney's and Warhol's: the former for its total sexual lack, and the latter for its total sexual saturation. The author moves, in his preface, to preclude this ambiguity: His interest in cinematic sex is reduced to three areas: the female sex-symbol, the censor, and the sex comedy.

Walker aims in his discussion of the sex goddess to correlate the screen image with the reality and then deduce from the constants the nature of female sexuality. He chronicles the screen lives and legends from Bara to Taylor, with Dietrich (in this reviewer's opinion) emerging with the most sensitivity and sensibly portrayed profile.

Censorship is discussed in two chapters: one for the British and one for the Yanks. The former, Walker informs us, not being bound to "moral compensation" in the depicting of evil, can more easily concentrate on the artistic. The cas célèbres are paraded in both chapters with little more than the journalistic yen for controversy and sensationalism, though to the author's credit, he never falls victim to vitriolic phrasing. His aim (to examine how the sex drive is controlled and sometimes frustrated on the screen) is attained only if one assumes that an examination is identified with an explanation. The postscript — intended to update the chapters on censorship — traces the censor's (both code and Catholic) gradual tolerance of various stages of undress, and their realization that critical film appreciation is fostered more by education than by blind prohibition.

The author's concern with the sex comedy (both American and Italian) takes the form of an inquest - a query into the way that male heroes are victimized by female domination. The explanation for such domination draw upon novelists and popularizers, rather than social scientists, and I suspect that my basic dissatisfaction with these chapters rests on my criteria for reliable authorities. The protagonists are Mastroianni, whose sex appeal is cast in terms of his volcanic lethargy, and a Hollywood composit of Hudson-Grant-Lemmonand-Curtis. Walker insists that much information about contemporary sex attitudes is to be mined in these films. I am in no position to contest this claim, and I must admit to the prejudice that

even the promise of a deep understanding of current sexual mores would not entice me to plumb such banal caverns.

I can recommend this book only to film buffs who delight in discovering little-known facts about their stars, both on and off the screen. No doubt claimants to membership in cinematic gnosticism will be entertained as Walker unfolds the rise and fall of film's famed: e. g., "how" Bara became identified as "the Vamp", and the "real" meaning of the "It" girl, and what "happened" to Pickford when she attempted to portray a not-so-innocent femme. And access to prases like "auditory sex" will reward members of the film cult and afford verbal provision for the cocktail crowd. As for censorship, I'll continue to consult the late Father Murray; Walker's pure description of what the censors did, rather than an analysis of the normative concepts implied by their action, becomes too dull too fast. As for the sex-comedy chapters, I did enjoy following the account of Mastroianni (any man sought after by Fellini becomes for me an object of engaging study); but the Day-Hudson films bored me, and seeing them is less fatal than reading about them.

In short the book can best be described as a plate of cinematic hors d'oeuvres, with all the ornate superficiality associated with such food. And what a pity for film devotees, since the current cinema scene abounds in subtlety, sophistication, and sensitivity — a coming of age — such that film analysis could potentially provide the most substantial of fare.

A Superior's Prayer

It is written in Scripture, O Jesus, that persons in authority will have to render an account for those under their care. (Heb. 13:17). Sustain me in health of mind, body, and soul, that I may live up to my obligation of caring for others.

In the words of Francis of Assisi: Make me a means of your peace. If there is hatred, grant me to help others to love; where there is injury, help others to forgive; if there is doubt, lead others to faith; if there is despair, lead others to hope; and if there is sadness, bring joy.

O Lord, assist me in my daily life to be fair and just to those of my Community. This I ask of you with the Father and the Holy Spirit. Amen.

Brother Anthony Savasta, O.S.F.

Franciscan Brothers Brooklyn, New York

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