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The CORD

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CONTENTS

Editor	
Michael D. Meilach, O.F.M.	Mariolatry? Some Christmas Reflections ... 354
	Editorial
Associate Editors	
Thomas Ross, O.F.M.	The Fireplace 356
Raymond Bucher, O.F.M.	Sister M. Jeremias Stinson, O.S.F.
Book Review Editor	
Julian Davies, O.F.M.	Truth in Saint Bonaventure 357
	Ewert Cousins
Editorial Offices are located at	
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	Mother Mary Francis, P.C.C.
Manager	
Mrs. Joseph Cucchiaro	The Anointing of the Sick: Sacrament of Total Life Unto Total Death 372
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Production	
Franciscan Fathers Press	The Praises of the Virtues 378
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	Book Reviews 379



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Mariolatry? Some Christmas Reflections

During the first few centuries of Christianity, someone recently pointed out to us, there were no marian feasts. All this fuss and bother about "that woman" is of later vintage—not only spurious and unbiblical, but quite inadequately accounted for by psychological and sociological aberrations. Etc., etc.

Well, yes. It's like the Shakespeare scholar who stupidly finds more in *Hamlet* than he saw when he first read it in the ninth grade. Like the husband who unreasonably devotes himself to the care of his ailing wife, who, in her sixties, no longer evinces even the skin-deep beauty which attracted him 42 years earlier.

The Church, like that Shakespeare scholar and that husband, is young. Like them she develops and matures with the passage of time. She grows in knowledge and wisdom and love. And she discovers, with increasing insight, facets of God's creation which were earlier not so explicitly evident to her. With deepening love, she exults in and celebrates what she discovers.

Mary, too, lives. Although it is difficult to see what would be wrong with simply venerating the memory of what she was in first-century Palestine (and to see what she did then, that would make anyone 19 centuries later call her "that woman"), the plain fact is that in devotion to her we do not just look back with nostalgia to past events. We express, in addition, our esteem and love for one singularly blessed by God and given a unique role which enters most concretely into our own lives here, now, in the present.

The anti-marian invective in certain Catholic quarters is especially difficult to understand when one considers the progress recently made in Protestant theology. The noted Lutheran scholar Joseph Sittler, recently observed that it was high time Protestants stopped emphasizing that Mary is not, and devoted some attention to what she is.

What is she? Mary is first of all a mother. While her role as mother of God is fundamental, it is inseparable in God's plan from her

mother of men. Two things, in particular, are implied in this: exemplarity and mediation. A mother is a model for her child, showing him just by being what she is, what it means to be a human being—a person with his whole being rooted in love, born out of love, and made for love. A mother likewise gives her child the care, the attention, and the tangible goods he needs to survive and develop.

Surely the mother's role shifts as the child matures. Eventually he no longer depends on her at all. Yet no man justifiably concludes that simply because he has reached adulthood his mother is henceforth to be ignored or despised. Similarly there is a shift in the Christian's attitude toward Mary as he matures. But the parallel is imperfect. Unlike adults no longer dependent on their mothers in secular life, we remain from the religious standpoint creatures ever in need of God's support and forgiveness. Why does it rub so many the wrong way, in our age, that God has seen fit to associate his mother with him in the on-going work of redemption and sanctification?

The dissatisfaction is not a theoretical rejection of sound mariology (which was, after all, unequivocally reaffirmed by the Second Vatican Council). It is, rather, an emotional revulsion on the part of the theologically sophisticated in the face of what they consider a maudlin and superstitious spirituality. Such sophisticates should bear in mind what Cardinal Newman once said about concrete spirituality as lived by most Christians: It is very often, if not always and inevitably, corrupt if judged by the criteria of scientific theology—beset with exaggerations and minor theoretical inaccuracies—but in the context these mean very little. "I would not give much for that love," the Cardinal wrote, "which is never extravagant, which always observes the proprieties, and can move about in perfect good taste, under all emergencies."

Probably the most disturbing aspect about this carping is the intolerance it embodies. To our knowledge, no one is trying to force the critics to recite the rosary daily, to attend Monday devotions, or to wear the green scapular. Why does it bother them so, that there are people who want to do these things and evidently derive genuine satisfaction and fulfillment from doing them?

These reflections should not be construed as a broadside levelled against those who earnestly seek to purify and raise the level of marian devotion. The true prophets among them will be known by their love, by the positive character of their efforts, and by the fruits of their labor.

No, there were no explicitly marian feasts in Christianity's infancy. The Feast of Christmas is, however, not of particularly recent origin. It is almost upon us now, and it affords us a good opportunity to refine our

perspective on Christ's mother. Christmas, as liturgical commentators have emphasized, does not merely commemorate the physical birth of Jesus, but also celebrates that "birth" that continues to take place throughout time: the coming of Jesus into his world that makes of history a single, protracted Advent. In this "mystical birth," the Blessed Virgin Mary has a "subordinate role," but a real one which "the Church does not hesitate to profess" (*Lumen gentium*, §62).

Fr. Michael D. Mailach, OFM

The Fireplace

Life at times becomes
like a small cabin
in the heart of winter.

The unbearable cold
on the outside,
inevitably causes
the flames in the
fireplace to have
a more intense
effect on those
who stand by.

Lord, that I can always
find your fireplace.

Sister M. Jeremias Stinson, O.S.B.

Truth in Saint Bonaventure

Ewert Cousins

Through the communications network encircling the earth, modern man is experiencing a growing sense of relatedness and organic involvement in his world. Science and technology have created an electronic environment that has drawn disparate cultures together, that has made distant events present instantaneously and has placed a growing mass of information at man's fingertips. While his world is contracting, his horizons are expanding. Exploration into outer space and the new era of medicine ushered in by body transplants are awakening in man a sense of creative involvement in the process of transforming his world. Unlike the primitive who stood in awe of nature and tried to appease its hostile forces, modern man is entering more and more into its secrets and taking a creative role in developing his future.

These two interlocked experiences of relatedness and creativity are seen by modern man not as a mere by-product of change, but as high human values — to be striven for, cherished and pre-

served. They must be brought into reflexive awareness and given an adequate philosophical grounding. They raise questions for philosophy and stimulate a search for basic conceptions of man, the world and God that will give them support. They need a defense against the rival philosophical claims that affirm a static concept of truth, a non-organic or atomistic concept of the world, and a notion of God that would destroy the possibility of genuine human creativity. To establish such a philosophical base has been the concern of the twentieth century movement called process philosophy and theology. Although there are divergences among process thinkers, there has been a common philosophical affirmation of the value of creativity and relatedness in Whitehead, Hartshorne, D. D. Williams, Pittenger, Cobb and Ogden; as well as in the evolutionary thought of Alexander, Bergson and Teilhard de Chardin.¹ Pittenger describes the process movement as follows:

Process thought is the name usually given to that view of the

¹ For a survey of the process movement and its chief spokesmen, see Norman Pittenger, *God in Process* (London: SCM Press, 1967), 96-109.

Dr. Ewert Cousins, Assistant Professor of Theology at Fordham University, presented this paper April 8, 1969, at the Forty-third Annual meeting of the American Catholic Philosophical Association in New York City. It will appear in the Association's Proceedings, vol. XLIII (1969), and is here reprinted with permission.

world which takes with utmost seriousness the dynamic, living, evolutionary quality of our existence and of the world in which we live...

The principle of explanation for such a world must in some genuine fashion be like that world; as Whitehead remarked, God cannot, in such a world, be the exception to the metaphysical principles required to understand the world, but must be the chief exemplification of those principles. God is living, dynamic, energizing. He is also related.²

Speaking from the point of view of theistic philosophy, Hartshorne expresses the basic concerns of process thought: "A theistic philosophy must take 'create' or 'creator' as a universal category, rather than as applicable to God alone.... It must make of creativity a 'transcendental,' the very essence of reality as self-surpassing process."³ One's philosophical view of creativity must be such that it puts a priority on becoming over being so that genuine novelty can be possible. Hence Hartshorne sees both God and the world as self-surpassing. Moreover process philosophy must provide a theoretical grounding not only for creativity but also for relatedness. "A theistic philosophy," Hartshorne says, "must have a theory of internal relations and also a theory of external relations.... Both types of relations are provided for by Whitehead's theory

of 'prehensions' and the two 'natures' of God."⁴

Process philosophy's affirmation of the values of creativity and relatedness can find sympathetic resonance in the thought of Saint Bonaventure, the thirteenth-century Franciscan philosopher and theologian. By associating Bonaventure with process thinkers, we do not wish to imply that he is completely within their camp; for he differs radically from certain process thinkers on key issues. Yet in his own way, he develops a dynamic concept of God and establishes intimate relations between God and the world. It may seem paradoxical to link a medieval thinker with process philosophy, since later periods have viewed the Middle Ages as entrapped in a static social structure, a closed cosmology and an abstract scholasticism. Yet Bonaventure represents a tradition that not only articulated the values of creativity and relatedness, but attempted to support them with both a philosophical and a theological grounding. This tradition is rooted ultimately in classical Platonism, which was transmitted in two main currents to the Middle Ages. One current passed through Augustine, who laid the basis for Christian Platonism in the West by situating the Platonic ideas in the divine mind. In the ninth century a second current

flowed through John Scotus Erigena, who drew into the West the Platonism which the Greek Fathers had integrated into Christian Trinitarian theology. Chiefly through his translation of the Pseudo-Dionysius, Erigena channelled into the West a dynamic concept of God as the self-diffusive Good. This tradition flowed through the Victorines to Alexander of Hales, Bonaventure's teacher. In the early thirteenth century Alexander had begun a systematic development of this tradition which Bonaventure brought to completion. Bonaventure integrated the two strands of the tradition into a synthesis: Augustinian exemplarism and the Pseudo-Dionysian dynamic concept of God. In so doing, he grounded the value of creativity in Trinitarian expressionism.⁵

We will examine in order Bonaventure's exemplarism and expressionism and explore their implications for his doctrine of truth. From the standpoint of the created world, Bonaventure grounds truth both metaphysically and epistemologically in exemplarism. All the created world reflects its divine exemplar, the eternal Word, who contains within himself all the archetypal forms of created reality. Exemplarism, however, presents only one side of Bonaventure's doc-

trine of truth. To examine the other side, we must penetrate within the Trinitarian processions. Although there is no exemplarism within the Trinity itself, there is dynamic expressionism, in which the Father expresses himself — and all he can make — in the Son, who is his perfect Image adequately reflecting the Father and who is his expressive Word in whom the Father says all things. Whereas Bonaventure's exemplarism may seem to circumscribe truth in a static, cyclical eternal return, his expressionism, as we shall see, opens truth to dynamic creativity and infinite novelty for both God and man.

Exemplarism

Saint Bonaventure's exemplarism grounds the human value of relatedness in two ways: by establishing an intimate relation between God and the world, and by establishing multiple relationships among created objects. Bonaventure's God is far from the unmoved mover of Aristotle or the aloof watchmaker of the Deists. In view of his exemplarism, the world is in God and God in the world. The world is a most intimate thought of God and has its ground within the depths of the divine life. Each object has its

² Pittenger, "Bernard E. Meland, Process Thought, and the Significance of Christ," *Religion in Life* 37 (1968), 541-42.

³ Charles Hartshorne, *A Natural Theology for Our Time* (La Salle, Ill.: Open Court, 1967), 26.

⁴ *Ibid.*, 26-27.

⁵ On Augustine's exemplarism, see Etienne Gilson, *Introduction à l'étude de saint Augustin* (2^e éd.; Paris: Vrin, 1943), 275-98; on Erigena, see Tullio Gregory, *Giovanni Scoto Eriugena: Tre Studi* (Florence: Felice Le Monnier, 1963); on Bonaventure's exemplarism, see J.-Fr. Bissen, O.F.M., *L'exemplarisme divin selon saint Bonaventure* (Paris: Vrin, 1929); on the history of the dynamic concept of God in Western medieval theology, see Théodore de Régnon, S.J., *Études de théologie positive sur la sainte Trinité*, vol. II: *Théories scholastiques* (Paris: Retaux, 1892).

archetype in the divine mind. This is true not only of universals — of species and genera — but of individuals as well. Hence Bonaventure sees the created world as a complex of symbols pointing to the divine exemplar, in whose pattern all things have been made. Since all objects in the world share in varying degrees in the divine exemplarism, they have multiple inter-relationships among themselves. Thus all the objects of the created world are related in an interlocked harmony like the music of the chords of a lyre or the colors of a stained glass window, representing the divine exemplar in various degrees: as shadows, vestiges, images, similitudes.⁶

A doctrine of exemplarism was by no means unique to Bonaventure in the Middle Ages, but was a commonly accepted heritage from Plato and Aristotle. In general, medieval thinkers held some basic form of exemplarism such as that stated by Robert Grosseteste: "Every kind of creature is an example . . . of something in the divine ideas."⁷ Individual thinkers explained exemplarism in different ways and assigned varying posi-



tions of importance to it in their thought. Although Thomas Aquinas, for example, accepted the basic tradition, he interpreted it in Aristotelian terms and gave it a subordinate position in his system.⁸ Bonaventure, on the other hand, made exemplarism the center of his thought — the pole around which all of his doctrines revolve. He epitomized his vision as follows: "This is our whole metaphysics: emanation, exemplarity and consummation: to be illumined by spiritual light and to be

led back to the supreme height."⁹ When the metaphysician considers God "as the exemplar of all things, he shares his role with no one and is a true metaphysician."¹⁰ Although sympathetic towards much of Aristotle's thought, Bonaventure sharply criticized him on the issue of exemplarism. In Bonaventure's eyes, Aristotle's fundamental problem and the source of all his errors was the fact that "he cursed the ideas of Plato" and rejected the basis of exemplarism.¹¹

Bonaventure's exemplarism can be described as involving three levels. The first contains the most general principle that there exist in the divine mind ideas which are the exemplars of created things. Bonaventure sees God as the great artist or maker, who gives form to the things he produces. Hence "if he gives to a certain thing the form by which it is distinguished from another thing or the property by which it is distinguished from another thing, it is necessary that he have an ideal form, or rather ideal forms."¹² This basic exemplarism was so common in the Middle Ages that the Franciscan chronicler Salimbene could express it in the form of a joke. He tells of a

superior he once had in the Franciscan Order who was somewhat less than handsome. A friar described him by saying that he must have had an ugly idea in God since his head was quite misshapen.¹³

The second level of Bonaventure's exemplarism contains the position that in God there exist the ideas not only of generic and specific forms, but of singulars as well. Following Augustine, Bonaventure holds that the singular and the universal must be represented in the divine mind with the greatest actuality:

Because the divine knowledge is most perfect, it knows most distinctly universal and singular things and represents all these things most distinctly and perfectly. Hence the divine knowledge is said to have the forms and ideas of singular things as the most perfectly expressive likenesses of things.¹⁴

The third level of Bonaventure's exemplarism draws us explicitly into his doctrine of truth. Not only do things exist actually in their divine exemplars, but they have their greatest reality there. Hence we know them most truly when we know them in the divine mind. Since God represents things pre-eminently, Bonaventure can say,

⁶ Cf. St. Bonaventure, *Itinerarium Mentis in Deum*, which is a contemplation of the reflection of God on all levels of the universe, in *S. Bonaventurae Opera Omnia*, 10 vols. (Quaracchi, 1882-1902), vol. V, 295-313; cf. also *Breviloquium*, p. 2, c. 12 (V, 230); in *Hexaameron*, coll. XII (V, 384-87).

⁷ Robert Grosseteste, *Sermo 19* (London, *Brit. Mus. Royal 7. F. II, f. 52rb*), cited by Servus Gieben, O.F.M.Cap., "Traces of God in Nature according to Robert Grosseteste," *Franciscan Studies* 24 (1964), 144.

⁸ Thomas Aquinas, *Summa Theologiae* I, 14-15; on a comparison of exemplarism in Thomas and Bonaventure, see Titus Szabó, O.F.M., *De Ss. Trinitate in creaturis refulgente doctrina S. Bonaventurae* (Rome: Herder, 1955), 31-43.

⁹ Bonaventure, in *Hexaameron*, coll. I, n. 17 (V, 332); the English translations of Bonaventure throughout are our own.

¹⁰ *Ibid.*, n. 13 (V, 331).

¹¹ *Ibid.*, coll. VI, nn. 2-4 (V, 360-61).

¹² *Ibid.*, coll. XII, n. 3 (V, 385).

¹³ Salimbene de Adam, *Cronica*, ed. O. Holder-Egger, *Monumenta Germaniae Historica*, t. XXXII (Hannoverae et Lipsiae, 1905-1913); cf. Gieben, *op. cit.*, 144.

¹⁴ Bonaventure, *Breviloquium*, p. 1, c. 8 (V, 217); on the difference between Bonaventure and Thomas on this point, see Szabó, 31-43.

"I will see myself better in God than in my very self."¹⁵ In one of his *questiones disputatae* Bonaventure develops this point more in detail when he responds to an objection. Against his position that God knows things in their exemplars, the objection is posed that truth is found more in the thing itself than in its likeness. Hence God should know things better in themselves than in his eternal ideas of things.¹⁶ Bonaventure answers by saying that truth can be looked upon in two ways: (1) "Truth is that which is," according to Augustine¹⁷; or (2) according to Anselm, "Truth is rectitude perceptible to the mind alone."¹⁸ In relating these two aspects of truth, Bonaventure reveals his fundamental Platonism. For him the first type of truth — the way things are — is remote and removed from their ultimate reality. The second kind of truth touches the ultimate reality of things, for it grasps the rectitude of things, their ideal forms, the way they ought to be. Since the ultimate reality of things is found in their divine exemplars, their ultimate truth resides there as well:

The exemplary likeness expresses the thing more perfectly than the caused thing itself expresses itself. On account of this, God knows things more perfectly through

their likenesses than he would know them through their essences; and angels know things more perfectly in the Word than in their own reality.¹⁹

The question of truth leads us to Bonaventure's epistemology, which is intimately bound up with his exemplarism. Bonaventure's epistemology integrates elements from Aristotle, Plato, and Augustine. With Aristotle Bonaventure believes that we abstract universal species from sense objects: "Now the species and likenesses of things are acquired in us by means of sense, as the Philosopher expressly says in many places, and experience also teaches this. For no one would ever know a whole or a part or a father or a mother unless he received a species of them from some exterior sense."²⁰ However, when we know with certitude, there is present immutability on the part of the object known and infallibility on the part of the knowing subject. These qualities cannot be accounted for by the sense objects or our finite minds. Bonaventure turns to Plato to ground the immutability and infallibility required for certain knowledge. Although Plato was wrong in disdain of the sensible world and was justly taken to task by Aristotle, yet he was right

in situating certitude in the intelligible or ideal world; for it is only there that certitude can be grounded.²¹ With Augustine, however, Bonaventure situates the intelligible or ideal world within the divine mind; for between the soul and God there is no intermediary. Furthermore he links the intelligible world to the generation of the Son from the Father in the Christian Trinity and he associates the *ratio aeterna* with the eternal Word of Christian revelation. Hence he describes things as having a threefold existence: in their own reality, in our minds and in the eternal Art, that is, in the eternal Word. In certitude we penetrate in some way to the third level of existence, in the eternal Word, since there things are not changeable, but share in the immutability of the divinity. Hence even in our earthly life, when we know something with certitude, we attain in some way the "eternal reason [*ratio aeterna*] as the regulating and motive reason."²² Yet the eternal reason is not the only element, nor is it seen in all of its clarity, for then we would know as the blessed in heaven do; rather in this life it is mixed with created elements and seen as in a mirror darkly.

Situated, then, within his larger framework of exemplarism, Bona-

venture's epistemology establishes many lines of relationship between man, the world, and God. For in all certain knowledge, God is present to us as the light that illumines our mind and the ground that supports the truth we discover. God is both the light by which we see and the pre-eminent source of the forms we discern. He is, Bonaventure says, even more beautiful than the sun. While the sun has the power of radiating light, it does not contain within itself the forms of things, as God does. Hence God is more beautiful than the sun, since he not only radiates light, but has within himself the clear and brilliant forms of things. God, then, is the eternal exemplar, who represents things pre-eminently and in whom we read true reality.²³ Although we abstract the forms of things from sense objects, these very objects are ultimately grounded in the divine mind so that in some degree we attain in a shadowy way the very archetypes of things of God. Thus our minds are bathed in the divine light and in touch with the eternal forms. God is in our mind and our mind is in God. All things are in God and God in all things. Thus the epistemology of illumination and the metaphysics of exemplarism establish profound in-

¹⁵ Bonaventure, In *Hexaemeron*, coll. XII, n. 9 (V, 386).

¹⁶ Bonaventure, *Quaestiones Disputatae de Scientia Christi*, q. 2, obj. (V, 8).

¹⁷ Augustine, *Soliloquia*, II, c. 5, n. 8.

¹⁸ Anselm, *Dialogus de Veritate*, c. 11.

¹⁹ Bonaventure, *Questiones Disputatae de Scientia Christi*, q. 2, ad 9 (V, 10).

²⁰ Bonaventure, II *Sent.*, d. 39, a. 1, q. 2, in corp. (II, 902).

²¹ Bonaventure, *Sermo: Christus, Unus Omnium Magister*, n. 18 (V, 572); *Quaestiones Disputatae de Scientia Christi*, q. 4 (V, 17-27); cf. G. Scheltens, O.F.M., "Una metafisica de la verdad," *Verdad y Vida* 18 (1960), 209-29.

²² Bonaventure, *Quaestiones Disputatae de Scientia Christi*, q. 4, concl. (V, 22, 23).

²³ Bonaventure, In *Hexaemeron*, coll. XII, n. 8 (V, 385).

timacy between God and creatures.²⁴

Paradoxically the very doctrine of exemplarism that affirms the value of relatedness seems to negate genuine creativity. At the same time that exemplarism makes God intimate to the world, it closes man in a cyclic process that seems to strip him of creativity. Although he can use his abstractive and creative powers to arrive at new forms, what he discovers and produces is merely a reflection of an eternal idea that was pre-existent in the mind of God. Although man is in a process, the process is cyclic and the goal is recollection, not the creation of novelty. For all of his apparent creativity, man is merely caught in an eternal return, where he is re-discovering a blueprint that was eternally sketched in God's mind.

The static quality resulting from a cyclic exemplarism is reinforced by certain images that recur throughout Bonaventure's writings: the image of the mirror, the book and the artisan's plan. To express his exemplarism, Bonaventure describes the world as a mirror that reflects God. Hence man can gaze into this mirror, and with the divine light shining in his soul contemplate the universe and discern

the vestiges of the Trinity in all things.²⁵ Again, Bonaventure sees the world as a book, in which we can read the divine; for the book of creation is copied from the Book of Life, who is the eternal Word generated from the Father. Thus when we read the book of creation, we are led back to the eternal Word. Man the reader, then, does not take a creative part in the process, but merely learns what was expressed within the mind of God.²⁶ Although man the reader may seem passive, man the artisan or maker appears to be more active and creative.²⁷ Yet even here, when Bonaventure is describing man as maker, he associates man's work with the eternal plan or design in the mind of God. Although man is creative in time, he is unconsciously reproducing the eternal, pre-ordained design in the divine mind. Once again man is caught in the static circle of exemplarism, so intensely related to God that his creativity is smothered.

Expressionism

If Bonaventure's exemplarism which seems to smother creativity is situated within his Trinitarian theology, the value of creativity is not negated but affirmed in a pre-eminent way. As we have seen

Bonaventure places the world of forms in the divine mind, specifically within the divine Word, the second person of the Trinity. In this way he links the archetypal forms with the generation of the Son from the Father, thus transforming the static aspect of exemplarism into the dynamism of the Trinitarian processions. This dynamic Trinitarianism, which permeates all of Bonaventure's writings, is summed up briefly in the following quotation: "The Father generated one similar to himself, namely the Word, co-eternal with himself; and he expressed his own likeness and as a consequence expressed all the things that he could make."²⁸ Thus Bonaventure grounds creativity in the Father's act of generating the Son. The Father is the *fontalis plenitudo*²⁹ — the fountain-fullness, the inexhaustible source of fecundity, whose eternal creativity infinitely expresses itself in generating the person of the Son. Therefore the Father is the eternal artist who expresses his boundless creativity in his perfect Image and Word, in whom are contained all the forms of things and

the archetypal patterns of the universe.

In his *Commentary on the Sentences*, Bonaventure develops his concept of the Father as the primordial source of the Trinitarian processions.³⁰ He places at the basis of his dynamic conception of God the term *innascibilis*, meaning incapable of being born or begotten. It was this very notion in Greek thought that was used to express a static conception of the divinity. The Father is called unbegotten because he is not from another. But this term implies much more than a mere negation. To say that the Father is unbegotten means that he is the *fontalis plenitudo*, the fountain-fullness in the divinity that overflows itself in the generation of the Son and the spiration of the Holy Spirit. In Bonaventure's logic, to be unbegotten is to be the first or primordial reality; but to be first means to be a principle, a source, a font of creative energy. He states this relationship in the formula: *quia primum ideo principium* (because a thing is first, it is a source).³¹ In this way Bonaventure overcomes the static im-

²⁴ It would be of interest to compare Bonaventure's position on the relation of God and the world with that of Whitehead and Hartshorne. Cf. Christian's discussion of pantheism and panentheism in relation to Whitehead. Hartshorne: William Christian, *An Interpretation of Whitehead's Metaphysics* (New Haven: Yale University Press, 1959), 403-09.

²⁵ Bonaventure, *Itinerarium Mentis in Deum*, cc. 1-4 (V, 296-308).

²⁶ Bonaventure, *Quaestiones Disputatae de Mysterio Trinitatis*, q. 1, concl. (V, 49-50); *Breviloquium*, p. 2, c. 12 (V, 230).

²⁷ Bonaventure, *De Reductione Artium ad Theologiam* (V, 319-25).

²⁸ Bonaventure, *In Hexaemeron*, coll. I, n. 16 (V, 332).

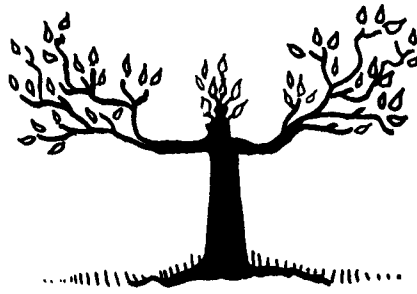
²⁹ Bonaventure's term for describing the fecundity of the Father, developed at length in *I Sent.*, d. 27, p. 1, a. un., q. 2, ad 3 (I, 470-72); cf. also *Quaestiones Disputatae de Mysterio Trinitatis*, q. 8 (V, 112-15). For a study of Bonaventure's dynamic notion of the divinity and of the Father, see de Régnon, *op. cit.*, II, 435-568; A. Stohr, *Die Trinitätslehre des Hl. Bonaventura* (Münster in Westfalen: Aschendorff, 1923); Luc Mathieu, O.F.M., "La Trinité créatrice d'après saint Bonaventure," unpublished doctoral dissertation, Faculté de théologie de l'Institut Catholique de Paris, 1960; Jacques Guy Bougerol, O.F.M., "Saint Bonaventure et le Pseudo-Denys l'Aréopagite," *Actes du Colloque Saint Bonaventure*, in *Études franciscaines* 18 (Supplement annuel, 1968), 33-123.

³⁰ Bonaventure, *I Sent.*, d. 27, p. 1, a. un., q. 2, ad 3 (I, 470-72).

³¹ *Ibid.* (I, 470).

age of the divinity latent in the term *unbegotten* and grounds the dynamic aspect of the divinity in an unsurpassable affirmation of creativity.

Paradoxically Bonaventure bases his dynamic concept of God on the very Greek concept of *unbegottenness*, which is at the heart of the Greek concept of perfection, as denying all becoming. According to twentieth-century process thinkers such as Hartshorne, it is this Greek notion of perfection that is the cause of the static and unrelated concept of God in the classical theistic tradition.³² That Bonaventure blended these two apparently contradictory concepts of dynamism and *unbegottenness* is due to his underlying logic of the *coincidentia oppositorum*. We have argued elsewhere that the coincidence of opposites is the appropriate theoretical model for understanding the logical structure of Bonaventure's vision and that it is found on all levels of his thought: in



his metaphysics and epistemology, in his Christology and Trinitarian theology.³³ In such a logic to affirm one pole is not to negate, but rather to affirm the opposite pole. Hence Bonaventure can say that the Father begets precisely because he is *unbegotten*. Since Bonaventure discovered this paradoxical logic at the very heart of the Trinity, he had a metaphysical basis for seeing it throughout all levels of the universe. In his exemplarism and epistemology of illumination, therefore, he can coherently maintain paradox, integrating the static and the dynamic, the temporal and the eter-

nal, the transcendent and the immanent in a most subtle balance, with neither pole destroying or encroaching upon the other.

In the *Itinerarium Mentis in Deum*, Bonaventure reasons to the infinite creativity within the divine life by linking Anselm's logic of perfection with the dynamic concept of the divinity inherited from the Pseudo-Dionysius and his master Alexander of Hales. Echoing Anselm, Bonaventure writes: "See, therefore, and observe that the highest good is absolutely that than which no better can be thought."³⁴ Drawing from the Pseudo-Dionysian tradition, Bonaventure observes that the good is self-diffusive. So he concludes that "the highest good must be self-diffusive in the highest degree."³⁵ Bonaventure then goes on to show that the highest self-diffusion of the good must issue in the Trinitarian processions, since in no other way could the divine creativity find its full expression. It is not enough to say that God's creativity expresses itself in producing the universe; for as Bonaventure observes, the universe is like a mere point in relation to the immensity of the divine fecundity.³⁶ The divine fecundity must have an adequate expression, hence one that is actual and absolute. Such an expres-

sion can be realized only in the generation of the Word and the spiration of the Holy Spirit. Thus by grounding divine creativity within the Trinitarian processions, Bonaventure makes an affirmation of creativity that is unsurpassable, since there is no way of affirming creativity more absolutely than in the Trinity itself. It is interesting to observe that Bonaventure arrived at this unsurpassable affirmation of creativity by taking his point of departure from Anselm's logic of perfection — the very logic that Hartshorne has judged would lead to the static conception of God.³⁷

Although creativity within the universe cannot match the infinite creativity of the Father as *fontalis plenitudo*, nevertheless all of the creativity in the universe is a positive sharing in this absolute eternal creative act. The whole world, then, shares in the primordial creativity of the generation of the Son from the Father.³⁸ In taking this perspective, we imply that there are two lines to Bonaventure's exemplarism: (1) one line moving from the world to the Son, from the embodied forms to their archetypes in the *Ratio Aeterna*; (2) another line moving from the world to the Father, from creativity in the world to the Trinity as dynamic

³² Hartshorne, *Anselm's Discovery* (La Salle, Ill.: Open Court, 1965), 232; *The Logic of Perfection and Other Essays in Neoclassical Metaphysics* (La Salle, Ill.: Open Court, 1962), 28-117.

The connection between the trinitarian term *innascibilis* and the Greek philosophical concept of perfection is complex. The Greek concept of divine immutable perfection was associated, in Christianity, with the one divine nature, not with the trinitarian processions. However, underlying Bonaventure's trinitarian theology is the Greek Fathers' model of the Trinity, in which the Father is viewed as possessing the divine nature and communicating it to the Son and the Spirit; hence the Father is seen as the source of all emanation. Thus Bonaventure's principle that states *principium quia principium* touches both the Father and the divine nature as possessed by the Father. Cf. de Regnon, II, 470-505; also Karl Rahner, S.J., "Remarks on the Dogmatic Treatise 'De Trinitate,'" in *Theological Investigations IV* (trans. K. Smyth; Baltimore: Helicon, 1966), 84-87.

³³ Cf. our study "The Coincidence of Opposites in the Christology of Bonaventure," *Franciscan Studies* 28 (1968), 27-45; and "La 'Coincidence des Oppositorum' dans la théologie de Bonaventure," *Actes du Colloque de Bonaventure*, in *Etudes franciscaines* 18 (Supplement annuel, 1968), 15-31.

³⁴ Bonaventure, *Itinerarium Mentis in Deum*, c. 6, n. 2 (V, 310); Anselm, *Proslogion*, cc. 2-5, 14.

³⁵ Bonaventure, *Itinerarium Mentis in Deum*, c. 6, n. 2 (V, 310); Pseudo-Dionysius, *De Caelesti Hierarchia*, 4.

³⁶ Bonaventure, *Itinerarium Mentis in Deum*, c. 6, n. 2 (V, 310).

³⁷ Cf. note 32, above.

³⁸ Bonaventure, *Quaestiones Disputatae de Mysterio Trinitatis*, q. 8, ad 7 (V, 115).

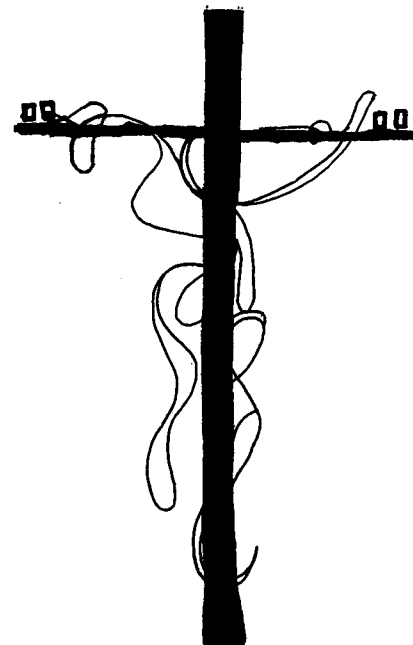
process — a process in which the Word or *Ratio Aeterna* is being eternally generated as an eternally novel expression of the Father. In Bonaventure's vision, then, the entire universe is a vestige of the Trinity, meaning that it not only reflects the power, wisdom and goodness of the Trinity, but shares in the Trinity's dynamic process. In addition to being a vestige of the Trinity, man is an image and thus shares more fully in the divine creativity. Man the maker, the artisan, the creator approaches more closely the divine archetype of all art and making.

Echoing Augustine, Bonaventure describes the Son as the *Ars Patris* (the Art of the Father).³⁹ Thus the Trinitarian God is seen as the Maker and Artist *par excellence*. It is this image of God that stands behind Bonaventure's *De Reductione Artium ad Theologiam*.⁴⁰ All making, all creativity in the universe can be traced back to the Art of the Father; for all creativity shares in this primordial creativity. Drawing his data from the everyday world of the Middle Ages, Bonaventure lists the seven mechanical arts given by Hugh of St. Victor in his *Didascalion*: weaving, armor-making, agriculture, hunting, navigation, medicine and drama.⁴¹ Every craftsman, artisan or maker — as well as every philosopher when he forms and expresses his thought in ideas and words — shares in the Art of the

Father, in the creativity of the generation of the Son. As the title of the work suggests, Bonaventure employs the classical medieval *reductio*, which unlike its modern counterpart does not mean a devaluation, but rather a leading back or retracing of a concrete object or activity to its ground in the divinity. When the artisan makes a product, then, he shares in the Trinitarian creativity.

Thus for Bonaventure the artisan is not merely copying archetypal forms in the divine mind; he is creating something radically new — not apart from, but along with the divine *fontalis plenitudo*. In one line of exemplarity, the artisan's creative idea moves back to its ideal model in the divine mind. But in another line of exemplarity, the artisan shares in the primordial fecundity of the Father. With the Father the artisan shares not only in the creation of the external object, but in the generation of the archetypes in the Son. Thus in a most profound sense the artisan shares in a novelty that transcends his own isolated activity; for his creative act participates in the eternal novelty of the divine generation.

Not only the artisan, as image of the Trinity, but also the entire universe as vestige shares in the dynamism; thus the world of matter as well as human creativity shares in the Trinitarian process:



But the seminal reasons [*rationes seminales*] cannot exist in matter without the generation and production of form; neither can intellectual reasons [*rationes intellectuales*] exist in the soul without the generation of a word in the mind. Therefore ideal reasons [*rationes ideales*] cannot exist in God without the generation of the Word from the Father in proper proportion. This is a mark of dignity, and if it becomes the creature, how much more so can it be inferred about the Creator. It was on account of this that Augustine said that the Son of God is the "art of the Father."⁴²

Notice the medieval *reductio*, with the Franciscan emphasis on the movement from the lowest to the highest, from the dynamism of

matter to the dynamism of the Father. With his exemplaristic logic Bonaventure observes that if dynamism becomes the creature, how much more the Creator. Bonaventure's thorough-going exemplarism is in harmony with Whitehead's statement that "In the first place God is not to be treated as an exception to all metaphysical principles, invoked to save their collapse. He is their chief exemplification."⁴³ However, when Bonaventure strives to discover in God the chief exemplification of creativity, he penetrates beyond God's external creative activity and enters into the inner life of the Trinity to discover unsurpassable creativity in the Trinitarian processions.

To place the ultimate source of creativity in the Trinity allows Bonaventure to maintain simultaneously several opposites. Man can share in the primordial work of creation, but at the same time remain dependent upon God. In Bonaventure's vision he can make the extreme Aristotelian - Thomistic affirmation of dependence, and at the same time the extreme Platonic-Augustinian exemplaristic affirmation of sharing in the divinity. Thus in man, the microcosm, the opposites join. Man is supremely creative, for he shares the supreme creativity of the *fontalis plenitudo*; at the same time he is supremely dependent, for ultimately he is not the *fontalis plenitudo* but only shares in its

³⁹ Bonaventure, *De Reductione Artium ad Theologiam*, n. 20 (V, 324). Augustine, *De Trinitate*, VI, 10, 11.

⁴⁰ Bonaventure, *De Reductione Artium ad Theologiam* (V, 319-25).

⁴¹ *Ibid.*, n. 2 (V, 319); Hugh of St. Victor, *Didascalion*, II, c. 21.

⁴² Bonaventure, *De Reductione Artium ad Theologiam*, n. 20 (V, 324).

⁴³ Alfred North Whitehead, *Process and Reality* (New York; Macmillan, 1929), 521.

fullness in a limited way. Thus in man's creative activity many lines of opposites converge: transcendence and immanence, eternity and time, form and novelty.⁴⁴

What does this mean for Bonaventure's notion of truth? It means that truth is multi-dimensional and follows the model of the divine generation. From the standpoint of the Trinity, truth is (1) creative expressionism; (2) conformity of thought and reality; (3) the ideal norm according to which all things should be measured. As Son of the Father, the second person of the Trinity is the expression of the Father's boundless creativity; as Image and thought of the Father, the Son is perfectly conformed to the Father and his adequate expression. As the proper Image of the Father, the Son contains all the norms for created reality. Thus he is the Word, in whom the Father expresses all he can make and the ideal which all creation should strive to attain. Since the Son — as truth itself — has this threefold aspect, Bonaventure observes this threefold aspect from man's point of view. In describing the human situation at the outset of the second book of his Commentary on the Sentences,⁴⁵ Bonaventure describes truth first as rec-

titude. Quoting Anselm, Bonaventure defines truth as "rectitude perceptible to the mind alone."⁴⁶ He then describes man's search for truth according to exemplarism: man's mind becomes true when he turns to truth itself. Having turned to truth as the ideal norm, man becomes conformed to the norm and his mind is true: "For truth in act is defined as the coinciding of reality and the intellect. Now when our intelligence is turned to truth, it is made true and as a result coincides with truth."⁴⁷ But underlying his exemplarism is his Trinitarian expressionism. Hence man's search for truth also shares in the creative generation of the Son from the Father. Thus man is in a process of self-realization and self-discovery, attempting to image the mystery of his being by constantly creating new and more adequate forms. In this he is attempting to approximate the infinite expressionism of the Father as *fontalis plenitudo*. In this perspective, man's historical process of self-discovery shares in the deepest level of divine productivity and in the multi-dimensional nature of truth. Thus the static circle of exemplarism breaks open into a dynamic process.

Modern man stands at a far re-

move from Bonaventure's medieval artisans engaged in weaving and armor-making. Science and technology have joined man and nature in a process of relatedness and creativity that far transcends the limits of the rudimentary technology of the medieval guilds and the closed cosmology of the Ptolemaic universe. Yet the development has been along the lines of Bonaventure's Trinitarian archetype, in such a way that his *reductio* of all things back to their source would be an easier task in the modern than in the medieval world. For example, the power that medieval Augustinians glimpsed in the material world and expressed in their notion of

seminal reasons has been brought to a dramatic — even frightening — display in the twentieth century's unveiling of atomic energy. While the scope of man's relatedness and creativity has enlarged, the values of relatedness and creativity still need a philosophical grounding such as that attempted by process philosophy. In this context it might be of more than antiquarian concern to examine Bonaventure's exemplarism and expressionism. For this Trinitarian expressionism makes an unsurpassable affirmation of creativity at the same time that his exemplarism makes man intimate not only to the thoughts of God, but to their very generation.

Lumen Cordium

A beam were merciful. A ray
Preserves in its piercing, pity.
Having limit and fences of dark. How many watts
Burn in Your daylamp, Spirit,
Picking out ravellings on the floor of the heart?

Flail the last shadow with light, and leave me
No littlest lovely shade for sweet concealings.
Filter the very palms against my face,
Let up the blinds of eyelids.

If I defy You,
Son, with a final and favorite shadow, play me
False with Your highest voltage. Put Your pity's
Garments by, and smite me with Your Light.

Mother Mary Francis, P. C. C.

⁴⁴ It would be of interest to compare Bonaventure's notion of the generation from the Father of the eternal forms in the Son with Whitehead's notion of the primordial nature and the consequent nature of God; Whitehead, 521-33. It would be of further interest to compare Bonaventure's logic of the coinciding of opposites with Whitehead's antithesis given *ibid.*, 528.

⁴⁵ Bonaventure, II *Sent.*, prooemium (II, 4).

⁴⁶ *Ibid.*; cf. note 18, above.

⁴⁷ *Ibid.*

The Anointing of the Sick:

Sacrament of Total Death unto Total Life

Valens Waldschmidt, O. F. M.

In meditating upon the sacrament of the anointing of the sick as a sacrament of strength, and as a sacrament of dying in Christ, it is well also to know the full extent of this dying and how the sacrament aids us to complete life with death, and death with eternal life. All Christian life, including the Franciscan life, begins now—not hereafter. Already the parousia is taking place. Through union with Christ by grace every trial, suffering, act of love, reception of the sacraments, every Franciscan ideal observed has fresh meaning, both present and future. Union with Christ first transforms life; then it transforms death.

In the Franciscan life there exists a special emphasis on totality. The very word *seraphic* means that nothing in suffering, sacrifice, charity, is held back. Nothing reasonable is too much, be it a kind word or the sacrifice of life. So it is with Franciscan faith, hope, and love encountering the mystery of death. With a degree of heroism the Franciscan meets both life and death. Faith gives meaning to both; for faith, as Saint John of the Cross would have us know, perfects the mind with a supernatural purification. Faith helps us to know death in a deeper way, inaccessible to unaided reason. Hope makes death bearable, because purified hope rests all security in God. Love changes death into life. And Franciscan faith, hope, and love always reach upward, in life and in death, for a certain completeness and totality.

The Scriptural Setting

It is best to go to the Scriptures to learn what Christ thought of this total giving in death. In this way, we create the atmosphere for our meditation. "Jesus said to her [Martha], I am the resurrection and life; he who believes in me, though he is dead, will live on, and whoever has life, and has faith in me, to all eternity cannot die. Do you believe this? Yes, Lord, she told him, I have learned to believe that you are the Christ; you are the Son of the living God; it is for your coming the world has waited" (Jn. 11:25-26). These words of Christ almost frighten us into believing in him. They are the breakthrough that man waits for — the first time in history someone has crossed over the boundary of life and death with an absolute finality.

Or, again, recall the good thief hanging on the cross, a man who knew that he was about to die. He took another chance, staked everything on one sentence. "Then he said to Jesus, Lord, remember me when you come into your kingdom. And Jesus said to him, I promise you, this day you will be with me in Paradise" (Lk. 23:42-43). What the good thief experienced on the first Good Friday, Saint Paul later expressed in these words: "None of us lives as his own master, and none of us

dies as his own master. While we live, we live as the Lord's servants; when we die, we die as the Lord's servants. In life and in death we belong to the Lord. That was why Christ died and lived again; he would be Lord both of the dead and of the living" (Rom. 14:17-18).

The contemplation of these mysteries prompts the Franciscan to give himself totally to God. It is not a question of presuming on tomorrow; rather right now, in the only moment in which we truly live, we are impelled to give ourselves in genuine prayer to God. The constant renewal of such an attitude is our best assurance that it will be ours when the time comes for our final dedication to God at the moment of our death.

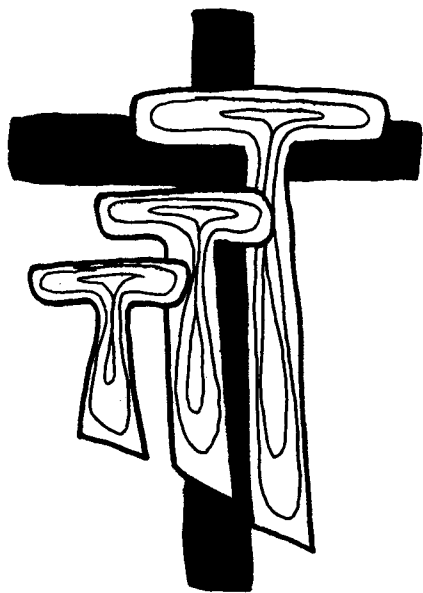
The Doctrinal Basis

It is not possible to understand the extent and nature of a Christian's total giving, until we attempt to catch a glimpse, with all our human limitations, of the total sharing that exists in the life of the blessed Trinity. For it is here that all perfection has its beginning and end. The Father shares his divine nature through his divine personality with the Son, without diminishing the divine nature nor losing his identity as Father. The Son is the perfect sharing of the Father without

Father Valens Waldschmidt, O.F.M., a retreat-master in the Province of Saint John the Baptist, concludes this month the present series of twenty-four conferences on the sacraments in the Franciscan life.

minimizing the Father or himself. The Father and the Son communicate the divine reality to one another without reserve or restriction, by perfect fulfillment in the procession of the third co-equal divine Person, the Holy Spirit. In all three divine Persons, the perfect expression of love is caught up in an eternal co-existence sharing in total completeness the divine nature, which, in weak human terms, might be called "the total emptying of self" in the total fulfillment of self.

We may say then, that in a sense Christian death is rooted in the Trinity. It finds its perfect pattern in the triune Godhead, as well as its perfect fulfillment.



The Christian dies in Christ so that the trinitarian mystery may reflect in his own death just as it is reflected in the death of Jesus. Within the Godhead, of course, there can be no death in the literal sense. The total sharing and the highest act of love expresses itself and is completed in a divine Personality. But in man this total sharing and highest act of love expresses itself proportionately in the total release of physical life into death, so that he may gain eternal life with God. Christ has shown us the way to achieve this totality of love. Taking the form of a servant, he emptied himself even to the death of the cross. Man can do nothing greater in love than to imitate the total self-giving of Christ.

The doctrine of love to the point of death is implied in the words of the rite for the dying: "Go forth from this world, O Christian soul, in the name of God the Father almighty, who created you; in the name of Jesus Christ, the Son of the living God, who suffered for you; in the name of the Holy Spirit, who has been poured forth for you." Thus the Father sends the Son to save the world; the Son redeems man by love to the point of dying; and the Holy Spirit unites the redeemed to death to Christ through love. The final anointing is in this manner the final stage of a life begun at Baptism with the holy Trinity. But it is only final for this earth — it is at the same time reflectiv

of the eternal continuation of life in eternity after the manner of the life of the Trinity itself.

Christ's death is, moreover, a reflection in human terms of the mutual giving of the divine Persons in the Trinity. For love is this way. In the Trinity there is constantly a procession of the Son from the Father and of the Holy Spirit from the Father and the Son. In human terms, we might call it the perfect self-oblation, the total emptying out of oneself for another without losing one iota of nature or personality. But the love of man is limited. His attempt to love totally, ends not in the creation of a new person but in the total emptying of self and the total giving of his life in death. As the author of the book, *The Blessed Trinity and the Sacraments* has written, "There is a sense of the absolute inherent in the mystery of death. Not only then does man give his all, consciously and voluntarily, but his act of giving is irrevocable. His dying act of oblation precludes all drawing back. With his last breath, he yields himself up completely without a possibility of undoing his oblation."¹

Reading these words, we see a reflection of the Trinity's life in our dying. Filled with hope, we try to make our own the words Jesus spoke on the cross: "Father, into your hands I commend my spirit" (Lk. 23:46).

Present-Day Needs

All are familiar with the story of Leon Ponce who went in search of the eternal fountain of youth. Man's search for eternal youth has been repeated many times in various forms, because man is madly interested in life. Perhaps the search for the eternal fountain of youth is actually a search for an eternal explanation of death. Occasionally people dream up fantastic science-fiction theories of man's passage over the barrier of death without the necessity of dying. From this phenomenon we may, perhaps, conclude that man desperately needs, not only an explanation of life, but also an explanation of death.

As Franciscans we have the mission to teach the world not to substitute false escapes from the realities of life on earth for the eternal truths that awaken supernatural hope. With true Christian hope, we can give understanding to the mystery of life and death, from which springs the spiritual security for which the human mind and heart so painfully cry. Hope is our key to Christian death. To live without hope means fearful darkness; but to live with hope based on Christ means entrance into the present and future mysteries of God the Father, the Son, and the Holy Spirit. The lesson of Catholic and Franciscan hope makes it possible for love to become as strong as death.

¹ Taymans d'Eypernon, *The Blessed Trinity and the Sacraments* (Westminster: Newman, 1961), 126.

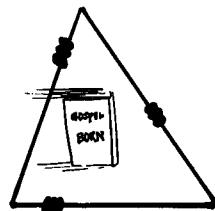
Benefits for Religious Life

In the days of our novitiate, many of us were impressed with the words of Saint Bernard in which he explains the reason for the religious life. We read them again, for the years tend to erase them from the mind. "It is good for us to be here in the religious life, because a religious lives more purely, falls more rarely, rises more quickly, advances more cautiously, rests more securely, is refreshed more frequently, is purged more swiftly, dies more confidently, and is rewarded more copiously."

As a teacher of the world and as a reaper in the vineyard of grace, the Franciscan gathers to himself the fruits of union with Christ both in life and in death.

For a few moments, we single out the phrase in the quotation from Saint Bernard: "A religious dies more confidently." Why? How? The answer is found in love, and in Franciscan love in particular as it attempts to climb the four mountains of love as they are found in Scripture. The Franciscan attempts to climb Mount Sinai when he strives to keep the commandments which preserve love. He struggles up the Mount of Beatitudes when he begins to discover a greater perfection of love. He strives to reach the top of Mount Calvary when he learns that love's complete lesson manifests itself in total giving, sacrifice, and dying. Finally, he longs for the summit of Mount Tabor when he desires his love to be transformed and glorified in a

limited sense in this life and in a full sense in the beatific vision. The ascent of these four mountains in and through the religious life prepares the soul to "die more confidently." The Sacrament



the Anointing of the Sick and this confidence by removing the remains of sin, and imparting strength to make the last total act of love, a complete giving, a complete dying. As I like to think it was for Pope John XXIII, a Franciscan death ought to be a Calvary and a Tabor.

Practical Applications

(1) In reviewing death as a total giving and dedication, we should resolve to make the most of our talents and personalities. Our daily work, efforts, trials and pleasures should be constantly related to God and his love. In this, Christ is our Mediator.

(2) As a Franciscan, review once again some of the signs of security for a "happy death": mortification, humility, loving devotion to Christ, a tender devotion to our Blessed Mother, a sacrificing charity toward others,

earnestness to do God's will, a willingness to accept the trials of daily life that burn and torment us so much.

(3) From time to time, explain in your sermons the beautiful sacrament of the Anointing of the Sick. How few sermons are given on this sacrament, on its meaning, or how it is administered. The first practical acquaintance that many people have of it is when they receive it.

(4) Let the word "death" have one meaning for you as a Franciscan: total love in life and total love in death.

Prayer

O Lord, teach us the full meaning of the prayer that the lips of Saint Francis uttered under the inspiration of your grace: "My God and my all." Help us to discover in some dim way that this prayer means a complete emptying of self. Yet we know that without the help of the Gifts of the Holy Spirit, we cannot know nor relish what this implies. Help us to repeat often in our life these words: "My God and my all," so that they may express their fullest reality in our death. Help us to learn that the sacrament which prepares us for total death in love is also the sacrament of total eternal life. Amen.

Looking for an unusual Christmas present?

May we suggest an exquisite presentation of the mystery of *Emmanuel*, in unforgettable poetry and photography? PLEASE TOUCH explores with unusual poignancy the immanent dimension of Christianity—the authors make use of striking photographs to emphasize God's indwelling presence and the need to discover him where he is: with us, and within us.

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The Praises of the Virtues

A paraphrase of St. Francis' Words

by Patrick Jordan, O. F. M.

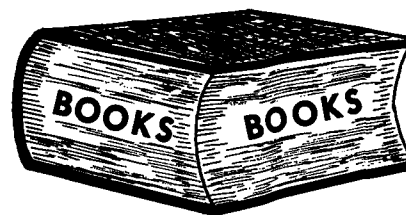
Hail, Lady Wisdom, fairest understanding and tenderest maternity. Hail, thou wise one of the dom. And greetings, also, to your unstudied sister, Simplicity. How fantasy-ful and fancy-free her life of spring-days suns.

And dear Lady Poverty, holy Lady Poverty, God simply keep you with lowly teacher Humility. Bless you both with May-love, crucified love, godly love.

All you kindly virtues, God keep you, Never stop blooming in the arid wastes and mumps furrows of good-intentioned, misdoing man. In all the world men dream of courting you, but none can before giving away themselves. How easily men are lost in the crucible's maze. But you, fair ones, bid them forward like horns to the chase, French trumpets ringing down greenly hills.

So simple are you, the heart of the matter. Wisdom the charmer, the refined, stately royalty. Simplicity the pure, the artist, young making. Poverty the sapling, laughing at life, flowers on the road hitching to tomorrow, joy for the ride. Truthful Humility, friend indeed, the becoming chorus in solo; Humility, relief of the graceful art. And Love, rich Love, mellow novelty, sunshine of life: you make fear fall and selfishness into sin. Your stout sister, Obedience, is faithful forever. She serves all with bread, washing feet and drying tears.

Do you, holy Virtues, chorus for mankind, bring days of sunshine and life forever.



God in Search of Man. By Marie-Abdon Santaner, O. F. M. Cap. Trans. by Ruth C. Douglas. Glen Rock, N. J.: Newman Press, 1968. Pp. 218. Cloth, \$6.95.

Reviewed by Sister Jane Kopas O.S.F., mistress of novices at St. Elizabeth's Motherhouse, Allegany, N.Y. presently completing the requirements for a Master's degree in Theology at St. Bonaventure University.

Contemporary writings are replete with probings into man's sense of alienation, his frustrations and fears, his strikings out at his oppressors. Father Santaner, like other contemporary authors, reminds man of the source of his alienation, but he does more than this. In true Franciscan spirit of sensitivity for his fellow man, he not only diagnoses the malaise but directs man to live with his pain as he discovers the means of his healing.

How does one become more the biblical poor man in today's society? The answer is developed by relating Scripture and Franciscan sources to the situation of 20th-century man struggling against himself, filled with a longing he tries ineffectively to satisfy.

The meditative chapters are directed to four key areas, the first of which is our personal nature. God calls out to man who, fearing to be discovered "naked," flees from the question asked of Adam after

his sin: "Where are you?" Thus the first manifestation of man's alienation is his failure to confess that he has hidden himself in a "bundle of illusions" that he has designed for protection. Without this confession man, collectively as well as individually, cannot renew an authentic dialogue with God. The author reminds the reader of Francis of Assisi, desiring to stand naked before the bishop as an expression of his realization that God alone can clothe man. The need to allow one's self to be overcome and to be led into the wilderness of self is pointed out as an additional pre-requisite for the acquisition of truth. Through unconditional surrender one opens himself to the limitless possibilities of God's grace.

In part two, "Others," the author considers man's relationship to other men, basing his reflections on the obedience and fidelity of Christ to the word of God, and concluding that others are for a man to the extent that he himself is a man. After each of the brief chapters which go to make up this part, Santaner suggests pointed considerations which cut to the heart of the themes and point vividly to their application. If there is any fault in these it is their abundance, which might prove overwhelming to the reader. Though these meditations are original as they are timely, the most open-ended offerings the author makes for reflection are the multiple biblical texts and Franciscan sources he cites at the end of each chapter.

In the third section Santaner relates the previous sections to "The Times We Live in." The faith-demand placed on Abraham and Francis, and the forms it took in their lives, underscores the faith-demand still placed on the Pilgrim People who must patiently accept the stages

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they and others are going through. The beautiful chapter on poverty traces the successive deprivations of Israel up to the time of Christ's coming and the receptivity of the remnant. The call to true poverty speaks painfully to present generations, demanding the renunciation of "signs." Since the human being in his depths is less attached to things than to what these things mean to him, "there is always a refusal of true poverty whenever a man glorifies himself on his fidelity to outward signs."

The volume concludes with the summit of man's aspiration — communion with the Father through "Living the Mystery of Easter." The potentiality of man's return to God is effected through the Passage of the Son in whom man is made free. Freedom which is the fruit of this restoration is gradually accomplished in man when he successively lends himself day after day to the liberations that God, through the interplay of existence, makes possible. When man renounces his self-made images, he buries himself in the truest way in his own personal condition of earth. The demonstration of this reality comes in selfless love, which Francis illustrates as loving others "as they are without desiring for the sole advantage that they be better Christians."

There is throughout the book (without its being for that polemically anti-pelagian) an abiding sense of the gratuitous quality bestowed on man, making him *capax dei*. Fr. Santaner's gift for uncovering Christ's redemptive presence in the contemporary situation re-opens the ever new treasure of the scriptures and reveals undiscovered invitations in the contemporary human situation. Man's authentic response to this givenness occurs where he is. The means of achieving a balance between anticipating a utopian community and despairing at the slowness of its coming, is inescapably

set forth in man's lending himself to the action of the Spirit: "To lend himself to this action is the real victory man must win. In it, man triumphs in Jesus Christ over the most dangerous of human pretensions — the pretension to accomplish the transcendence to which his being tends by a way other than living according to the reality of human existence and in loving" (p. 202).

The content of this book, then, offers an insightful contribution to contemporary spirituality. It is not unmarred by a few technical deficiencies. Santaner's use of upper case for words such as faith, enduring, preparation, and others seems unnecessary, especially since the practice is adopted almost halfway through the book. An occasional lack of clarity in translation or typographical error such as reference to a world "married" by sin (p. 76) on the whole does not detract unduly from its forcefulness. Those involved in retreat work or other pastoral relations as well as any serious Christian who believes God is speaking to him more than he hears will find book of great value.

Man's Responsibility: An Ecumenical Study. By William Osborne. New York: Philosophical Library, 1962. Pp. 258. Cloth, \$6.00.

Reviewed by the Reverend C. J. Curtis, B.D., M.A., Ph.D. (University of Chicago), Associate Professor of Theology-Philosophy at DePaul University, and Pastor of Immanuel Lutheran Church, Chicago.

This book is an excellent and massive study of a very special ethical concern: namely, What are the theologies of vocation delineated in the literature of the contemporary ecumenical movement? The extensive footnotes, fine bibliography, and exhaustive treatment of the problem give the impression that this is

published doctoral thesis or very special research project. In any event, it is an impressive study of the theologies of vocation in contemporary ecumenical thought as reflected in the major conferences of the ecumenical movement from 1910 to 1961.

The central question which Dr. Osborne treats extensively is, What is Christian vocation? The author points out that the concern of ecumenical conferences with the problem of vocation has its roots in biblical literature, monasticism, medieval society, the Reformation, and the present era of industrialized society. Thus, the continuing concern of the ecumenical movement about the problem of vocation is a continuation of interest which is perennial in Judaic-Christian history. The author traces carefully how the vocational theologies in recent ecumenical conferences stem from statements on vocation growing out of nineteenth-century conferences on unity and mission; but both the nineteenth-century background and contemporary expressions are related to major formulations of biblical and earlier historical periods.

The author also treats a number of secondary questions: What is the origin of the Christian's vocation? To what specific tasks is the Christian called? What is the relation of this duty to the societal context in which the Christian finds himself? How do contemporary vocational doctrines relate to those expressed in biblical and other historical theologies? What is the effect of recent formulations of the vocational problem on the relation of Christians with non-Christians, or on the relation of Christians among themselves, particularly clergy and laity? Do the vocational statements of the ecumenical movement provide materials about which generalizations may be made? Is there a discernible, general trend in the ecumenical meetings' affirmations about Christian vocation?

The author points out that the understanding of man's responsibility has changed substantially during this century. Earlier vocational statements tended to be dominated by activist and individualistic motifs. A reaction has set in and the current theological-ethical renaissance has emphasized a renewed appreciation of the theological basis of the Christian's task, a rediscovery of community in the Church and the world alike, and most recently a stress on the ministry of the laity as a special vocation.

This book reflects the fact that the author is a well-disciplined scholar. He does not reiterate the history of the ecumenical movement. He refuses to get lost in by-ways on the meaning of vocation. He avoids the complications of discussions of systematic theology, history, or social science. The author remains within his defined goal of examining ecumenical vocational statements within the Protestant-Orthodox conferences held from 1910 to 1961 in terms confined to the area of Christian ethics.

The concluding chapter is especially interesting and suggestive. The author concludes that his research indicates a variety of vocational theologies in the contemporary ecumenical movement. Given this variety, however, Dr. Osborne notes a general trend toward a concern for Christians to discover the theological reasons for their acts. Various statements agree that human activity which could not be theologically rationalized was not an adequate expression of Christian vocation. The author finds a growing interest in the relation between the Christian's call and the milieu of his response.

In conclusion, Dr. Osborne suggests some creative ways in which the growing ecumenical community might consider the problem of man's responsibility. He suggests a clearer distinction between summons, vocation, and occupation. He calls us to a consideration of new vocational

terminologies and new forms of Christian vocation. There may well be a desperate need in our day for a reconsideration of the meaning of the Christian style of life, secular saints, the role of clergy and laity, and a novel vocabulary for describing vocation. While these concluding suggestions are tentative, they grow naturally out of the excellent study which has preceded them, and they are illustrative of the creative potential in the contemporary ecumenical fellowship which is enmeshed in the struggle to develop a more adequate theology of vocation.

The Quality of Life. By Charles P. Kindregan. Milwaukee: Bruce, 1969. Pp. 120. Cloth, \$6.50.

Reviewed by Father Daniel A. Hurley, O.F.M., a member of Holy Name Province and of the Philosophy Department of St. Bonaventure University.

This small book by Dr. Kindregan, Professor of Law at Suffolk University in Boston, is aptly subtitled "Reflections on the Moral Values of American Law." In his Introduction the author states as his purpose "to raise some questions about the quality of life in relation to law and morals." This reviewer believes that the five chapters comprised in this book achieve this purpose.

The first chapter, on Life Control, presents the moral and legal aspects of such practices as forcible sterilization of defectives, artificial insemination, and sperm and ovum banks. These considerations of "eugenic engineering" illustrate the dangerous trend in our society towards a lessening of the appreciation of the dignity of the human person. The chapter on Eugenic Abortion presents various examples of legal attempts to deal with the problems of congenital defects in children. The third chapter, Death and the Quality of Life, considers the related topics of capital punishment,

surgical transplants, medical experimentation on human beings, and "abortion on demand."

The last two chapters, on The Life of the Family, and The Life of the Civil Community, present moral and legal considerations concerning problems that go beyond the individual's right to life: the family's right to privacy, the parental right to determine the education of children, laws governing adoption and divorce, various moral aspects of war, civil disobedience, and resistance to "unjust" laws.

The author's method is to cite the different legal cases and the civil laws related to various practices that concern life, and then to present a Christian moral evaluation of such a practice. With frequent references to the teachings of the Second Vatican Council, Dr. Kindregan repeatedly points to questions that continue to disturb the individual's conscience because of an apparent discrepancy between traditional Christian principles and current legal and social practice. This interesting approach reveals that the author is aware that the moral sensibilities of some traditionalists might be offended by some legal rulings; but then, he asks, "What alternatives were available?" It is especially in the chapter on Life Control that the author shows the need for education and for a willingness to wait for further developments in the genetic sciences upon which the moralist and the legalist can base their judgments.

The legal and moral aspects of capital punishment are seen by Dr. Kindregan as dependent upon the social consciousness of twentieth-century society. There are interesting observations by the author about human organ transplants that would bear close examination by lawyers and moralists. A most important medical question that is of the utmost concern to all serious-minded men is a statement of the moment when death takes place. Neither the

lawyer nor the moralist wishes to condone murder.

Various legal and moral questions affecting family life are appropriately given an airing by the author. The intrusion upon the privacy of the home, especially by electronic means, taxes the minds of legalists and moralists alike. The right of the parents concerning the direction of their children's education has been dealt with by the law in many instances in such a way as to lead to confusion and misunderstanding. The constitutional guarantee of separation of church and state, according to Dr. Kindregan, is the basis for such confusion with regard to matters of education. The use of public monies in support of private schools may be the only way to assure the parents of their free exercise of their right to educate their children.

The morality of war, and the morality and legality of weapons and their use are discussed in the final chapter, as are other matters concerning the civil community's life, in which the author sees much room for controversy as far as the individual conscience and the law are concerned.

The author of *The Quality of Life* clearly and dramatically "raise(s) some questions about the quality of human life in relation to law and morals" (Introduction). Although Dr.

Kindregan does not claim to have all the answers to the questions he discusses, this reviewer strongly recommends his book to the lawyer, to the ethicist, to the moral theologian, and, in fact, to any reflective American who is attempting to make conscientious moral judgments and legal decisions.

Catholicism U. S. A. By George H. Tavard. Glen Rock, N. J.: Newman, 1969. Pp. ix-130. Cloth, \$4.50.

Reviewed by Msgr. Ralph J. Tapia, M.A. (Catholic University), S.T.L., S.T.D. (Gregorian), Assistant Professor of Theology at Fordham University.

From the midst of a technological civilization, a nostalgia for the divine is rising up, demanding the attention of the Church. In *Catholicism U. S. A.*, George Tavard traces the growth of such a spirit in America, and makes a value judgment on the Church there, from a historical viewpoint. His aim is a theological interpretation, which is tempered by the psychological and sociological. Thus he treats his topic from three angles: (1) situation, (2) social function, and (3) way of life.

The New World created a certain sociological situation in which men

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have learned to live their faith. One of the unique characteristics associated with it, is its multiple origin (French, Spanish, and English). Gaining their political freedom, the Americans established a Constitution which allows freedom of religious practice. But, in fact, the majority of American Catholics (80%) live in a non-religious environment, and each is faced with the personal difficulty of resolving a multiple Catholicism.

Actually, Tavad claims that it was this very aspiration for liberty, which acted as a catalyst in the Catholic desire for unity. He draws attention to the founders of the libertarian civilization of the U. S., dreamed of "catholicizing America." As time progressed, Catholicism became confused with Irish nationalism, which in turn merged into American Patriotism. Following a period of anti-Catholic feeling, these forces equalized and a positive attitude emerged: viz., "Catholicism plus the nation in the cause of Christian civilization."

Before such a formulation was arrived at, according to Tavad, America went through the illusion of what he calls "Sion on the Mississippi" (identification of the U. S. as the new Jerusalem). He admits that every nation contains elements of messianism, but is very critical of this attitude in America, emphasizing that salvation depends upon grace and NOT on the state. At the same time, he believes that it is the Will of Providence for America to defend and promote civilization in this century.

Hence, he is very concerned with the "average man" concept of America, which results from a democracy of "interest groups." Tavad blames these structures for an unbalanced morality with its over-emphasis on sex and its impotency in the battle against slums, segregation, etc. It is on this topic that his European

background becomes strongly evident, as his tone changes and he discusses with some emotion the lack of initiative he finds consequent on this "group conformism."

Pessimism is short-lived, however, as Tavad looks at the recent growth of a pluralism of attitudes on social, political, and economic problems. He sees this trend as leading to a responsible lay Catholicism, which is neither "traditional" nor "underground," but based on theological thought, which has breadth and elevation. Among the causes for hope, he notes the recent work of American exegetes and philosophers.

Another reason for optimism is the recent ecumenical spirit. The author discusses its past difficulties, namely the conflict between Protestant fundamentalism and liberalism and the "hardening" of Catholic attitudes during this century. He feels that such a spirit is essential, since the direction of American society is secular (neutral between atheism and theism) making a united Christianity imperative.

Although the epilogue does correlate some of the above ideas, Tavad has not written a book with a "message." Rather, as he states in his introduction, his aim is analytical and descriptive. His purpose is twofold: (1) to present a review of American Catholicism for the European reader, and (2) to provide Americans with an understanding look at themselves from a visitor's viewpoint. Historically accurate, American resident, and qualified theologian, Vatican expert), it cannot be denied that Tavad successfully achieves these ends. Nonetheless, one cannot help wondering about his total objectivity, as he turns so frequently to the "patterned American" (without individualism). One cannot help wondering whether Tavad is not too much the sophisticated European, despising the progress of America at the cost of her "cultural" values.

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