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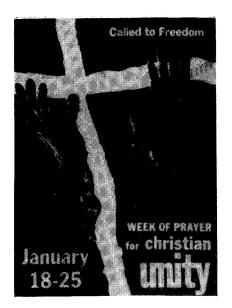
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Book Reviews

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A GUEST EDITORIAL

You Are Called to Freedom

The annual observance of the Week of Prayer for Christian Unity is almost upon us. It is also known as the Unity Octave and by other titles as well. But despite the variety of names the object is the same: to ask God for the grace of religious unity for the Christian family.

Some observers feel that there is a falling off in prayer for unity, that the initial enthusiasm of a few years ago has worn off; some think that a kind of spiritual malaise has set in. The situation does not seem to be that dismal. There is still tremendous need for generous prayer on the part of all Christians for the fulfillment of the Saviour's plea: "That all may be one."

Despite the troubles of the world—wars, riots, student disorders, hunger, and revolutions on almost every level—there is intense hope for unity. The momentum inspired by the Holy Spirit continues to grow in the Catholic Church and in most of the other Christian churches.

Last summer the Fourth Assembly of the World Council of Churches in Uppsala, Sweden, declared in its final statement: "The ecumenical movement has become bolder and more representative. Our churches must acknowledge that this movement binds us to renewal. Therefore we renew our covenant to support and to correct one another." A moving symbol of that Assembly was the Tree of Reconciliation, on which candles were

lighted by Christians from all over the world. Father Paul of Graymoor, who began the Unity Octave in 1908 as an Anglican clergyman, stressed this idea of reconciliation. Early in his career as an apostle of unity in this country, he said that reconciliation was the theme of the twentieth century. Today his statement is considered a prophecy; then it must have seemed an impossibility.

But freedom is necessary for Christian love; it is necessary for the spirit of reconciliation among Christians. "Brethren, you are called to freedom," writes the Apostle (Gal. 5:13). The heart of Paul's message is the freedom of the children of God, as shown and taught by the Incarnate Word: "The truth shall make you free" (Jn. 8:32). Freedom means a liberation from bondage, from the oppression of self-love as well as of slavery to others. Freedom means love and concern for the welfare of others; it means sacrifice and service in the spirit of love. As Cardinal Gibbons said years ago: "This reunion of Christianity is the great desire of my heart. I have longed and prayed and worked for it to the best of my poor ability during the years of my ministry. Separation is estrangement, union is love. Gladly would I give my life for this devout consummation."

Freedom, then, is not something innate, to be taken for granted. It is a goal to be achieved. Francis of Assisi is widely looked upon as a model for the Christian working out his freedom, because Francis sought and effected reform from within: within himself, within the Church, within the society of his time as he found it structured. Even the extremists of today who claim him as their patron are partly right, for he was able to revolutionize the whole of Europe by his love, so simple, so strong, so resilient. The extremists are right because Francis was a revolutionary; they are wrong because he was not an anarchist. As Saint Paul goes on to observe the same verse of Galatians already cited, "Be careful, or this liberty ill provide an opening for self-indulgence." Such an abuse would not be the freedom at all; on the contrary, the Apostle continues, freedom must ress itself in mutual service, or "rather, in works of love, since the whole he law is summarized in a single command: Love your neighbor as surself" (Gal. 5:14).

The Chair of Unity Octave is, then, far from being in danger of falling of irrelevance. Its goal of unity of all Christians in mutual love and vice coincides strikingly in many respects with the goals of contemporary nerican social reform. As Christians, in fact, we know that important our concrete efforts for reform may be, they still require prayer if they to be fruitful. Such prayer must be enlightened; it demands underding as well as faith, resolve, and deliberate carrying-out in action.

The words of Pope Paul should encourage and stimulate all of us: "O Lord, make us, your disciples and followers, submit ourselves free and docile to the mystery of the unity which is your Church, living in your truth and love. O Lord, may our love for all our brothers in Christ become more ardent and active for an ever more intense collaboration with them in the building of the kingdom of God. O Lord, make us understand better how to unite our efforts with all men of good will, to realize fully the good of humanity in truth, liberty, justice and love" (Third World Congress of the Lay Apostolate).

Titus Cranny, S. A.

A Child

A Child

is a

mystery

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Yawning forth

morsels

too delicate

to be digested

by a

world

swallowed up

in its

own

facade.

Sister Anthony Maureen Connery, O. S. F.

Renewal and the Franciscan Spirit

Edited by Daniel O'Rourke, O.F.M.

The hippies count Saint Francis as one of their patrons. Their predecessors, the beatniks, originally called themselves Saint Frantics and took their beards and sandals from him.

Lenin said on his deathbed, "I have been mistaken. What the world needs most is ten men like Francis of Assisi."

Paul Chapman, a baptist ecumenist, said that Saint Francis and his movement are the natural bridge between Protestantism and Catholicism.

Pope John XXIII went to Assisi on the eve of his council to pray that Saint Francis' vision would become that of Vatican II.

Why did Francis of Assisi make such an impact on the world of his day — and of ours? Why did men spontaneously follow him in the 13th century? Why is he so admired by both Protestant and Catholic, communist and capitalist, hippies and squares, in the 20th?

The answer is simply love. This word — so casually tossed about today — was Francis' message to the world and the foundation of his life. But his love was no momentary enthusiasm. It was the driving force of his living. It was stronger than "flower power," and this is where Francis and many of his imitators part ways.

The gospel of Christ was the heart and sinew of Francis' life. Christ's great commandment, "Love one another as I have loved you," was at the root of his life. We have heard much about the crucifix that spoke to Saint Francis, and about his alleged sermon to the birds; but his life — and his rule — are much less spectacular and much more profound. He was a man who literally lived the gospel and brought Christ to earth by doing it.

His first actions directly inspired by the gospel strongly resembled a paint-up, clean-up, fix-up week. But the great task of repairing

This stimulating comparison between the primitive Franciscan ideal and the contemporary Church's ideal of renewal is the result of a research project undertaken by Brothers John Donaghy, Michael Olszowka, John O'Comor, and Peter Chepaitis, all Franciscan novices at St. Raphael's Novitiate, Lafayette, N.J. The copy has been edited by Father Daniel O'Rourke, Master of Novices.

the Church was not to be accomplished by hauling stone and mending roofs. This the Saint was soon to realize. He soon learned that he had to innovate in order to spread the gospel and renew the Church; and his subsequent actions show this.

Francis the Innovator

Francis held dialogue with the Mohammedans,1 advocated a Church of the poor and was committed to the poor in all his work; he worshipped and preached in the vernacular, invented the liturgy of the Greccio crib. and created a means for lay involvement in the Third Order. Saint Francis and his followers — merely by a meaningful living of the gospel - were instrumental in reshaping the Church of their day. The full significance of their radical insights is just now becoming clear.

Commitment to the poor, dialogue with non-Christians, and the search for new vigor in the liturgy are just a few of the themes of the aggiornamento in the Church of the 20th century. This spirit of renewal is a call to return to a radical Christianity. It is a call to live the gospel: the gospel of personal, practical love. It was a call Francis heeded seven centuries ago, and one we must answer now.

In October, 1962, a momentous event began, an event which was part effect and part cause of this aggiornamento which already was "blowing in the wind." It was Pope John's Council: Vatican II. This "happening" in the Church sparked new flames of love and hope; it also affirmed the tremendous burden of responsibility which today's Christian must bear. We as Franciscans — called by Christ and Francis to live the gospel in its fullest —have a vital interest in this 20th-century Pentecost. Even though Franciscan theologians (to our shame) had little direct influence at the Council, the ideals and insights of our Founder are strikingly reflected in its documents.

Peace

In the Constitution on the Church in the Modern World, a chapter on "The Fostering of Peace" calls to mind much of Francis' spirit of peacemaking. In this section the Council Fathers urgently summon all Christians "to join with all true peacemakers in pleading for peace and bringing it about," much as Francis exhorted his friars that they "neither dispute and contend in word, nor judge others, but show themselves gentle, peaceful, and modest, mild and humble, speaking modestly to all." Or again that "into" whatever house they enter, let their first words be: 'Peace to this house."

In this same section the Council Fathers commended and praised all those "who renounce the use of violence in the vindication of their rights. This praise of non-

violence unconsciously commended the early lay Franciscans whom Francis urged "not to take up lethal weapons nor bear them about, against anyone."

Missions

Vatican II has reaffirmed the mission Christ gave his Apostles and still gives his Church: to spread the gospel to all nations. Francis, soon after he had attracted a small handful of followers, sent them two by two to preach the gospel to the unbeliever. He himself tried to spread the law and love of Christ to the Saracens; he preached and ministered to the poor; he was the first religious founder to send his followers to the foreign missions.

Communication

Long before modern catechists and liturgists realized the need Francis had found a way to express profound truths of faith in a way understandable to all God's people. The crib at Greccio is a good example. Simply and concretely he showed Christ to be man indeed, to be a helpless baby.

The first Christmas crib at Greccio foreshadowed in a true sense the re-emphasis of some deep realities of our faith and worship by the modern Church. The humanity of Christ and the massive implications of the Incarnation for today's Church as its continuation are prime examples. Christ, the Council proclaimed, is

"like us in all things save sin." 2
This is the theological substratum for the ringing affirmation of Gaudium et spes: "The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, the griefs and anxieties of the followers of Christ."



Francis the vernacularist moreover would have loved the Constitution on the Sacred Liturgy with its exhortation that the words of the Mass be intelligible to all the people. Teachers and truck drivers understand them now. Just as Francis long ago preached and dramatized truth in a manner understandable and relevant to his age, so Vatican II's first major document urged us to do the same.

The Religious Life

For religious, of course, the most important conciliar document is

¹ C. the enlightening article on this subject by Fr. Giulio Basetti-Sani, O.F.M., "Christian Witness to Islam," THE CORD 17 (1967), 332-43.

² Here the Constitution on the Church in the Modern World (§22) is citing the Letter to the Hebrews, 4:15.

Perfectae caritatis. The similarities between the ideas at the root of this document and radical Franciscanism are arresting. The first and most fundamental precept of the Rule of Saint Francis reads: "The rule and life of the Friars Minor is this, namely, to observe the Holy Gospel of our Lord Jesus Christ, by living in obedience, without property and in chastity." The Decree of Vatican II states: "Since the fundamental norm on the religious life is a following of Christ as proposed by the Gospel. such is to be regarded by all communities as their supreme law" (§2).

Again, Francis called superiors in his order "ministers" or "guardians" rather than prior (first), abbot (father), or rector (leader). This was to make it clear that their function was to serve their brothers in fraternal charity. The Council Fathers re-echo this thought in their description of the role of the religious superior. He is advised to "use his authority in a spirit of service for the brethren, and manifest thereby the charity with which God loves them" (§14).

Franciscans, moreover, following the example of Christ and their Founder, have always lived a mixed life of activity and prayer. Again, the Council affirmed the feasibility of combining "contemplation with apostolic love" (§5).

Scripture

Francis, finally, exhorted his followers to read and meditate on Sacred Scripture, and as always he preached this first by example. "It is good to read what Scripture testifies," he said, "good to seek out our Lord in it." Then he tells us how he has done it. "For my part, I have fixed in mind so much of the Scriptures that it now suffices most amply for my meditation and reflection."3 Seven centuries later the Council Fathers, quoting Saint Jerome, strongly affirmed that "ignorance of the Scriptures is ignorance of Christ." They advise religious accordingly to "take the sacred Scriptures in hand each day by way of attaining 'the excelling knowledge of Jesus Christ' (Phil. 3:8) through reading these divine writings and meditating on them" (§6).

Franciscan Renewal

The Franciscan Order will have little difficulty, really, in renewing itself if it returns to the spirit of Saint Francis. For the spirit of Francis is precisely a spirit of renewal. Both Franciscanism and aggiornamento have their roots firmly planted in the gospel. The spirit of Francis is seen clearly in the documents of Vatican II and in their broad implications. Indirectly perhaps, but very surely, his spirit was felt at the Council. But there is another side of the

In the general chapter of the Order of Friars Minor held in Assisi in early 1967, the challenge of the Council's Decree on the Renewal of Religious Life was taken up. The teachings of Vatican II have greatly influenced the legislation from this chapter. A few comparisons will serve to illustrate the point.

Thus the Council decreed that "religious poverty requires more than limiting the use of possessions to the consent of superiors. Members of a community ought to be poor in both fact and spirit, and have their treasures in heaven" (§13). The General Constitutions show what this poverty of fact and spirit means to a Friar Minor: "The Friars singly and as a community shall pattern their way of life in as far as they can on the manner of poorer people, avoiding anything that could alienate the poor from them. More than that, they should be ready and willing to live and labor among the very poor in a manner befitting lesser brothers" h. III, §2).

The conciliar Decree also stated that "to strengthen the bond of brotherhood between members of a community those who are called lay brothers, assistants, or some other name, should be brought into the heart of its life and activities" (§15). The new Constitutions take up this suggestion, which really was Francis' original

vision, and breaking a long tradition of separation of brothers and clerics, state that "all members of the Order, by solemn profession, become sharers in the same obligations and rights as religious" (Ch. II, §4).

When the role of the superior is considered, even the wording of the Constitutions is patterned on that of the Decree. The Constitutions say that the superior "shall exercise his authority as a service to his brothers for the sake of God." Compare this with the statement from the Decree already cited: "Let the superior use his authority in a spirit of service for the brethren, and manifest thereby the charity with which God loves them" (§14).

The Third Order Secular, finally, which is now in the midst of radical revision, was seen by the Chapter in Assisi as having "its own proper mandate in the Church and the world." So Saint Francis, his twentieth-century followers, and the Council Fathers agree. In differing accents they are saying the same thing: Everyone in the Church is called to holiness. The roads to sanctity do not necessarily run through a monastery gate. The Third Order members, or lay Franciscans, are living witnesses to the call of all the people of God to be saints. The great truth which the Council underscored in this century is the same as that preached by Francis in the thirteenth: It is by living the gospel, no matter what his status or vocation, that a man grows close to God.

oin: The Council now must afect and influence the future of ranciscanism!

³ Thomas of Celano, Life of St. Francis, II, 105, as cited in James Meyer, O.F.M. (ed.), The Words of Saint Francis (Chicago: Franciscan Herald Press, 1952), §151, p. 114.

The few examples of renewal given above bertain directly to the First Order of one "obedience", but their spirit is evident throughout the Franciscan family. Capuchins, Conventuals. Friars Minor; Franciscan sisters, brothers, and priests; all tertiaries — all can profit from them. To paraphrase a beautiful statement from the General Constitutions of 1967, the basic apostolate of all Franciscans, and of all Christians, is to live the gospel in simplicity and joy. This is what joins the message of Francis with our renewal of religious life: the concrete living of Christ's gospel of love. This is the key to the relationship between the early Franciscan vision and the Second Vatican Council. The renewal of our Order has

begun. It has given us all ideas and ideals which are simple, forceful, and profound. But without our response it will never be the new Pentecost that the Spirit intends. We are the ones who will make the great Franciscan family come alive with new life: the life of the gospel. But all Franciscans must commit themselves completely and unselfishly.

With this challenge in mind we might all take to heart the words of John F. Kennedy: "Let us go forth asking His blessing and His help, but knowing that here on earth God's work must truly be our own." Or better, perhaps, the words of Francis: "Brothers, let us begin, for up to now we have done nothing."



A Franciscan Way of Life

Sister M. Rebecca Wonderly, O.S.F.

I. Purpose

We the brothers and sisters of the Third Order Regular of Saint Francis, moved by the Spirit of Love to follow Christ more freely and imitate him more closely, unite ourselves to Christ through a self-surrender involving our entire life in pursuit of perfect charity through poverty, chastity, and obedience (Perfectae caritatis, §1).

II. Application and Novitiate

Because of our special consecration to Christ, which is rooted in our baptismal consecration, we are committed to the service of the Church. Therefore, more fully to implement this commitment, we ask that our applicants be faithful Catholics, firm in their love of God and the Church, unmarried, and of an open mind.

The purpose of the Novitiate is to help our novices develop their character as Christian men and women in a world that urgently needs their Christian manliness

and womanliness as Franciscan religious. It is a time of intensive study of the vows, the rule, and the constitutions. It is a time set apart for seeking God in mind and heart above and before all else.

III. Love of God and Neighbor

Through our profession of poverty, chastity, and obedience we love and seek before all else that God who took the initiative in loving us. In every circumstance we should aim to develop a life hidden with Christ in God. Such dedication gives rise to a more urgent love for one's neighbor, and to a parallel concern for the world's salvation and the upbuilding of the Church (Perfectae caritatis, §6).

As we seek God before all things we should combine contemplation with apostolic love. By the former we must adhere to God in mind and heart, and by the latter we should strive to associate ourselves with the work of redemption and to spread the Kingdom of God (Perfectae caritatis, §5).

This contemporary paraphrase of the Franciscan Rule of the Third Order Regular was written by Sister Rebecca foor her formation class—Sister is a second-year novice at St. Francis Convent, Mishawaka, Indiana. Its extensive use of citations from scripture ancel from the conciliar decree on the religious life reflects admirably the spirit in which Francis wrote down his own Rules.

IV. Prayer and Penance

We must energetically cultivate the spirit of prayer and the practice of it. We should perform the sacred liturgy, especially the most holy Eucharist, with hearts and voices attuned to the Church. Not only must we encounter the Body of Christ, but also his words; and this can be done through the divine office and the reading of sacred scripture with the proper spirit of meditation (Perfectae caritatis, §6).

As followers of a crucified Christ we must put on the mentality of a suffering servant and be a witness of this discipleship by our life of prayer and penance. In this spirit of penance we should fast on the vigils of the feasts of the Immaculate Conception and Saint Francis, as well as all other fast days prescribed by the Church.

V. Witness

As disciples of Christ we must empty ourselves of the old man and become new men spreading throughout the whole world the good news of Christ by our integrity of faith. Our love of God and neighbor, our devotion to the Cross, and our hope of future glory will lead us to give witness to the glory of our Father in heaven.

We must live as the poor man lives in dress, in possession, in use of material articles, and above all in spirit, so as not to tarnish our witness with hypocrisy.

VI. Community Living

The primitive Church provided an example of community life when the multitude of believers were of one heart and one mind (Ac. 4: 32). The disciples found nourishment in the teaching of the gospel and in the sacred liturgy, especially the Eucharist. Let us continue such a life in prayerfulness and in a sharing of the same spirit (Ac. 2:42). As Christ's members living fraternally together, let us excel one another in showing respect (Rom. 12:10), and let each carry the other's burdens (Gal. 6: 2). For thanks to God's love poured into our hearts by the Holy Spirit (Rom. 5:5), our religious community is a true family gathered together in the Lord's name and rejoicing in his presence (Mt. 18: 22). For love is the fulfillment of the law (Rom. 13:10) and the bond of perfection (Col. 3:14). In fact, brotherly unity shows that Christ has come (Jn. 13:35; 17:21); and from it flows deep and fruitful apostolic influence. (Perfectae caritatis, §15).

MONTHLY CONFERENCE

The Forgiveness of Sins:

A Sinner's Sacrament

Valens Waldschmidt, O.F.M.

Fervent meditation on the sacrament of the forgiveness of sins will draw us more intimately into the circle of divine mercy. Two ideas set the stage for forgiveness: the infinite mercy of God and the frailty of the human heart. This compunction of heart, of which The Imitation of Christ so movingly speaks, makes man realize on the one hand that of himself he is nothing, weak, frail, vacillating between right and wrong; and, on the other hand, that God is everything. He is mercy itself. With true tears of compunction, the Franciscan learns to cry with Saint Augustine: "Lord, here cut, here burn, but spare me in eternity."

thousand meditations will never exhaust the wonderful wisdom of God and his understanding of the human heart. Only the light of the Holy Spirit can help the human heart to know the reasons why Christ gave us a sinner's sacrament. Christ came upon this earth, he said, to call not the just but sinners. He ate and talked

with sinners. To eliminate them from the company of Christ would, in fact, be to eliminate ourselves from that company; for we are all sinners.

Help us, Lord, not to fall this day the seventh time; but, if we do fall, aid us to rise and struggle on with hope of succeeding the eighth time.

Father Valens Waldschmidt, O.F.M., an experienced retreatmaster of the Province of St. John the Baptist, is engaged in a program of advanced pastoral studies in Detroit. In this opening conference on the sacrament of forgiveness, he presents it as God's response to our religious and psychological need as sinners for his Son's forgiving action in sacramental, symbolic form.

The Scriptural Setting

The words of Christ, "I came to call not the just but sinners." cost our Lord pain, suffering, and death. This is the price that divine Mercy wishes to pay. Goodness, purity, mercy humbling itself even to the death of the cross is the divine will, in order to conquer sin and to unravel the mystery of iniquity so that its crooked ways may be made straight through divine justice and love. "For let this mind be in you, which was also in Christ Jesus He humbled himself, becoming obedient unto death, even to the death of the cross" (Phil. 2:5-6).

The pages of the New Testament constantly reveal our Lord's way of handling sinners. The legalism of the lawyers is replaced with a quick and unconditional forgiveness by Christ. What is writ-



ten in the commentaries of the law is much worder than the few moments of writing by the Master in the sand. Our blessed Lord, the Savior, casts no stones, but he does cast out devils. Most of all, he forgives sins and encourages the sinner.

It has become Franciscan tradition to be on the side of pardon rather than on the side of accusation. Even though the penitent cannot confess his sins, the confessor still absolves at least conditionally. Nor does the Franciscan confessor ever forget the dignity of the sinner. As the author of the book, Creature and Creator, writes, how often must not the confessor eye with wonderment the great green pastures of goodness even in the soul of the long-time sinner!

The Doctrinal Basis

Christ instituted the sacrament of forgiveness on the first Easter night, signifying that the fruits of his Redemption, won by his Passion and Death, are applied through his Resurrection. He did not mean the sacrament to be an isolated forgiving act, hidden from the view of men, enacted simply for the good of the individual, but an action of his Church, performed for the purpose of joining men again to that Body. The words. "Receive the Holy Spirit," made the apostles teachers, judges, physicians, and spiritual fathers, acting as official representatives of the Mystical Body and re-uniting sinners to the community of the faithful.

But Christ would not have the apostles exercise this power with any ugly color of haughtiness. He instituted the sacrament while the apostles still 'felt the full sting of failure, the nervousness of fear, and the pain of remorse. Could they, in turn, while exercising this power which Christ had given to them, be harsh, forgetting their own sins in taking away the sins of others?

A Franciscan recognizes the meaning of the acts of the penitent. He sees in the accusation, in the sorrow, and in the works of penance, a means of restoring the soul to its rightful and beneficial position in the Mystical Body. He sees confession as a liturgical act of the Church. But he also sees the Church acting, forgiving sin, snatching up the penitent and pronouncing the words of absolution even though the sinner cannot say, "I have sinned." The Franciscan wants to go, in the administration of the sacrament and in its reception, as far as the depths of the mystery of Christ's forgiving act will permit. His formula is: man sins; God forgives.

Present-Day Needs

The modern heart needs a complete picture of confession. Confession without a knowledge of sin and human frailty would be either cruel or useless; and sin without confession would be disastrous. Modern psychology has indeed discovered the necessity of confession, but it must also discover the necessity of being forgiven.

When a fool says there is no God, he is quickly mimicked by a near relative of his who says, there is no sin. The forgetfulness of God leads to the denial of sin. Many ask why there is a loss of the sense of sin, and the answer is that there has been a loss of the presence of God. Man becomes his own law, the center of his universe; and his interests become selfish, prison-like. As Karl Adam once said: When man loses the idea of "being," he removes himself one more step from God. So when man loses the notion of love of God, he loses also the recognition of sin. In such a loss the twofold law in man's members makes him even more of a crookedly confused riddle to him-

The Franciscan accepts the frailty of man as a reality. He does not consider man a rotten apple: nor does he judge him to be perfectly good. But he knows man to have a good chance of victory over his inclination to evil. He sees the grace of God and the religious life as a help in meeting the reality of human weakness. He can lay aside the garments of worldly wisdom for the moth-proof garments of supernatural wisdom. He can become a saint or a sinner. Through the sacramental mystery of God's forgiveness, he hopes to chisel out of the raw materials of his human nature a reasonable facsimile of Christ.

Benefits for the Religious Life

Penance is a re-birth, a renewal. It removes sin. It heals the hurts

of daily living. Through it, Christ puts life back into the mind, the will, and the emotions. The reception of sacramental forgiveness soothes and calms the heavy waves of weakness. Grown men, like little children learning to walk, struggle back onto the path of virtue.

The Christian idea of penance has a twofold meaning for the Franciscan. First, penance means a repentance based upon the wording of the Scriptures. Secondly, it means a total turning to God. A Franciscan hates sin because he loves God. He is willing to pay back a debt; but he wishes to draw close to God. Suffering, trials, discouragements, and the tasks of daily life are tools of conversion. With Christ, he expiates his faults. With sacramental penance he knows his feeble penitential acts are raised to a new level. Penance means a total dedication to God, a complete conversion of mind and heart.

Resolutions

(1) Again, think well on the importance of the saving power of Christ's love. To be able to sin and not be forgiven would be a devilish dilemma. But to be able to break the web of sin with humble sorrow is another reason for being gratefully repentant. Look to the preparation for confession. Do not overly rush it. Search for the cause of sin and faults. Recall the steps for the reception of the sacrament as a method of personal need. Pray to the Holy Spirit; maturely examine your conscience; express a heartfelt sorrow; make a frank confession. Accuse yourself instead of defending yourself. Be fervent in the performance of your penance. (3) As a Franciscan who is committed to penance, have your ever thought of performing your penance before receiving the sacrament — perhaps by making the way of the cross?

Prayer

O God, may we look upon the cross and, seeing your Son nailed to it, may we learn again the lesson of the first Good Friday. Help us to see the arms of the cross as though they were supporting the enormous weight of sin and reaching out to the ends of the earth. But never permit us to forget the upright beam of the cross which rises to heaven, imploring divine forgiveness. With true compunction of heart, help us to recognize our own frailty, weeping over our sins.

But with the eyes of hope, help us always to look up to your divine mercy. With Saint Francis we wish to pray: "O most beloved brethren and forever blessed children, hear me, hear the voice of your father. We have promised great things. greater things are promised to us. Let us keep the former and sigh after the latter. Pleasure is short, punishment everlasting. Suffering is slight, glory infinite. Many are called, few are chosen; all shall receive retribution." Amen.

The New Ecumenical Spirit

Owen Murphy, S. A.

When Cardinal Heenan of London told an audience in Northern Ireland a few years ago that being a Christian is more important than being a Catholic or a Protestant, he was saying in another way that the primary conversion to Christ is more important than the conversion by which an adult enters the visible communion of the Catholic Church. No matter from which side of the ecumenical fence we view this spirit, whether from the Catholic or the non-Catholic side. I think we can say that the focus of attention is on committing oneself to being a good Christian first and foremost. Father St. John, an English Dominican, commented on the statement of Cardinal Heenan and wrote: "By far the most important thing in human life is to be in Christ; to are the divine-human life of ace that is God's gift to men, apart from which there can be no salvation. This our separated brethren can and do share with us in virtue of their baptism. In this sense of being Brothers in Christ, being a Christian comes before and is more important than being a Catholic or a Protestant."

Everywhere you turn today Protestants seem to be looking at Catholics, and Catholics at Protestants. Imagine reading in our bookstores such titles as The Catholic approach to Protestantism, Primer on Roman Catholicism for Protestants, and A Message for Catholics and Protestants! An article in Cosmopolitan magazine, "Catholics and Protestants: Will they ever get together?" portends a future reality rather than proposes a question. A new spirit among Christians has arisen in which we now address each other as brothers rather than dissidents, in which we strive to find points of agreement rather than emphasize areas of disagreement, in which we speak with each other rather than against each other.

What is this new spirit? How did it start? Where will it lead? Is this spirit an enervating mist which blankets over every dis-

Father Owen Murphy, of St. Paul's Friary at Graymoor, N.Y., presents in this article a convenient, synthetic approach to the spirit of ecumenism, not merely as a set of theoretical ideas, but as a divinely willed impetus which makes demands on each of us who seek to bear witness to the unity to which we have been called as members of the one Christ.

agrable issue between Catholics andother Christians? Or is it a realhrust towards unity?

Ts new ecumenical spirit is enerizing Christians to engage mor actively in the work of the Chuh, which is really the work of trist. It is only as the work of hrist that the work of the Chuh can really be understood. It i important to note, however, that there is a distinction in goa, for a confusion of goals, or a replacing of goals, could lead to utold difficulties — even disaste

Wat are these goals? The immediate goal sought in ecumencial wor is to draw separated Christian closer to one another and thus create the atmosphere and the situations in which they all maybe stimulated and inspired to oper themselves to that conversionly the Holy Spirit which will leadstep by step to the union of all hristians. The joint meetings and another Christians as well as withon-Christians are contributing) this end.

Rently a news item from Hollanc told of 5,000 Dutch youth, 55% of them Protestant and 45% Catolic, who met for a day's getacquinted Congress. It was believed; the time to have been the larget inter-confessional youth rall of its kind ever held anywhe and was widely covered by Duth radio and television. The confess theme was "Five loaves of lead and two fishes," and the noo meal consisted of bread, fish

and cheeze. The youth heard two speeches by a Protestant and a Roman Catholic leader, saw a ballet based on the theme, took part in community singing, and in discussions following the speeches pleaded for the opportunity for similar contacts on the local level. They also contributed \$1,500 in the collection for a tree-planting project for the committee for Christian Service in Algeria. The preparatory study material for the Congress had been prepared by the youth department of the World Council of Churches and by the Vatican Secretariat for Christian Unity.

But is that all we seek in this work - good feeling, brotherly association, community singing? By no means, for Ecumenism has an ultimate goal also, which is the conversion of the world to Christ. On the evening before he died for us, our Lord prayed that all those who would believe in him down through the centuries might be one, as he and his Father are one. Listen to St. John in chapter 17, verse 21: "That they may all be one; that they too may be one of us, as you Father, are in me, and I in you; so that the world may come to believe that it is you who sent me."

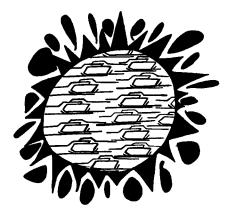
Benjamin Franklin, a great American of his day, when asked how he made his decisions, replied: "I never make decisions; I let the facts make them." Now facts may gall you, they may irritate you, they may irk you, but they will not deceive you. Before

we make any evaluations, or introduce any proposals, or suggest any solutions, it is well that we consider the facts at hand:

- 1. The fullness of unity for which Christ prayed and which he desired for his family does not exist.
- 2. There is a growing awareness of a common desire and effort, both among Catholics and non-Catholic Christians, to promote that full unity that Christ has willed for his Church.
- 3. There are definite areas of disagreement among Christians which have to be faced.

These are the facts that confront Christians here and now in the beginning of this new year of 1969. This is the definite challenge facing men of good will. But under the inspiration of the Holy Spirit, they are not fearful, nor wavering, nor unsure, for they hear ringing down through the centuries of time the words: "I am with you all days even to the consummation of the world."

No age has lacked divine assistance in its search for eternal truth. God was present from the beginning as the transcendent source of light and truth. In the legend of Eden he is depicted as telling the first human beings that "of every tree of paradise thou shalt eat; but of the tree of knowledge of good and evil, thou shalt not eat." As life became more complex God delivered his word through the prophets and through symbols — e. g., the cloud and the pillar of the Exodus.



In the blessed fulfillment of time Christ was able as no other person in history to stir up in men's hearts either unrestrained hatred or burning love. The words of the prophecy which greeted his entry into the assemblies of men are being literally fulfilled with each successive age of history: "Behold this child is set for the fall and for the resurrection of many." As a young man he preached along the roads of his native land; his personality was magnetic, and his words difficult to ignore. "Never did man," they said, "speak like this man" (Jn. 7:46). His voice vibrated through the air, moving the hearts of his hearers in a strange manner, revealing undreamed of horizons to the desires of their souls, and making known to them the wonderful supernatural kingdom that was prepared for them.

After his brief sojourn on earth, our Lord ascended to his Father; but the tones of that voice which moved the fishermen on the shores of the Lake of Galilee have not As we try to find our way out of the entanglements of disunity, is there any reason to believe that the Christian's search for eternal truth will not be fulfilled?

been silenced. They still ring clearly through the ages and still penetrate with the same persuasivness and the same compelling power to the very ends of the earth.

Christ evidently taught only a few in the course of his personal ministry: "My errand is only to the lost sheep that are of the house of Israel" (Mt. 15:24). But these he sent into the world to instruct all men. The Church he founded is a human society destined to accomplish a divine mission. It is truly a human society, because it is composed of men united under a common authority for a common purpose to be attained by common means. But it is of the utmost importance to bear in mind that this human society has a divine Head - Christ - and a divine mission: that of gathering men into unity in that Head.

As we try to find our way out of the entanglements of disunity, is there any reason to believe that Christians' search for eternal truth will not be fulfilled? Surely the Light of the world is present in their midst: "Where two or three are gathered together in my name, I am there in the midst of them" (Mt. 18:20).

The Christ among us, we may be sure, is no more pleased than we ourselves are, by the separa-

tion of Christians. He tells us, in fact, in the words of Pope John that the immediate goal of the Second Vatican Council is not to unite Christian Churches, but to "give back to the face of the Church of Jesus the splendor and the pure and simple lines of its birth, and to present it as the divine founder made it. without stain or defect." This is a giant ecumenical task which requires the faithful service of all men. Let each one of us personally cease to stand aloof. Let us erase from our hearts any insincerity, let us cease to be colored by personal prejudice or weakened by selfishness.

The most urgent ecumenical activities we can engage in are the following.

First, we can pray, asking God that we may arrive at a richer understanding and fuller acceptance of the gospel in our lives, a conversion from the carelessness and indifference of our former ways, a conversion that leads us closer to God.

Secondly, we can study, in accordance with our ability and to the degree that our state of life demands and requires. We should focus our attention on the gospel, the development of doctrine in the Church, and the history of the Church, with an eye to distinguishing on the one hand the Godgiven Good News itself, and the have grown around it through various cultures, languages, historical situations and circumstan-

We can engage in a genuine dialogue, in the third place, wherein we can more intelligently speak with and listen to other Christians and non-Christians - and as a result begin to know and understand them as other persons striving to serve God. This can be a very rewarding experience. More formal theological conversations would of course require proper direction.

We can, fourthly, engage in cooperative action on non-religious levels with others not of our faith. in solving problems for the welfare of our society. There is certainly need for our assistance in associations concerned with peace, mental health, alcoholism, and civil rights.

Finally, we can and must carry out the obligations of our state in life. I am not absolved from the obligations imposed upon me as a citizen of earth just because I am seeking to become a citizen of heaven. I am then to exercise with competence, knowledge, and maturity the duties of my state of life, imposed on me by the God of both heaven and earth. And this I am to do in a Christ-like manner.

It is coming to be realized that the solution to many cultural and economic problems depends on the unity of Christians. We must convince the next generation that this is indeed the case. Christians have

embellishments, on the other, that to realize that their unity and love must come alive in visible oneness. Christians cannot remain withdrawn from each other, must not irresponsibly covet an isolation that is harmful to the interests of the world community.

> Youth must be impressed with their obligation to become acquainted with their neighbors of whatever religious persuasion, as a manifestation of the love of Christ. This goal might well be fostered under joint Christian and non-Christian auspices by youth meetings salted with the ecumenical spirit. Youth must likewise come to recognize that the ecumenical spirit being breathed into the Church today is the fruit of the Holy Spirit, the Spirit of Christ, who governs the world and all in it.

> Our greatest lesson to youth, however, is the exemplification in our daily living of our conviction that God lives within us - and of our ardent desire to make brilliant the darkness of unbelief in the world by our love and concern for all men.

> In a world fraught with confusion. scarred with disunity, tainted with suspicion, evidently in need of united leadership, dare we hope for anything less than that the Spirit of God may be recognized and accepted by the people of this world and thus enabled to lead them again in brotherly love? Not only do we dare to hope for this ideal, but it is ours - and this is the meaning of the new ecumenical spirit — to bring it to full realization.

Night Fire

Like Kierkegaard's clown we warned the town: our car careened from side to side on the roaring ride as we sped with our shout that fire broke out — right here in our home.

There was no telephone, houses stood like stone, no one spoke or heard—apocalyptic apathy declared, Away! to the nearest light! The nearest car in sight on the long dark run

was full of firemen and women who simulated abandon by reading matchbooks, burning roses in their locks. They grinned and cried about our long dark ride, but finally our alarm shook them like a storm that promises harm to all alike. Back quick we drove on the long dark road to our house afire in the sleepy lanes of life. Awed we stood there,

our eyes in the air with no other care as our chimney smoked. Then the silence broke. Who gracked a joke? And the firepeople leaped with their dancing feet on our roof.

Enough, enough, enough to dry a Pagliacci! They threw a party!

Yes, dear comrade,
Prophets must be sad,
but remember how they,
the heaven-sent,
brought the news from Aix to Ghent.

M. Robin Heim, O.F.M.Cap.

Book Reviews

Nature, Grace, and Religious Development. By Barry McLaughlin, S.J. New York: Paulist Press, 1968. Pp. viii-164. Paper, \$1.45.

Reviewed by Father Peter O'Brien, O.F.M., S.T.L. (Catholic University), Assistant and Moderator for the Alcoholics Anonymous Chapter at St. Francis Church, New York City.

Growth and crisis are the central concern of Barry McLaughlin's Work. It is an attempt to bring the findings of an empirical science to the science of spiritual growth; it is not a theological treatment of the ascetical life.

The author adopts the theory of ego epigenesis" proposed by Erik R. Erikson, Ego epigenesis is the developmental process whereby the central core of the personality the ego — is structured" (p. 21). The process terminates in the integrity of the ego or, put another Way, in complete psychological maturity. In his book, Identity and the Life Cycle, Erikson delineates the Phases the ego develops in by an analysis of extremes presented to the ego at various times in the life cycle. The ego approaches integrity to the degree that there is a successful or unsuccessful solution to these questions.

According to McLaughlin, much has been spent on the various ad-Justments in childhood; therefore, he is not primarily concerned with the adjustment of childhood. His concern is with adolescence and adulthood. The crises of these stages revolve around four dilemmas: identity versus identity diffusion, intimacy versus isolation, generativity versus stagnation, and integrity versus despair. These extremes, as developed by Erikson, are adopted by McLaughlin in both an understanding and an appreciation of religious life. Although the title of the book speaks of religious development, it should speak of religious life: the author is writing mainly of maturity within the context of the three vows: poverty, chastity, and obedience.

In his treatment of the three vows within the conceptual framework of ego epigenesis. Barry McLaughlin is not only enlightening but also insightful. This is especially so in light of the present discussion on chastity and obedience.

His treatment of obedience highlights an important, and highly dangerous, problem found in religious life: how handle aggression? To my mind, the major problems in religious life originate, not in the repression of libidinal impulses, but in repressed aggression. If this book had no other value (it does), it has the value of having highlighted a not too frequently emphasized problem: anger, hostility, and aggression. Aggression is treated under the heading of obedience but within the conceptual framework of the ego-crisis of generativity and stagnation. If the crisis is resolved, one becomes productive: if not, one becomes stagnant.

I was pleased that McLaughlin used Erikson: Erikson fits more into the Freudian movement that concerns itself with the development of the ego and the social context of that development -- both (understandably) lacking in Freud himself. However, in McLaughlin's work there are instances of what I would term "psychological concordism." Erikson is working from a framework that. to my mind, is essentially different from that of scholasticism; and one cannot integrate two viewpoints that are essentially different. The two comprise fundamentally different understandings of man, and over-simplification is the ever-present danger in every attempt to fuse them.

Not that truth began with Vatican II — but the statements from the Council would serve as a complement to the insights found in Nature, Grace, and Religious Development. Since the original edition of this work was published before the statements were known — or even promulgated — a certain spirit is sadly lacking: a spirit that would have been highly beneficial in McLaughlin's last chapter, on prayer.

On the whole, this is a book well worth reading, especially in light of the present discussions on celibacy and authority.

A History of Ethics. By Vernon J. Bourke. Garden City, N. Y.: Doubleday, 1968. Pp. 432. Cloth, \$6.95.

Reviewed by Father Daniel A. Hurley, O.F.M., M.A. (Phil., St. Bonaventure University), Professor of Philosophy at Siena College, Loudonville, New York.

This book, by the well known Professor of Philosophy at Saint Louis University, is an excellent addition to one's philosophical library. The author states in his Introduction that his intention is "to give an open and fair-minded presentation of each type of ethics." Having read the book, this reviewer is convinced that Dr. Bourke has fulfilled his purpose.

In its over-all plan, the book presents in chronological order the various ethical theories that have been brought forth by thinkers in the tradition of Western Philosophy. Of the five sections into which the book is divided, the first is the shortest, the last the longest, and the middle three are of almost equal length.

The first section, "Graeco-Roman Theories," gives a brief but comprehensive explanation of the ethical thought of Socrates, Plato, and

Aristotle, ?, with adequate summaries of the rymoral views of the Stoics, the Epic Sureans, and the Neo-Platonists.

The seecond section, "Patristic and Medieval I Theories," shows that the first Chrristian moralists were Scripture scholars and theologians more than there were philosophers. Dr. Bourke gives a fine presentation of Christian moral teaching, showing two trends of thought: first, the theme of human love, especially as developed from St. Augustine down through the Franciscan School; and second, the theme of right reason, culminating in the ethical thought of St. Thommas Aquinas and John Duns Scotus.

The third section, "Early Modern 1450-1750," is characterized Ethics: author's opening statement: by the "The primary character of ethical thinking in the Renaissance was its humanis m." Special emphasis is given in the first part of this section to Francisco Suarez, with regard to his teacthing on conscience. There is a very good treatment of the Early-Modern ethicians with a fine exposition of the moral views of Hobbes and Locke and the moralists Berkeley and Butler. The "moral sensism" of Hutc reson is clearly presented in brief. The rationalist views of Des-Spinoza, and Leibnitz are cartes. shown to lead to the ethical views of Rousseau, and these are explained very clearly. The section ends with a good explanation of Kant's The Foundations of the Metaphysics of Morals.

The fourth section, on "Modern Theories," embraces primarily the utilitarian and intuitionist approaches to ethics. German Idealism, the Spiritist movement among the French, Spanish, and Italian thinkers, as well as "societal ethics," summarize the ethical thinking of this period. The influence of Comte and various social reformers is the basis of the term "societal ethics." This section includes, as it must, a treatment of the ethical views of Marx and En-

els, a grasp of which (along with legel's Idealism) is essential for an inderstanding of the moral views of the Communist world of today.

Dr. Bourke composed the final secion of his book, on "Contemporary thics," in a slightly different way. attempting to present the ethical jews of twentieth-century thinkers, Or. Bourke states in the introducion to the book, would be out of ne question: "There are simply too many of them for one volume." In order to give some presentation of vis contemporaries, the author deided to select "key members of diferent contemporary schools." The ontemporary schools from which key nembers were selected are grouped inder five headings: axiological ethics elf-realization and utilitarian ethics. aturalistic ethics, analytic ethics. and existential and phenomenological thics. Perhaps there could be some Aisagreement with the author on his hoice of key members who reresent the various schools, but this eviewer thinks that Dr. Bourke has nade a remarkably clever series of judgments in choosing the most rominent and most representative ninkers of the several schools.

The fact that the footnotes are placed at the end of the book and numbered chapter by chapter, ennances the format of the book and provides easy access to the author's reference to his sources. One of the pook, perhaps its most valuable reature, is the bibliography. This also placed at the end of the book

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and, after a list of general works, is presented chapter by chapter. The bibliography includes books and periodical articles written both in English and in European languages.

The one criticism that can be offered about this excellent work is to question whether the author in his treatment of contemporary ethics remains "open and fair-minded," as he proposes to do in his Introduction. The concluding paragraphs of the last section of the book present the author's appraisal of contemporary ethical approaches. It may be that Dr. Bourke's honesty and sincerity as a scholar require that he make a judgment on the merits of naturalism over linguistic analysis and existentialism as having lasting value for the future.

Whether a student of philosophy is interested in the study of ethics from a philosophical or an historical viewpoint, this History of Ethics will prove to be a most helpful guide; Dr. Bourke is both a philosopher and a historian. This reviewer would recommend his latest book to every student of philosophy.

Baptism: Ancient Liturgies and Patristic Texts. By André Hamman. Trans. Thomas Halton; Staten Island: Alba House, 1968. Pp. 240. Cloth, \$4.95.

Reviewed by Father John-Francis, Claro, Assistant Pastor of St. Paul's Church, Weirton, W. Va., and a frequent contributor to our pages.

In our own day we have witnessed the renewal of theology as also the rebirth of our liturgical assemblies. With regard to this latter development, it must be remembered that this renaissance did not come about because of the inspiration and movement of the Holy Spirit alone, but largely because of the intensified biblical, liturgical, and patristic research which has been taking place over the last hundred years.

The present edition of ancient and liturgical texts by Father Hamman is actually his very valuable and competent contribution to this scientific research. The author is a respected and acknowledged scholar in the field of patristic studies. The results of his research, as they are published, will prove to be an invaluable contribution to the life of the Church for those who will take the time and the effort to read so important an undertaking.

In this second volume, dealing with Baptism, the reader is exposed to a brief description of the different early Christian baptismal rites and is then guided through an explanation of their significance as derived from the sermons of the Fathers of the Eastern and the Western Church. These sermons form an excellent synthesis of Patristic sentiment and teaching on the sacrament of Baptism and are therefore to be considered precious source material for those who are engaged in patristic and theological research.

This book is presented to the English-speaking audience through the capable services of its translator, Father Thomas Halton, who is Associate Professor of Greek and Latin at Catholic University, Washington, D. C., and a member of the editorial board of the Fathers of the Church series sponsored by the same University. In addition to these duties, Father Halton is also involved in a plethora of other scholarly activities.

If any flaws are to be found in the book (and this reviewer is reluctant even to mention them), they are to be found in the typographical errors that continue to persist in this series which is being published by Alba House. Such errors as compotentes (for competentes, p. 8) and propery (for properly, p. 223) are obviously minor; yet they do detract from the excellence of this particular, scholarly, type of book. It must be presumed that the reading audience is going to be somewhat refined, so that textual accuracy assumes a

greater than usual importance for them. Lapses in this needed accuracy have occured in other Alba House editions, but this reviewer felt that it would be too picayune to mention them. Their persistence, as evidenced in the present volume, has become annoying and this state of affairs seems to be far from inevitable, in view of the fact that proof-readers are usually employed to read galley sheets before any book goes to press so as to avoid such embarrassment.

The author himself, however, is certainly to be commended for a very fine work — as are the publishers for making it available. It is hoped that in the near future we shall see the same scholarly treatment by Father Hamman, of Confirmation and the other sacraments.

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

Reviewed by Father Maury Smith, O.F.M., an alumnus of the Divine Word International Centre for Religious Education and retreat master at Alverna Retreat House, Indianapolis.

Vision and Tactics is a thought provoking, critical analysis of current trends in catechetics with positive recommendations concerning the direction religious education should take.

One of Gabriel Moran's main ideas in the book is to shift catechetics from a child-centered to an adult-centered emphasis. Christianity is an adult's religion. To water down theology to a child's level is disastrous for theology (and, Moran might have added, for the child as well). Children tend to remember the striking illustration and forget the meaning. Theology is not for little children. Moran thinks Christianity is a religion for people attaining adulthood both in years and in psychological maturity. It is meant

to free human intelligence for a constant, never-ending growth in belief.

Moran supports the new catechetical movement, yet is not afraid to examine its weaknesses with a critical eye. He notes that many of the catechetical changes have been largely a matter of publishers selling new books. Teachers too often depend too much on textbooks rather than being, themselves, witnesses. Salvation History is not a cure-all for all the ills of catechetics: it is one of many approaches to the teaching of Christianity. Too much of recent catechetical literature has been imported from Europe and has been misdirected to "content" rather than to persons and personal understanding. Religion must start from the facts of our existing situation: it must start with and end with people.

Teachers must interest their students in the reality of Christian faith, not the latest words and ideas of theologians. We must give the specialized formation to those who are capable so that they can help form others. Our best talent should be used in religious education centers and for mass media. On the local level the emphasis should be on small groups and personal contact.

Moran also speaks of the "crisis of faith," teaching Christian morality, the Dutch Catechism, and his own vision of catechetics which accords due emphasis to hope and charity. Moran has written well and with deep insight. He deserves to be read by all engaged in religious education from kindergarten all the way up to Cardinals.

Too many of our educational institutions are bogged down in an archaic form of teaching: lecturing. Too few are using group dynamics, or the findings of modern social sciences, in human growth and learning. We can point to how slowly video-taping is being adopted. If this important instrument were more widely used, the most capable teachers could be brought into contact

with a greater number of people. Other teachers, also competent of course, could then spend their time in valuable discussion with their pupils. First rate films could be produced using audio-visuals and other stimulating techniques so that the average religion teacher could use these as a tool to help him communicate with his pupils. We certainly need greater imagination and creativity in structure and content. We need a unified effort, nationwide, to put to the best use our talented people and our financial resources. And in this serious and dedicated effort, we shall do well to heed the voice of Gabriel Moran.

Reforming the Rites of Death. Edited by Johannes Wagner (Concilium vol. 32). Glen Rock, N. J.: Paulist Press, 1968. Pp. ix-180. Cloth, \$4.50.

Reviewed by Father Mathias Tumulty, O.F.M., Assistant at Holy Cross Church, Bronx, New York.

After reading this book and reflecting on it, one is strongly impressed by three fundamental principles which are the real source of the insight and genius of today's Church.

1. Everything is viewed in terms of the faithful Christian. Father Ladislaus Boros' article, "Some Thoughts on the Four Last Things," is a prime example. Heaven, purgatory, judgment are discussed in terms of the faithful, not the unfaithful, Christian. It is the "good news" from start to finish.

2. Everything is viewed in terms of growth. Father Wilhelm Breuning in his article, "Death and Resurrection in the Christian Message," contends that the correct perspective is to see in salvation-history two processes: one apocalyptic, the other evolutionary. In brief, God remains in his divine mystery the integrator of this history and so the one who fulfils it, but (and this is underscored) the integration grows within history.

3. The Spirit is seen as central in the paschal mystery. Father Breuning criticizes us for our fairyland presentation of resurrection, which he claims stems from what he calls our "wooden" theology of the Spirit. He takes us to task for making the eternal life of the soul the goal of existence and brings into focus the heart of the paschal mvstery: the Spirit preserves the human mystery of Jesus by transfiguring it in the mystery of the Father. He insists: The Spirit does not plunge man into self-alienation when he fills him with God, but he leads the whole man through the passage of death.

The thesis of Father Luis Maldonado's article, "Further Liturgical Reform," is simply this: The translation of texts and the simplification of rites is but the first stage of liturgical reform. "The formularies of the liturgy are the expression in prayer of a given faith, spirituality and theology. Our faith, our spirituality and our theology today are on new and very different levels." He foresees a period, eminently creative, of composition of texts texts coming from the contemporary Church and reflecting the great acquisitions of present-day theology.

This volume of Concilium certainly does, as the book-jacket states, "present a comprehensive picture of Christian death and burial." There is a history of the requiem Mass, e. g., and an article entitled "Proclaiming the Resurrection in Our Cemeteries." There is also an informative article on "The Chicago Experimental Funeral Rite." To help us understand other cultures and other religions' thoughts on death, there is a short but instructive description of African, Moslem, Hindu, Chinese, Japanese, Jewish, and even Marxist views of burial. The article ends with a short descriptive analysis of the phenomenon and quasi-mystique of mortuary science.

The book gives depth and perspective. It makes one more anxious and

more determined than ever before to see and work toward the day when the funeral rite will perfectly express the mystery which is taking place: a Christian's passage from this, our fragmentary existence, to full and total life and love in God.



A Prophetic History of the West. By Sergius Wroblewski, O.F.M. New York: Alba House, 1968. Pp. 200. Cloth, \$3.95.

Reviewed by Ann Baker, Instructor in Social Studies at the National Academy of Ballet and Theater in New York City.

It is difficult to write the kind of review that follows, because it is never easy to have a totally

negative opinion of an author's efforts. However, in the case of Sergius Wroblewski's A Prophetic History of the West, there are no other alternatives. It is a thoroughly disappointing and unscholarly book, doubtless written with the best of intentions, and perhaps out of the necessity of the publish or perish syndrome of American academia. Nevertheless, it seems seriously out of joint with my notions of integrity and intellectual honesty to encourage anyone else to read this book. For the sake of the author, I hope that some other author finds his work meritorious.

I mentioned that this book seems both disappointing and unscholarly. My comments concerning the first point are that Father Wroblewski sets out to fill a significant gap in scriptural exegesis, but in point of fact never really approaches his intended subject. It has become frustrating to readers attempting to pursue the theme of God's intervening and revealing action, that this Good News seems to end with the apostles. Very little has been undertaken to indicate the development of that revelation in recent historical eras. Harvey Cox performed a commendable service by his Secular City. Other writers have taken up the theme, and there were some books prior to the publication of Cox's work. But few have been able to make the history of the post-medieval world as observably the product of divine activity, as the biblical era seems to be. Scripture witnesses to the belief that a saving God was consistently at work to save, and it points out that at times there were only a few faithful and a small prophetic element available to receive this Good News. The world of the period embraced by the biblical writings was not any more demonstrably saved or savable than is our own. And yet those who wrote the accounts were able to show the kinetic force of salvation in the events.

In this book, the author states that exalted theme as his purpose, proposing an affirmation of the prophetic nature of the entirety of man's history. However, within the entire content of nearly two hundred pages, he does not venture into his proposed theme again after the introduction. He presents several key events and developments in western history, beginning with the scientific breakthrough of the Renaissance period. Proceeding from the Scientific Revolution, he gives a factual rundown of three other significant alterations in recent history: industrialism, secularism/democracy, and communism. He also deals at some length with World War II. Inasmuch as this is intended as a prophetic examination of these events, one would expect some interpretive analvsis of the past three hundred years. Nothing substantial is offered. At the end of chapter one the thinking of Teilhard de Chardin is contrasted with both Huxley and Einstein — all on one page. A couple of chapters end with a brief section entitled "Conclusion," but which is really more accurately represented as a summary. Finally, the last thirty pages are devoted to "The Christian Answer" which appears to be more an attempt to include some new developments in Christian social thinking and John XXIII's "opening to the left." Even this is done in mere expository form rather than as an evaluation of Christianity's role as the prophetic entity of contemporary life. So much for disappointment.

In addition to the lack of scholar-ship represented in the foregoing techniques, the style and content are also impoverished. Fundamentally, the book sounds like a set of lecture notes read to a particularly intellectually sheltered group of college freshmen at a small, declining Catholic institution. Thus everyone is going through the motions of being a university student without getting beyond ordinary high-school presentation. Furthermore, Father Wrob-

lewski displays two remarkable documentation techniques. In numerous places he quotes an individual whose works are available in any basic library: e. g., Newton, Benjamin Franklin. Adam Smith, always from secondary sources, as, for instance, Smith as quoted in Mumford Jones. Most bewildering of all are the many cases in which the author uses a citation for an item of common knowledge: e. g., on p. 40: "By 1750 France was ripe for such a revolution." Some notice of this book commented that the author used ample documentation. Apparently this reviewer simply observed the footnotes stacked at the bottom of many pages. Teachers would recognize this approach as a "snow-job" utilized to impress the reader.

Where I Am Going. By Jacqueline Grennan. New York: McGraw-Hill, 1968. Pp. 179. Cloth, \$5.95.

Reviewed by Father Matthew Conlin, O.F.M., Ph.D., former Dean of Siena College, Loudonville, N.Y., and presently a member of the English Department there.

Ever since Sister Jacqueline laicized both herself and Webster College in order to assume citizenship on the free and open market, both she and her college have attracted national attention and left many people wondering where, indeed, she and her institution might be going.

Where I Am Going, in spite of its little, offers no pat answer and one who expects to find in it a series of model essays or a biography will be disappointed.

This small volume is a collection of sixteen speeches which Miss Grennan has given since 1962 to assorted audiences — a high school graduating class, her own faculty and students or those at Vassar, a Magazine Industry Seminar at Harvard, a meeting of educators or Peace Corps volunteers, etc. She has divid-

ed her addresses into three chapters: "The New Generation," "The Communicators," and "The Ecumenical World of Search." The division is quite arbitrary, leaving the reader to wonder why one or the other speech was so categorized.

The book has the faults of most collections of speeches, but it has also a quality which compensates and unifies, a quality perhaps best described as an exuberance or ebullience. It comes from a zest for life and living on the part of one who has been able to retain, as she tells us, the delights and thrills of the first taste of freedom and the first glimmers of hope.

Miss Grennan's restless élan comes through repeatedly as she voices her impatience with defenders of the status quo, with those who remain satisfied with a single and final "creative breakthrough," or with those whose horizons are severely limited by their own vested interests. Moreover, one senses throughout the book a lament for the brevity of life, as the author continually refers to her own age "in this moment of time," to the fact that she is "running" toward her grave, and even to the desirability of reincarnation so that she might have the opportunity to enjoy more fully the diversity of life and the hidden challenges of its departments as yet unexamined.

Since Miss Grennan believes in being relevant, the reader never forgets the problems of the particular audience to whom she was originally addressing herself: the teenager on a date and the parked car; the university professor and his relationship to the urban market place; or the Archdiocesan Council of Catholic Men and the wisdom of further financing of Catholic schools.

The speeches are sprinkled with anecdotes which tell of Miss Grennan's dealings with various personnel at the White House and with leaders of business corporations in

her capacity either as a fund raiser or a consultant, and the stories reveal the warmth of her relationship with them. Obviously she likes to be where the action is, and she delights in associating with people who, like herself, are not afraid "to live on the edge." She finds one of society's greatest needs to be the need for responsible skeptics who are willing, after honest inquiry, to make a judgment and then to live with all the consequences of their decisions; and she welcomes the corrective power a community can find

in the youthful inexperience of its "bright amateurs," of those who are "unafraid to be afraid" or who have "the security to be insecure."

Miss Grennan's disdain for the John Birchers and the McCarthyites is here, as is her admiration for the Kennedys, for Teilhard de Chardin and Harvey Cox. But more noticeable than these is her abiding faith in the grace and the power of her God, in her church, in her country, and in the unfathomable capability of all wounded, finite and fallible humanity.



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