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COVER AND ILLUSTRATION CREDITS

The cover and all the illustrations for this issue were drawn by Sister Liam, F.M.S.C., of St. Joseph's Convent, New York City. An art instructor at St. Joseph's School, Sister Liam is pursuing advanced studies in art at Hunter College.



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EDITORIAL

Reading the Signs

Describing the Christian reality is an inherently impossible task. Human language is a function of a particular age and culture, and our vocabulary is naturally suited to represent the realities with which we are familiar. But Christianity is essentially a thrust toward what is not yet. The Christian can judge himself and his society. He can point to evils that must be overcome. But he cannot describe or define what he intuitively glimpses *should be*. To that, he can only point. He can symbolize it for himself. He can only entertain a none-too-clear, ideal vision of what he would like to bring about in the world, in other people, in himself. And he can express this vision only in the sign language of symbolism, as he does, e.g., every time he celebrates Christ's death and resurrection.

Francis of Assisi was singularly adept in the use of this sign-language. Everything he looked at spoke to him of the Reality beyond itself. It would, perhaps, be no exaggeration to see in this vividly sacramental outlook the heart of Francis' legacy to his followers. Far from being susceptible of description or definition, it is a particular modality (itself fraught with mystery) of the Christian mystery itself.

"Pilgrims and strangers in this world," Francis called us, thereby commending to us his own inexpressible intuition of his way of life as a sustained revolutionary thrust toward what is to come. If Christianity itself cannot be clearly described in any available human terminology, then it is hardly surprising that its specifically Franciscan modality likewise eludes clear definition. If we want to understand this life to which God has called us, then, we would do well to abandon our naive quest for sharp conceptual or verbal definition and learn, instead, to "read the signs."

We think that Brother Patrick Jordan has accomplished something vitally important in his paraphrase of the Poverello's Testament, published in this issue of THE CORD. He has succeeded in making that remarkable document his own, and in breathing forth its spirit, which transcends his words just as it did those of Francis. Would you venture, after reading it,

to "define" the Franciscan spirit? Would you say that Franciscanism is seeking God in the Carceri? that it is renting apartments in Harlem? that it is gaining safe-conduct from Sultans? that it is chaining onself to AWOL marines? that it is battling University Chancellors in defense of the mendicant's right to teach? that it is serving coffee in the Tenderloin?

Would you say that Franciscanism is any of these things, or all of them? Or is it rather a mysterious "something" to which all these things give testimony? And what is this "something"? We owe no man an answer to this question. But we owe it to ourselves, to the world, and to God, to think about it.

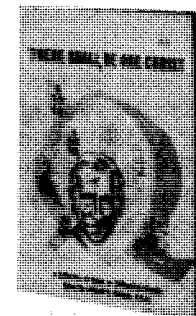
Fr. Michael D. Meilach, O.F.M.

THERE SHALL BE ONE CHRIST

*A Collection of Scholarly Articles
on the life and thought of
Père Pierre Teilhard de Chardin*

Edited by Michael D. Meilach, O.F.M.

With a Preface by Romano S. Almagno, O.F.M.



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One of the most precious signs in our day is the gradual building up of the human community.

His Truth in Our Life

Carl Pasquale, O.F.M.

Theologians speak often of the categories of the personal and interpersonal in interpreting Christian doctrine. Their attempt, despite the obvious difficulty of reducing truths to the immediately relevant, is an attempt to see salvation history as alive, contemporary. It is an attempt to put a "face" on God as present, revealing, instant.

For those who have meditated on the contemporary death-of-God trend, a view of this "theology" as celebrating God's absence, his lack of immediate revelatory presence, might be the simplest description. Many indeed seriously and often question God's presence, reducing the problematic to the simple question, "Where is he?" If we accept belief in God's revelatory presence as a starting point, there are two types of people: those who celebrate his presence (believers) and those who question his absence (searchers). The peculiarity of this distinction is that it is no respecter of confessional differences.

What is more, one who celebrates God's revelatory presence is not thereby guaranteed that the sense of presence will always be full or complete.

If we concentrate on God's revelatory presence as a now-event, we might note that this revelation takes place by signs. These signs may differ with persons, age, and culture. If this is true, then one should search for contemporary signs which presumably may differ somewhat from those of past ages. For faith is primarily a lived and living response to God's presence, as it was, e.g., in the models of belief: Abraham, Moses, and David, who prepared, each in his own way, for the Servant of Yahweh, the Messiah, Christ. Faith in this light is saying "Yes" to God.

But presence is always particularized. Presence is revelatory of something. This something might be termed very generally a plan. Thus God revealed himself in partial ways to Abraham and to Moses, in order to "let out" partially a

secret* which he alone knows. This plan comes to completion in Christ.

It is precisely because we have no full knowledge of this plan, that our Yes implies a complete dependence on God's power to fulfill it in his own good time.

It is precisely because we have no full knowledge of this plan, that we need to read signs in contemporary events to understand it even partially: a faith that works itself out in daily life by reflection on events in our lives, by a constant effort to see the signs whereby God tells us what he has in mind.

One of the most precious signs in our day is the gradual building up of the human community. Spatial and temporal proximity induced by technological progress raises the question of what the full community ought to be. Psychological and social studies go far in baring the individual and communal obstacles to human community. In terms of this understanding of direction and deficiency in human relationships, faith is a Yes to a fundamental datum: that God alone has the power to fulfill our desires.

But these signs may also be taken in a more positive sense—as a positive indication, as pointers to what this plan will be. What does God intend to teach us?

The phenomenon of being-with-others, even in a purely human

sense, is highly significant. The experience may refer to a family meal, a picnic, a friendly conversation over a glass of iced tea. These experiences, together with the liturgical emphasis on participation and communal celebration, point to a personal movement towards mutual presence, openness, relaxation with others, perhaps even a mutual compenetration. We might mention at this point that the Cursillo as an apostolic technique is geared to a total realization of Christian community, an experience of being with others in the joy of the faith.

Whatever the locus of the sign of community—we might even suggest the halting, often exasperating efforts of the United Nations—these experiences may be taken as revelatory signs.

Yet if these signs are to have personal meaning, they must be taken out of the abstract and seen in our own personal history. They must be experienced signs. This experience may well have a liturgical origin, or an extra-liturgical one.

Recently a lay woman talked of her experience in finding Christian community. Her words might have been understood entirely in terms of satisfying human needs. The experience of belonging, of finding one's place with others, was what she emphasized. And

Father Carl Pasquale, O.F.M., teaches philosophy at Immaculate Conception Seminary, the School of Philosophy for the Immaculate Conception Province. A deeper appreciation of our human presence to one another (in psychological and social terms), he maintains, can help deepen our understanding of and reverence for the fundamental mysteries of the Trinity and the Incarnation.

from this "find" she noted two things.

The first point she emphasized was a sense of relaxation, of openness with others. "I found I could be myself more, in the presence of friends." This note, which obviously is not applicable only to a Christian gathering, is highly significant for a number of reasons. The simple drive of human beings is to find themselves in the presence of others. A child comes to psychological independence within the circle of his family. School is exposure to other human beings, particularly to mature individuals in the person of the teachers, for the sake of intellectual and moral development. The simple biological fact that one cannot look at his own face, since posture is geared to seeing others first, bares the truth that to exist is primarily to exist with others. And quite significantly, this co-existence reaches a high-point in being one's self in the presence of others.

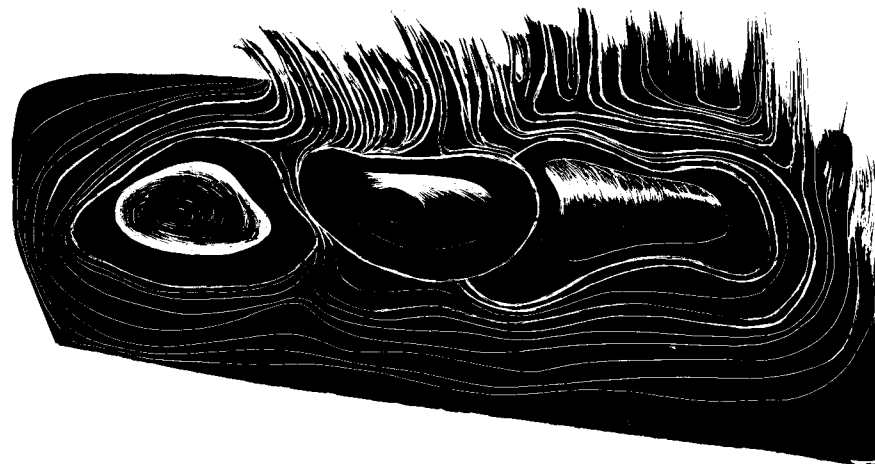
The lay woman noted a second point. Once she found herself with Christian friends she found herself more personally dedicated to her work, taking on assignments she would not normally accept.

The two facets of this lady's experience were relaxation with friends and dedication to her tasks. Might we take this experience as having revelatory value? If faith is a lived response to the sign of God's presence, then we might attempt to express and seek a deeper understanding of this experience-as-sign.

My suggestion is that this experience may give us a deeper, lived understanding of the meaning of two fundamental realities: that of the Trinity, and that of the Incarnation-Redemption. Further, I am proposing that the personal dimension in these mysteries deepens in proportion to the extent to which they are actually lived.

Traditionally there have been a number of ways of understanding the Trinity. One of the earliest attempts is that of Saint Augustine, who likened the three Persons to the three faculties of the soul: memory (Father), intellect (Son), and will (Holy Spirit). Another attempt has found clear, conceptual expression in the liturgical Preface of the Trinity. Both attempts leave much to be desired from the viewpoint of personal appeal.

Cannot our experience of community, and particularly the personal experience just described, help us? I think so. Quite simply, in psycho-social terms, the Trinity presents itself as the most mature, balanced, mutually open community that is possible. There is complete dependence, as it were, of each Person on the other, since the communal bond is the sharing in the same divine nature. But there is complete independence of each as Person. Could we say, chancing accusations of disrespect, that the three Persons hold no secrets back from one another? are completely relaxed and joyful in each other's constant presence? have no neurotic self-attachments



which in any way mar their relationship? In a sense, is not the community of the Three what we all strive and hunger for? The value of community as sign, of Christian community, is a distant hint, a brief participation, of what this community is. Far from being an abstract, distant, irrelevant doctrine, the trinitarian Community is what we desire and so imperfectly share in this life. What God is, we hope to be.

We may, then, more accurately read the "desire to be as God" in terms of the perfect Community. But this is not all. If one finds community, one also finds himself. The lady mentioned above stressed her sense of mission, of task, which flowed from her sharing in Christian fellowship. In purely human terms, finding love (in marriage, in friendship) also empowers one to be himself more fully. Whereas loneliness and constant solitude may have a restrictive effect and destroy personal effort, community

fosters the expansion of the human personality and moves to fruitful action.

Can we not, in terms of this sign-experience, enrich our understanding of the mystery of the Incarnation-Redemption and, in so doing, integrate that understanding more closely than we have done, with that of the Trinity? The second Person, the Word of God, "leaves" the trinitarian Community to redeem mankind. In a sense, we could say that the energy needed for the task of redemption, the psychic power to face total rejection, could be supplied only by such a perfect Community. Could we not say that Christ's education for the task of redemption took place within the Community?

We might thus suggest a law of relationship, based on the sign-experience and on our meditation on the two doctrines. Individualism would, according to the first provision of this law, be not only un-Christian but unrealistic from

any human point of view. For apostolic effort begins in community, from the lived experience of community in which we find ourselves and are enabled to give ourselves to the task at hand.

Apostolic effort must, for the Christian and therefore for the religious, be a function of community. Hence, of course, Vatican II's exhortation to religious institutes to return to the spirit of their founders as the first step toward renewal. Surely there is great need for work in the world—to help the poor, the ignorant, and the suf-

fering. But these apostolic efforts, even those undertaken on a small scale by individuals, must be rooted in and sustained by community. It seems that the greater the sense of community, the greater will be the possibilities open to apostolic work.

The Trinity, then, is the model and source of Christian activity. "Be perfect as your heavenly Father is perfect, and then you will be 'one as my Father and I are one.'" Outside the experienced gathering of the Three, there is no salvation, no saving.

PRAYER IN TIME OF CHANGE

○ Lord guide us in this time of change

If there is fear let it be turned into confidence.

If there is confusion let it be turned into direction.

If there is misunderstanding let it be turned into understanding.

○ Lord Jesus Christ, you have said, "I did not come to destroy, but to fulfill," help us to make better our way of life than to do it harm.

Grant us unity. For in unity there is peace, and where there is peace there is love.

Brother Frederick Savasta, O.S.F.

The Church Is Institutional

Albert Jozik, O. F. M.

We have been witnessing, in the past few years, a rapid increase in the amount and the severity of the criticism hurled against the Church. This criticism has been directed against many aspects of the Church, but here I want to consider one aspect which in many ways includes most of the criticized areas. This is the "institutional Church." This term was made popular especially by Father James Kavanaugh, who left the ecclesiastical structure because of this "institutional Church" which, in his view, is an unnecessary hindrance to the accomplishment of the Church's spiritual objectives. He and those who agree with him claim that the same spiritual good could be better attained outside of a structured establishment. The term "institutional Church" has been used increasingly as a derogatory title for the system of hierarchy and laws which is so evident within the Catholic Church. The argument of the critics is that through the centuries we have added the institutional elements (canon law, liturgical rubrics, hierarchical government, centralized organization, etc.)

that are now found in the Church. Their basic contention is that these elements serve not to direct the Church toward its spiritual goals, but rather to prevent the Holy Spirit from working freely among God's people with charismatic gifts.

On January 21, 1968, the Catholic bishops of the United States issued a joint pastoral letter addressed to all American Catholics. This letter is entitled "The Church in Our Day" and seeks to deal with a number of problems that have been causes of disturbance among the Catholics of our country. Among other considerations, the bishops address themselves to the criticism of the "institutional Church." I feel it best to start this discussion of the validity of an externally structured Church with the words of the bishops themselves. The lengthy citation is amply justified by the profundity with which it embodies the bishops' teaching.

Some seek to divide the Church neatly into her institutional and her charismatic components, to declare over-simply... what is Church and what is Christ. The premises of such divisions are...

Frater Albert Jozik, O.F.M., is a student for the priesthood in the Franciscan Province of the Immaculate Conception, at Immaculate Conception Seminary, Troy, New York. In this finely balanced article he calls for a traditionally Franciscan appreciation of the blend, in the Church, of institutional and charismatic elements.

always oversimplified. A more reasoned and faithful reading of the sources of theology will discover that, while some elements in the Church are unmistakably spiritual and some manifestly institutional, most, if not all, are blends of the two. Episcopacy and papacy not only represent institution... they are likewise charismatic, supernaturally vital, and signs of Christ. There is no genuinely charismatic figure who does not have relationship to institution, Gospel, and Church. Catholicism glories in the history of its powerfully charismatic and persuasively prophetic persons... But it is not without gratitude to those institutional personalities who... historically helped maintain the Church's continuity, stability, and organized witness in the world.¹

The institutional aspect of the Church, then, is in accord with the will of its founder, Christ; it has a historical basis reaching back to apostolic times; it can be seen in Scripture; and it serves the spiritual objectives of the Church.

The Will of Christ

The first test of the validity of any element in the Church should be its conformity to the will of Christ, the divine founder. For an explicit declaration that there is such conformity between the institutional structuring of the Church and the will of Christ, we may turn to the fathers of the Second Vatican Council, who said that Christ

established and ceaselessly supports here on earth his holy Church as a visible structure... the society furnished with hierarchical agencies and the Mystical Body of Christ are not to be considered as two realities, nor are the visible assembly and the spiritual community... they form one interlocked reality which is comprised of a divine and a human element.²

The Church, Christ's Mystical Body, is patterned after Christ himself, who is both God and man. As the Word of God willed to become man and redeem all mankind, so he willed to establish a Church embodied in an external structure and through it continue the same work of redemption. The American bishops took up this theme and connected the twofold aspects of the Church with the twofold nature of Christ. The thrust of this teaching is that the Church has an institutional element because Christ wishes it to have that element.

That Christ did so wish can be seen in the two sources of revelation: Scripture and tradition. The gospels offer a number of instances where Christ specifically constitutes a hierarchy among his followers, distinguishing apostles from disciples, giving Peter authority over all, ordaining priests with powers not granted to other followers, etc. The Letters of Saint Paul are filled with exhortations to obedience to the bishops. From

tradition—i.e., from the history of the Church—we know that certain institutional elements were present from the first. Scripture, indeed, witnesses to the beginning of tradition in the various Apostolic Letters and in the Acts of the Apostles, where we read of the early Christians that they

remained faithful to the teaching of the Apostles, to the brotherhood, to the breaking of bread and to the prayers... the faithful all lived together and owned everything in common... they went as a body to the Temple every day.³

Intrinsic Value

Apart from the express will of Christ and the actual establishment of structures in the early Church, the point is worth making that institutional elements actually serve the Church's spiritual mission. The Church, while divine in origin and spiritual in purpose, is composed of men, living here and now. The common experience of all human societies demonstrates clearly that structure is a basic requirement for any group seeking to work together for a specific end. Christ, while promising the Holy Spirit as a guide, never absolved us from the responsibility of making full use of all human means at our disposal in seeking to further his kingdom. The individual Christian is not infallible in seeking divine truth, while the Church as an organic whole is. The infallible guidance of the Holy Spirit is given within the estab-

lished hierarchical structure, to the pope and bishops in a special way, and to the whole body of the faithful in union with pope and bishops.

The institutional elements of the Church serve to protect the teachings of Christ, to direct men in an organized fashion toward the fulfillment of the promised messianic kingdom, and to enable each member of the Church to benefit from the wisdom and ability of the other members. If, at times, the hierarchical structure has dealt harshly with persons who were later found to have offered ideas worthy of serious consideration, the importance and validity of the structure as such is not thereby nullified. The institutional elements of the Church are particularly human, and therefore not perfect. Incidents of failure, no matter how numerous, do not nearly balance the good that has resulted from an externally structured Church. Discipline, organization, coordination, centralized communication, etc., are useful adjuncts to any society, even to one which has a divine foundation.

That the external structure serves the goals of the Church is particularly evident from an examination of the most important of all those goals: that of manifesting to all men, and drawing all men into, Christ's victory over sin and death. How could men be drawn to live the gospel, Saint Paul asked, if it had not been preached to them? We might ask how men are to be drawn to the Church, if

¹ The Church in Our Day, joint pastoral letter of the Catholic bishops of the United States (Washington: U.S. Catholic Conference, 1968), 54-55.

² *Lumen Gentium*, Dogmatic Constitution on the Church, §8. This translation is from *The Documents of Vatican II* (ed. Walter M. Abbott, S.J.; New York: The America Press, 1966).

³ Acts 2:42-47.

they cannot see it. By its very visibility as an organized structure devoted to specific spiritual goals, the Church stands as a witness to the realities of the Incarnation.

Saint Francis

We find a perfect blend of the charismatic and institutional elements of the Church in the figure of Francis of Assisi. Surely no one needs to be told that Francis was charismatic: His was a vision which



had a profound effect on the Church even in his own time, and his order and spirit have flourished through seven centuries and remain strong today. His love of poverty, his simplicity, his ability to affect deeply the lives of all with whom he came into contact—all

these are charismatic gifts from God. The Stigmata, the five wounds of Christ which he received on his body two years before his death, are manifest proof of the favor he had found with God.

Saint Francis, as so many charismatic figures (the prophets of the Old Testament, for example) found much wrong with the lives of the people around him. He would counter the prevalent love of wealth with a love of the strictest poverty; the greed for power and recognition, with a desire for humility and self-effacement, insisting that his followers be called "little brothers"; and the war-loving spirit of his times with a stress on peace and meekness. So much was his vision of the evangelical life in contrast with the practice of those around him, that the cardinals in Rome almost refused to approve his rule, saying that it was too difficult to follow.

Yet this figure who was a sign of contradiction to so much that the churchmen of his day took for granted had the greatest respect for the institutional elements of the Church, believing them to be divinely inspired. In the opening chapter of our rule, we read that "Brother Francis promises obedience and reverence to the Lord Pope Honorius and to his successors canonically elected, and to the Roman Church."⁴ At the end of the same rule, we find Francis referring to the order as "...always subject and submissive at the feet

of the same holy Church and steadfast in the Catholic faith."⁵ In fact, his insistence on obedience to the ecclesiastical hierarchy is one of the most striking aspects of his personality. Can we say that this man lacked spiritual depth? Yet he speaks with the greatest reverence of the institutions of his Church.

All this is not to say that the Church is primarily an institutional establishment. The bishops of the United States say in their pastoral letter that

No one pretends... that these... institutions are the most important, though their validity is fundamental and essential. Everyone knows that the structures and forms involved in the Church's work of sanctification... are more important than the structures of juridical authority, even as the order of love takes precedence over the order of law, although by no means contradicting it.⁶

The basic point to be insisted upon is that institutional structures as such are both necessary and useful. They are part of the Church established by Christ, who freely chose to constitute the Church this

way. They serve the purposes of the Church by uniting it in its work, by preserving the integrity of its teaching, and by standing as a sign and testimony to the world of the reality of Christ's Incarnation and saving work.

Whether or not each particular institutional element found in the Church at a particular time serves all these purposes, is another matter. While the hierarchy of pope, bishops, and priests—along with the general principles of ecclesiastical authority in teaching and discipline—are fundamental to the Church, the particular structures which embody these fundamentals are open to constant improvement in accord with what the bishops refer to as the "signs of the times."⁷ Those who criticize such particulars in the Church may often be right, but anyone who seeks to undermine the basic constitution of the Church as both charismatic and institutional, divine and temporal, has lost sight of what the Church really is: a society of men joined in Christ which works **among men in this world** seeking to draw them to the divine Head of this Mystical Body.

⁶ The Church in Our Day, 31-32.
⁷ Ibid., 23.

⁴ Rule of the Order of Friars Minor, chapter 1.

⁵ Ibid., chapter 12.

Stones and Pebbles

Sometimes You are a stone, God—
Silent, unbending,
Impenetrable.

Your Father Heart is callous.
In vain do bitter waters—
Storm-ridden, defeated,
Pound against its shores.
You hear the deafened cries;
You sense the senseless pain;
And yet Your eyes are dry.

Your Mother-Womb is barren.
Though bloody droplets,
Wrenched from a mangled heart,
Trickle to its surface
Seeking its embrace,
You do not yield.
There will be no harvest,
No flowering,
No promise.

Stone-like You wait,
Mute and insensible—
A silent barrier
Between Love
And man's loves.

But Your Stone-Heart weeps with pity
To see our childish fancy,
That shallow fancy
That cries to You for pebbles
When You would give bread.

Stones have been Your earthly fare.
You have known their fury,
Their raging strength.
And they could not conquer
Your changeless Self.

But Your children,
Silly, starving waifs—
Your children must have bread.
Their foolish dreams shattered,
They will awaken
To emptiness.
They will be hungry.

You will be there;
And You will give them bread.

They will eat
And, rising up,
They will sing Your praises:
"I love You, O Lord,
My Strength, O Lord,
My Rock, O Lord,
My Deliverer!"

And they will forget
That You had been hard,
That You had been a stone, God,
In the face of pebbles.

Sister Mary Conrad, C.S.S.F.

Penance:

A Sacrament of Forgiveness

Valens Waldschmidt, O. F. M.

Franciscan mysticism is but a constant, progressive discovery of the amazing mystery of God's love. In this mystery, if the opening word is love, the second word is forgiveness. In Franciscan thought, God so loved the work of creation that, even apart from man's sin, he planned from the first to immerse himself in it by becoming man. But since he took man's sin into consideration in his eternal design, God in his wisdom so fore-ordained the Incarnation that in becoming man he would redeem mankind and forgive all men their sins. Kneeling at the crib on Christmas day, the Franciscan sees what God first planned for man because of love, and how divine Love triumphs even in the face of sin. True love always pays the full price, even when confronted with rejection and rebuke. So Christ paid the full price for man's failure, even to the death of the cross.

These are not idle words, but words that introduce us into the mystery of the Trinity, transporting us into the friendship of the three divine Persons, who live in each other and love each other. God's divine friendship is shared in some way with us in a human-divine friendship; our union with God is a marvelous interchange of life and love. To secure this friendship, God has established a sacrament of forgiveness to transform human frailty into human strength, turning the faltering heart-beats of human indecision into the

Father Valens Waldschmidt, O.F.M., is a retreat master at St. Anthony Friary, Streator, Ill. In this second of three conferences on the Sacrament of Forgiveness, he stresses its capacity for the manifestation of God's forgiving love, so amply illustrated in the Gospels.

steady, constant heart-beats of love. With a sacrament of forgiveness Christ has secured the new covenant of friendship, the covenant of the New Testament.

On man's part, friendship means a giving of self to God. But this is possible only because God first gave himself to us. To paraphrase the words of Saint John, we can now love God, because God has first loved us.

The Scriptural Setting

Who would ever want to forget the welcoming and warm words of Christ when he was about to suffer and die for us? "I will not leave you orphans." To prepare the hearts of his apostles, our Lord put aside his own thoughts and feelings about his agony and death.

Loving forgiveness of sinners is, in fact, a pervading theme throughout the evangelical testimony to Jesus' life. Recall the forgiveness bestowed on Mary Magdalene, on the woman taken in adultery, on the denying Peter. Then, of course, there is the dying thief, who had everything against him and nothing in his favor save the desire to be forgiven. The story of the Prodigal Son is the perfect picture of divine understanding, colored with the warmth of divine mercy, outstripping the best in human forgiveness. Imagine how we would have handled the prodigal son—or how we would have carried out the law against the public sinner. Why imagine it? We have our opportunities to help the modern prodigal sons of the Mystical Body.

Friendship is tested by how often, how quickly, and how completely a man can forgive. No one has ever forgiven as completely as Christ. He died in order to forgive. Who, more perfectly than Jesus, ever carried out the words of the Our Father: "Forgive us our trespasses as we forgive those who trespass against us"? The Christian, the Franciscan, as long as life remains, understands this kind of friendship only when he has understood Christ's kind of forgiveness.

The Doctrinal Basis

Sinful man's case seems hopeless. Sin is all around him. In modern society, sin is even profitable. Sin can be sold. But there comes a dreary day when the price of sin is too high, and remorse empties the soul of all its strength. Confusion follows selfishness. Hatred replaces love. Sadness dispels joy like a creeping darkness which grows blacker and inkier with each new flash of enlightenment and self-revelation. Desire turns bitter with the sourness of aversion. Courage covers its face with the hands of fear; hope is swallowed up in despair; anger takes revenge on self. Within man there is no way of escape. But the only ray of hope are the words of God which offer mercy and forgiveness, love and friendship, and close intimacy with God himself. Who will save man from his sins; who can turn a sinner into a penitent, and a penitent into a friend? Only God, only the dying Savior who said from

his cross: "Father, forgive them, for they do not know what they are doing."

The sacrament of penance has been called a tribunal. But what tribunal has the warmth and understanding of this sacrament? The priest or confessor is a teacher, physician, judge and father, for just one reason: to make the sorrowing penitent at home with God. "Come, all you who labor and are burdened, and I will refresh you." How different is the tribunal of penance from that of human justice. God desires to forgive; man, to sentence. Vindictive justice often has the hard metallic ring of the voice of the human judge. Loving, divine justice has the sorrowful, rebuking words of Christ, such as he uttered in the Garden of Gethsemane: "Put up your sword." Divine Mercy never speaks with the razor sharp words of cold judgment.

The Franciscan confessor is moved by a tradition of love for sinners. His goal is to help and not to frustrate. He adds to the theological expression "Sacraments are for men" a special sympathetic understanding of human hearts which has been born of a closeness to the human Christ.

Present-Day Needs

Modern religious and priests must again be convinced that religious life and the priesthood are basically a friendship with God. So Christ spoke on the night of his Passion and Death. Holiness in the lives of the saints has always

been an act of love. But there is danger of making it a sort of automation arrangement. There is a tendency among some to eliminate all mistakes and the possibility of all mistakes on the part of the brethren. Even machines do not reach this perfection. Nor will man force such an accomplishment upon others. People, especially religious, must learn again that human friendship, which begins with friendship with God, is best schooled in the humble act of asking and accepting God's forgiveness and then extending it to others.

As Franciscans we ought to seek the source of our friendship with each other in the forgiveness that God has showed us. Perhaps we have commercialized our friendship and stony realism. Success in friendship has one basic rule: It is forged in the humble fires of forgiveness. Learn to forgive, and you will have many friends. The genius of Saint Francis began the Franciscan brotherhood with the Fatherhood of God. But if God the Father created man out of love, it is also out of love that he forgives him. Such must be the trade-mark, also of the friar.

Benefits for Religious Life

Psychologists have given a thumb-nail rule to help overcome antagonism toward others and brush aside feelings of inferiority. The rule is: Many times a day say "Thank you."

The same rule applies to over-ship, defining it in terms of cold

coming the difficulties obstructing friendship in a Franciscan community. Attack the source of coldness and uneasiness. A principle of Franciscan spirituality is gratitude; gratitude especially to God is, for Francis, the font of his spirituality. To this source of personal response to God's mystery of love, add the note of forgiveness, and you have an even greater depth of understanding of Franciscan friendship.

The Franciscan learns the extent of human and divine friendship from the practical source of forgiveness, the sacrament of forgiveness. In this manner the Franciscan religious begins to think thoughts like these: I am grateful for your companionship, grateful for your help, grateful for your generous sacrifices, grateful for your consideration, grateful for your forgiveness in the daily tussles. Such a religious has little need to make himself appear intelligent, learned—incapable of making mistakes. Such a religious, with the realism of the truly humble, has no need of defense against others, because he breaks down barriers with forgiveness. Franciscan friendship is born in the sacrament of penance and expresses

itself in the daily living of the Our Father.

Resolutions

- (1) Christ ate and talked with sinners. The strongest scene in the Gospels on friendship is found on the first Easter night. Christ appeared to the apostles, who were frightened, alone, remorseful. He simply said: "Peace be to you."
- (2) Approach the sacrament of penance with a desire for greater personal friendship with Christ. Come away from the confessional with an obedient and forgiven love, with a fervent determination to repair and forgive.

Prayer

Lord, you have said, "My delight is to be with children of men." Lead us more deeply into the mystery of friendship with you. We have no claims to it. We have failed so many times. Yet you offer it to us. Help us to mourn with a truly genuine sorrow. Let each succeeding confession help us to know more fully our own frailty and your great mercy. With true compunction of heart, we will endeavor to guard this friendship. You have forgiven us; we will always strive to forgive others.



Francis Speaks Today—in Paraphrase

The Testament

Patrick Jordan, O. F. M.

The Testament of our Holy Father Francis begins by calling on the name of the Lord.

The Lord led me, Brother Francis, to lead a life of penance. For while I still led a self-centered life, the Spirit led me into contact with severely diseased and maimed people. At first I found this joltingly revolting. But I tried to work compassionately among them (after all, they're God's children and Christ's brothers), and so when I finally left them I felt a deep sorrow in parting. Yes, those whom before I had feared, now in the time of parting brought me the sadness of separation.

And then the Lord led me on to other things. He gave me a simple faith in temples of the Holy Spirit, and sometimes I was so exuberant with his presence I'd burst out in praise, "We adore you, Lord Jesus Christ, right here and now and everywhere throughout the world, and we bless you because you've redeemed this vast universe and the whole human running race."

And the Lord gave me a great

faith in the priesthood of Christ. I cherish those members of the community who lead us in the Eucharistic celebration. With them and through them we all partake of the unifying body of Christ. No wonder we have a lot to be thankful for in their presence.

When I see beautiful words I like to collect and think about them. I also have a great admiration for theologians, especially those who have the knack of opening further to us the beautiful vistas of our faith.

As most of you know, we friars started out as a very small group. The Lord drew a few men around me, and all we wanted to do was lead a simple gospel life. So I wrote up an unsophisticated little rule, took it to the bishop of Rome, and he wished us God's speed and blessings on our way. All those who wished to join our fraternity decided they wanted to live a poor life. So they gave away all that they had and took on the simple peasant dress. As a community we lived the joy of common prayer,

so that we would be fraternally open to all those around us. When we went out on a mission, we would live in poor abandoned housing or churches. We wanted to be living groups of unity, bearers of Christ simply by our presence.

Even though I was never considered a very large man, I've always enjoyed working, especially with my hands, and I hope I can always keep on working. I think all the friars should work to develop their talents and special charisms. For good example's sake we shouldn't live off the dole, and if we're not paid for our labor, we should have enough trust in God and his people that we don't get disturbed about the matter.

I think the friars should be men who go about spreading joy and peace, saying Yes to life, bringing the sense of community to all those with whom they meet and live. After all, the Spirit directed me to say again and again to people and the world: The Lord give you peace. I don't think we should have big houses and big churches. Every day we have to remember our vow of poverty and our pilgrim status in this life.

I recommend to all the friars that they be simple men who do not seek privilege either in the ecclesiastical or civil realms. I my-

self want to be subject to my superiors. And even when I'm sick I want to keep reflecting on the presence of God. I especially like to pray with one of the other brothers.

Now please don't say this is another form or rule of life I am giving you. It's just a few thoughts I had and would like to share with you, my dearest friends and brothers. Maybe something here will help you live this life a little more fully from day to day. I would appreciate it if you would recall this letter every once in a while. It might be a help to the whole community. Know that with God's help and our own good will we can grow in love and service for others, and that we can persevere in this life. I'm sorry for those who have fallen short in the life. Let us pray for them. As for the rest of us, my closest brothers, let us have hope in the ways of God. We have promised great things. Even greater things have been done for us already. Let us remember that we have just begun to live, that only in suffering will we grow, only in loving will we be loved, and only in dying will we rise with Christ.

So now I want to bless you, I, Brother Francis, your little one and servant. It may not be much, but I want you to have it.

The Lord bless you and keep you.
May he show his face to you and
have mercy on you.
May he turn his countenance to
you, and give you peace.
The Lord bless you.

Brother Patrick Jordan, O.F.M., is a student for the priesthood in the Santa Barbara Province, at the Berkeley Campus of the University of California.

The Rule of the Third Order Regular

Sister M. Corita Last, O. S. F.

The life of the Brothers and Sisters in the Third Order Regular, being based on the life of Christ in the gospel, should be one of loving fraternity following the Lord especially by the vows of poverty, chastity, and obedience. This way of life is to be carried out in obedience to the Church, shown by obedience to all lawful superiors, and by the Franciscan spirit of discipleship, that is, a lesser, interior, communitarian, and apostolic discipleship.

The Brothers and Sisters who desire to enter the Franciscan family must desire this of their own accord, be faithful Catholics in union with the Roman Church, unmarried, free from any kind of debt, in good health, open-minded, of good reputation, at peace with neighbors and examined by the proper authorities. Having been accepted into the novitiate, the Brother or Sister continues the course of formation by intensive study of the Rule and Constitutions, by prayer—especially mental prayer—and instruction concerning the vows and Christian ideals. Particular effort should be made to penetrate more deeply into the

mysteries of Sacred Scripture through classes and private prayer. The Brothers and Sisters who are qualified shall then be admitted to profession.

The gospel life is the life of love, and the Brothers and Sisters should try always to grow in this love—always to make more perfect this gift of self to God and to neighbor. Love is both means and goal of this life. Because the Holy Eucharist is the sign to us of God's total self-giving, the Brothers and Sisters should strive to receive It daily if possible. They should indeed be recognized by their love, just as the early Christians were pointed out with the exclamation, "See how they love one another!" for love of neighbor is a visible form of love of God.

That the Brothers and Sisters may become more universally "of one mind and heart" with the Church, let them join with the Church in reciting some form of the Divine Office. All should likewise strive to encounter Christ daily at the liturgical Celebration and weekly in the sacrament of Forgiveness. Examining oneself daily before God as to whether he or

she is doing everything possible to follow in the footsteps of Christ along the Way of Love, should spur the Brothers and Sisters on to desire greater union with the Beloved.

It is also necessary to become personally acquainted with the Lord, and so at least one half hour of mental prayer daily is advised to all Brothers and Sisters, with frequent shorter periods throughout the day to maintain a close union with the Lord.

To help the Brothers and Sisters in their unflinching effort toward conversion, they are asked to keep all days of fast and abstinence prescribed by the Church: the vigils of the Immaculate Conception and of our Holy Father Francis; and any private exercises of sacrifice and penance, as they see fit.

By their very words and deeds the Brothers and Sisters should show to all that they are followers of Christ in a Franciscan family. They should also seek to remain united to the poor, simple Christ and their Seraphic Father Francis by keeping their habits simple in style and commonplace in material.

Should a Brother or Sister become ill, the Superior will see that proper care is given, while all the others, out of love, will do their best to help even in the smallest ways, and if by no other way then by visiting and cheering the patient. This loving attitude will pre-

vail also in the care of the needy and the aged.

If the illness becomes very serious and death is possible, the Superior will see that the patient is as ready as possible. All will pray for the repose of the soul of any departed Brother or Sister, and the Superiors will tend to all necessary arrangements.

Because they have given themselves entirely to Love, no task should be considered too lowly or menial for the Brothers and Sisters, for Jesus died on the cross to give himself entirely to us. Love should be the dominating motive in their lives, that they may fulfill the counsel of Saint Paul, "Whether you eat or drink, or whatsoever else you do, do all to the glory of God."

Nothing in this rule binds under pain of sin, mortal or venial, unless through a commandment of God or a precept of the Church; for these counsels are urged only as a means of entering into a closer union with God.

The Brothers and Sisters are obliged, however, to perform the penances imposed on them by Superiors when such are necessary, and to observe the vows of poverty, chastity, and obedience. Their love of God should lead all the Brothers and Sisters to give witness to their love in daily life, and to strive to follow Christ as Saint Francis did.

Sister M. Corita was recently professed as a member of the Poor Sisters of St. Francis Seraph of the Perpetual Adoration, Mishawaka, Ind. The spirit of youth and confidence which pervades their renditions, presented in these pages, speaks for itself.



"I do not condemn you either"

(John 8:11)

since your brothers have acknowledged,
by quietly walking away,
that they have looked in the common sand
and saw you stretched out
like the grossest slice of their soul
festered and unmistakable
which I admit,
being one of them,
and have not the heart
to stone my own flesh
which I own in the sand
where we met

soon there will be no condemnations—
we sinners have mobilized

Hugoline Sabatino, O. F. M.

Book Reviews

Open to the Spirit. By Ladislav M. Orsy. Washington: Corpus Books, 1968. Pp. 286. Cloth, \$6.50.

Reviewed by Father Dismas Bonner, O.F.M., J.C.D. (Catholic University), Superior of the Franciscan Theological Union, Chicago.

Radical renewal of structures and law in the Church requires a sound biblical and theological foundation. This is pre-eminently true in the case of the reflection and realization of the Church that is the charism of religious life. Father Orsy brings to his considerations a firm grasp of the scriptural and theological themes underlying religious life, an insight that finds expression in a series of uniquely original considerations. The author's awareness of current religious structures and the problems inherent in them combines with an acute sense of the proper and essential role of the juridical element in the Church to produce a work that is extremely helpful to anyone struggling with the manifold problems of religious renewal.

The meaning of consecrated virginity, the nature of prayer and its relation to active charity, topics of much recent questioning and discussion, are treated in considerable depth and brought into focus in their interrelationship. The author indicates how these various elements can be assimilated and integrated to discern the work of the Spirit in one's own life, in others and in the world at large.

In an era when the idea of evangelical poverty sometimes rings hollow and the Church seeks to make its message intelligible to a secular city, Fr. Orsy pictures a possession

of the kingdom that rises above material considerations, even while it places them in proper perspective. Poverty is the possession of the earth to make it serve God; it is complete openness to receive and to give. And if this attitude finds its expression in the proclamation that one seeks no security in the material, it must also demonstrate that one is prepared to place his intellectual and spiritual gifts completely at the service of others, that he is indeed ready to give himself away. The author proposes an examination of conscience about poverty that will guide individual religious and entire communities towards a truthful evaluation of their spirit of poverty.

A basic value of Fr. Orsy's book is its clear indication of the role and place of religious in the Church. Nowhere does this stand out more strikingly than in his treatment of obedience. Against the background of today's problems of authority and the questioning of ecclesial structures, he views obedience as a special relation to the visible Church. Obedience is a covenant with God requiring openness to the Spirit in one's life; the author's treatment never loses sight of the fact that this radical openness includes an appreciation of the operation of the Holy Spirit through the structures of the visible Church. It is at this point of the book that Fr. Orsy's canonical background and broad experience with religious communities make their most valuable contribution in terms of practical insights and suggestions for renewal. He presents a theological conception of the office of superior in relation to the community, and draws certain important consequences pertaining to the exercise of that office and one's attitude toward it. There are sug-

gestions concerning the use of executive authority, and also recommendations regarding judicial power of arbitration. The author treats the composition and function of chapters, and makes valuable suggestions for eliminating cumbersome and ineffective chapter structures. A section dealing with the character of the laws to be enacted by Chapters provides guidance for those engaged in legislative activity as chapter delegates.

The chapters of this book were originally talks given by Fr. Orsy to various religious communities. This has led to a certain amount of repetition that is at times annoying. This is a slight weakness indeed in a work that offers so much valuable guidance to all who are intimately concerned with the future of religious life in today's Church.

Living Questions to Dead Gods. By Jacques Durandeaux. Trans. William Whitman. New York: Sheed and Ward, 1968. Pp. 160. Cloth, \$3.95.

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

If Bultmann, Robinson, and Dewart have already been the subject of your reading, you will find Jacques Durandeaux covering familiar ground in this book. But without the scholarly development provided by those leading theologians, one can become inextricably lost in the ambiguities abounding in Durandeaux's work. The ambiguities result mainly from an apparent confusion in methodology: depth psychology and mysticism are combined with theology properly so-called.

Fundamental to the book is the necessary confrontation with the question of Jesus, "Who do you say I am?" Perhaps most Christians have given the conditioned response, which was a spontaneous and free act of

faith when uttered by Peter: "You are the Christ [read: Messiah, Anointed to save], the Son of the living God." Durandeaux asserts that what we all require to make our response integral is the irruption of God—i.e., a "barging-in" of the unexpected. God is Other, and until this irruption takes place, we can merely suspect his presence, because of the cultural acknowledgement that it is so. After God "barges in" so unexpectedly and undeservedly, we engage in a personal dialogue between the believer and the philosopher within our person.

In the best mystic tradition, Durandeaux de-mythologizes the Thou spoken of by Buber as the object of the Ultimate Dialogue. "My goal has been to strip my anticipation of God of all those subtle, hidden predispositions with which I was building up a happiness of my own making. If a true anticipation of God exists, then it is an anticipation of NOTHING, whatever I may anticipate, I am only anticipating myself, and this is not anticipation of the Other." The philosopher prepares the believer for this Ultimate Dialogue, by resolutely demanding that genuine faith to be genuine, abandon the wish-fulfillment usually latent in the religious stance. This represents a fantastic iconoclasm, much more rigorous than the conflict proposed by Eastern Christianity. But it is predicated on the fact that God does reveal himself to man, principally in Jesus, the Christ. As the author also points out: "If the question of God is put to me by God, and if I am to understand it, it must be expressed in my language." That which makes God's Word comprehensible to man is that it is expressed as Man.

Fr. Durandeaux's book could be used for those quiet, contemplative encounters which mark the life of the dedicated Christian; but prior acquaintance with the theologians from which he has drawn his major themes is, if not absolutely necessary, certainly highly desirable.

Saint Francis of Assisi. By T. S. R. Boase. Bloomington: Indiana University Press, 1968. Pp. 120. Cloth, \$7.50.

Reviewed by Sister Marie Monica, O.S.F., staff artist of THE CORD and a missionary at St. Stephens, Wyoming.

This biography has much to recommend it. It is well written. It is uniquely illustrated. In fact, St. Francis of Assisi is being re-issued for the purpose of providing a setting for Arthur Boyd's sixteen double-page lithographs which depict facts and legends in the life of Saint Francis.

Some fundamental understandings of Boyd's native Australian culture would seem to be imperative if a greater depth of appreciation for his work here were to be experienced. It is evident, however, even to the least responsive of us, that Boyd's huge, passionate, grotesque figures, as often as not tenderly featured, translate an earthy quality, unfamiliar yet contemporary, to an almost suffocating degree. To some they will enhance the already rich life of the Poor Man of Assisi. To the less involved these lithographs will generate little enthusiasm. Of all they will demand a 20th-century interpretation—a movement paradoxically away from and toward idealism: a union of reality and myths.

Each artist gives unique interpretation to his vision. Writers are artists expressing their vision with words, and when all the words are put together there is actualized a union of experiences, mysterious and new with each person. Other men have pondered the spirit, the mystique of St. Francis of Assisi and, like T. S. R. Boase, have captured a spark of the flaming spirit which our world of today needs as badly as did that of the 13th century. Real holiness is timeless.

Few men have etched Christ so deeply in their lives as did St. Francis, and fewer still can interpret these lines for others. So Boase's

presentation wisely allows for personal interpretation by the reader of the undefined charisma of St. Francis. The author carefully places Francis in the historical, social, and philosophical movements of his time, permitting us the freedom to draw out the implications for our own Post-Vatican II environment. Has not the Council asked us anew to live the gospel life; and has not Van Kaam called Vatican II a Franciscan Council?

Within Boase's portrayal of Francis' human and spiritual struggles are the many facets of the saint's personality which witness the simple humor and joy of the Christian. The reader may be led to draw an amusing parallel between the dancing nun of recent criticism and Francis: "...carried away by what he was preaching, he moved his feet as though dancing, to the alarm of Cardinal Ugolino, who feared his simplicity might be despised." "This smiling prophet," certainly, "singing and dancing God's praises, was irresistibly infectious in his gaiety of soul."

We are not permitted to consider this aspect of St. Francis' charm in isolation; for the author envisions more than the poet—more than the reformer. Francis penetrated to the heart of Christian theology, and it is as a uniquely successful Christian that we must know him. This necessary balance is evident in Boase's presentation which shows, e.g., the Eucharist as the center (for Francis) of Christian faith in which heaven and earth are at one. It is likewise well emphasized in the portrayal of faith as paramount in the saint's life.

St. Francis of Assisi can make a valuable impact on a Christian in renewal. Strength and light for intelligent application can be drawn from these pages. Many readers will find themselves deeply indebted to those responsible for the publication of this simple, readable, and starkly illustrated account of Saint Francis of Assisi.

Relax and Rejoice: For the Hand on the Tiller Is Firm. By Father M. Raymond, O.C.S.O. San Bernardino, Calif.: Culligan Book Co., 1968. Pp. 255. Paper, \$3.50.

Reviewed by Father Vincent B. Grogan, O.F.M., Secretary to the Minister Provincial at St. Francis Friary (Holy Name Province), New York City.

After being momentarily distracted, wondering how a Trappist could be so familiar with the current state of both the Church and the world as evidenced by his frequent examples from contemporary life and extensive quotations from the press, secular as well as Catholic, the reader can settle down and concentrate on the worthwhile kernel of Father Raymond's work.

The title best summarizes the book's theme: No reason to be disturbed or upset by the "changes" in the Church, because Christ is still guiding the Bark of Peter. Basically, it is a call to faith—a living faith that can discern our Lord's hand in the current renewal. History, according to the author, indicates that the Church has survived similarly perilous times: e.g., the very first century of her existence witnessed the scandal of Ananias and Sapphira, the troublesome matter of circumcision for converts; or take the thirteenth century, the so-called "greatest of centuries," which saw kings deposed, the papacy vacant for some three years at one point, Tartars and Turks attacking Christendom.

Furthermore, we should rejoice at the *aggiornamento*; it is a sign of life. What the physical body of Christ did: "increase in wisdom, stature and favor," has its counterpart in the Mystical Body of Christ. The physiognomy of the Church has changed through the centuries, and this change is an indication of maturity being attained.

The author then proceeds, chapter by chapter, to pinpoint these "changes" and the theological ex-

planation for them. Particularly valuable and balanced is his treatment of the liturgy, ecumenism, scripture, and religious life. Less satisfactory are the essays devoted to the crisis in authority, celibacy, and the Blessed Virgin. Father Raymond gives adequate attention to the Eucharist in a separate chapter.

Father has the knack of arousing and sustaining the reader's interest by the apt quote (as on p. 29, Pope Pius XII's statement concerning the altar in relation to the tabernacle); by the quaint comparison (cf. p. 197—the curiosity of Moses with the burning bush is likened to our curiosity for God, which can be satisfied on the pages of scripture); by the statement that brings the reader up short (such as the one on p. 154, that the involvement of religious with the inner city should not be motivated by a desire to share life with the ghetto inhabitants but to teach them how to live); or the needed reminder (cf. p. 190—the purpose of interfaith dialogue is to indicate the differences among the various churches as well as the agreements).

The author does, however, occasionally lose the objective balance he is trying to maintain. In his chapter on celibacy, e.g., he cites Senator Thomas Dodd as advocating that a person should read newspapers of both stripes in order to achieve a rational view of world affairs. Fr. Raymond recommends the same policy for Catholics in choosing their reading matter. He proceeds to enumerate the publications by name, and all are of one kind: conservative!

A further imbalance is detectable in the author's failure to present a truly rounded picture of the status of affairs prior to Vatican II. Granted that now, e.g., devotion to Mary and the saints seems to be declining; is this not a natural reaction to the earlier pietistic excesses of so many of the faithful towards Mary or their celestial favorite? Granted that some unusual liturgical experimentation has been attempted; was the Liturgy

not previously celebrated in an almost robot-like manner by too many priests? In his treatment of the current crisis in authority, Father Raymond rightly condemns the subjectivist approach to faith and authority. However, he does not mention that previously the Faith had been so objectivized that religion had little or no impact on Catholics, and that authority in too many instances was exercised not in a spirit of service to the Christian community but for personal aggrandizement.

Despite these secondary flaws, Father succeeds admirably in developing and adhering to the expressed purpose of his book (a rare accomplishment, it seems, these days!): viz., to present the renewal in the Church as the Second Vatican Council initiated it. The Council's goal, as the author succinctly points out, was to change us into the changeless Christ. Father Raymond therefore deftly distinguishes (1) what the Council decreed from what individual writers and pseudo-theologians claim it said, and (2) the authentic magisterium (pope and bishops) from the mere helpers of that magisterium, the theologians. This latter distinction assumes a vital significance in view of the current embroglio resultant upon the promulgation of *Humanae Vitae*.

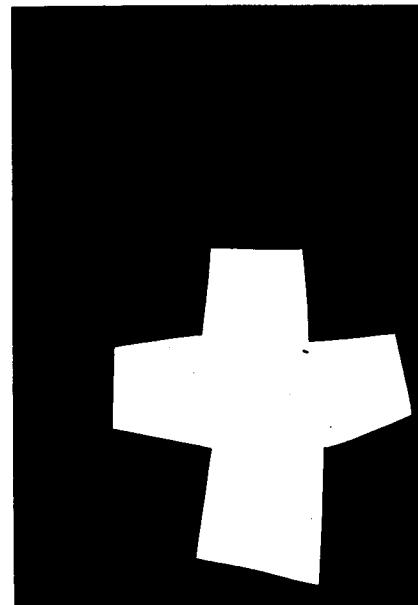
Although the work is conservatively oriented and on occasion seems to portray a misreading of the basic thrust of the Vatican Council, everyone who is sincerely desirous of studying the *aggiornamento* in an unsensational yet professional manner, can find the book most helpful in maintaining the proper perspective. So I recommend that in these days of turmoil, confusion, and doubt, the clergyman, the religious, and the layman allocate a few hours to relax and take up this book and rejoice, indeed, that they have found an author like Father Raymond, who is capable of treating theological concepts in a very basic and understandable terminology.

The Challenge of Radical Renewal. By Nicholas Predovich, S.J. Staten Island, N.Y.: Alba House, 1968. Pp. 159. Cloth, \$4.95.

Reviewed by Sister Marie Beha, O.S.F., Ph.D. (Phil., St. Bonaventure University), Professor of Philosophy at the College of St. Francis, Joliet, Ill., and author of Living Community, a study of the religious life utilizing personalist philosophy and conciliar theology.

For a religious whose personal reaction to "Vatican II," "renewal," or "experiment" is one of vertigo, this book will bring some temporary relief. The author presents a balanced treatment of such staple topics as "Options and Structures," "Religious Life in Salvation History," "Why Religious in the Church?" as well as chapters on community, chastity, poverty, obedience, and religious spirituality.

The Challenge of Radical Renewal shows how contemporary points of view blend with, and yet differ from more traditional formulations. Clarity



and careful organization are strong points of Father Predovich's presentation, in which each chapter is almost outlined through subheadings and further breakdowns into first, second, and third point. Such careful division of material, while adding to clarity, still risks some oversimplification as, for example, when a topic as broad as "Principles for Future Growth" comes through in the neat categories of "one, two, three."

In fact, the author's passion for distinctions, a trait perhaps more medieval than modern, seems one of the weaknesses of the book. The initial chapter on "Options and Structures," while it contains much that is good on the vocation to be human and to be Christian, still labors over the distinctions between the "life options" of the married life vs. the religious life. A diagram which details how the "people of God," rising out of the "stump [sic] of Jesse," divides into two limbs of the married and religious life and finally flowers, on the one hand, into "pious and lay organizations" and, on the other, into monastic, apostolic and secular religious, seems something of an anachronism today.

Nor is this mentality which addresses itself to yesterday's questions limited to this introductory chapter. A subsequent chapter on the vows, for instance, after an excellent introduction to the meaning of the vows in the Old and in the New Testament, continues with a justification of marriage as incarnational, while religious life is seen as more oriented toward the eternal. This chapter also presents the interesting thesis that all monastic, apostolic and secular forms of religious life have been present in the church from the beginning; it is only that presently these variant forms are becoming more structurally apparent.

The chapter on chastity is again introduced by the question: Which is better, marriage or virginity? And as part of the answer, virginity is

still compared to marriage with Christ. Further on, chastity is said to be "univocal" in the sense that its meaning has remained unchanged from the times of the early church. This univocal meaning is spelled out, again in comparison with marriage, as "...in marriage the partners commit themselves first and foremost to each other, and thus with the aid of a sacramental grace to Christ, in the vow of religious chastity, a person commits himself first and foremost to Christ and thus also to the love of his fellow man" (p. 73).

Contemporary emphasis is more evident in the chapter on poverty where Father Predovich incorporates a subsection on the theology of work and in the section on obedience which stresses freedom and the dignity of the person. However, the superior is still identified as the decision maker of the community, and, though provision is made for dialogue, "blind obedience" is updated to mean "a cheerful acquiescence at the end of the process" (p. 112).

Final chapters of *The Challenge of Radical Renewal* concern themselves somewhat hastily with religious spirituality and the need for new forms of prayer and asceticism as well as an ambitious conclusion on "Religious Life, Past, Present, and Future." This last chapter re-iterates what seems to be the mood of the entire book: The identity crisis of religious life is just about over; spring is coming, a "new hymn of love" is being intoned (p. 13); "we're down to earth again" (p. 12). Perhaps the author's confidence is justified in terms of his own detailed answers to yesterday's questions; his balanced presentation will certainly be helpful to those religious who feel themselves stranded in mid-stream renewal. It may be less effective for those who are already out to sea, having left behind the security of shore and who are now forced to live with the poverty and the prayer of an uncharted course.

Servants of the Lord. By Karl Rahner, S.J. Trans. Richard Strachan; New York: Herder and Herder, 1968. Pp. 220. Cloth, \$4.95.

Reviewed by Father Theodore Cavanaugh, O.F.M., Guardian at Holy Name College, Washington, D.C. An instructor in homiletics, Father Theodore has served as Prefect of Discipline at St. Joseph's Seminary, Callicoon, N.Y., and Master of Clerics in Washington.

Rahner's "servants of the Lord" are today's priests; his message is addressed to them, not in the language of formal theology, but in the more personal and informal language of meditations, homilies, and retreat talks. The book is a compilation of Rahner's thinking on the priesthood; he makes no claim that he is presenting us with a complete spirituality of the priesthood. In the Preface Rahner explains that many of the contributions are pre-conciliar, delivered or written in a great variety of situations. He has attempted to revise or expand them all to fit our needs and our day.

Readers of Karl Rahner will find the style of the author no problem, but the uninitiated will probably struggle with it; he is a complicated author and reading his works requires attention and time; for this reason *Servants of the Lord* is not a book to be taken up as light reading. Donald Gelpi, S.J., wrote *Life and Light* (Sheed and Ward, 1965) precisely as a guide to Rahner's theology for the average reader. Should he have the time and the interest, perhaps the reader might consult Gelpi.

The topics in *Servants of the Lord* include most of the problems that beset the priest today: authority, celibacy, faith. Rahner approaches these and most of his subjects with deep understanding and experience. A few of the writings which appear in the book have been translated into English and published: e.g., the tenth chapter in U.S. Catholic, July 1968, on celibacy.

The priesthood is no longer taken for granted and the priest is not protected by a status which seemed proper to him for so long a time; the author agrees that a certain "demythologizing" of the priesthood is to be expected to show the priest in the light of service rather than one of privilege and authority; nevertheless, he insists that there are and must be "superiors" in the Church, preachers of God's word, commissioned and sent forth, rulers of the eucharistic assembly, whose job is not the job of all and sundry. He establishes that being a priest is not being a Christian as such in a higher degree, but is a particular function in the Church as a society.

While Rahner must be called a progressive theologian, there is no mistake that he takes a traditional view of the value of priestly celibacy; he tells this convincingly in a letter to a fellow priest, a former student. An interesting chapter deals with priestly confession; here Rahner defends the traditional practise and shows the theological basis that makes fairly frequent confession meaningful. He tries to explain how to make use of frequent confession in view of the many difficulties that attend it. In another chapter he speaks of the spirit of change; this is nothing more than the Holy Spirit working within us—we who so frequently find much of the spirit of the world and so little of the Father's Spirit in and about us. He exhorts us to pray: Abide with us, Holy Spirit. And change us!

Father Rahner includes other subjects in this book: the reality of faith, Christ and obedience, love of the Sacred Heart. His concluding chapters are two prayerful meditations on the priesthood: the prayer of an ordinand, and the prayer for the right spirit of Christ's priesthood.

If the reader is looking for a full spirituality of the priest in today's world, he will not find it in *Servants of the Lord*; nor did the author intend this. But if he is searching for solid material on matters troubling

the priest of our day, he should find more than the ordinary substance for thought and prayer. But he will have to dig; he will have to work at the task. Ultimately it will prove satisfying to him.

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

Reviewed by Father Stephen C. Doyle, O.F.M., S.T.L. (Catholic University, 1963), S.S.L. (Biblical Institute, Rome, 1967). Father Stephen is Professor of Sacred Scripture at Christ the King Seminary, St. Bonaventure, N.Y.

One of the thorniest and most hotly debated theological problems of the Council was on the relationship between scripture and tradition. After strong debate and many revisions of the text, the fathers clearly favored the position that this is and must continue to be an open question, patent of theological discussion. The events of the last few months have only made it more obvious how much theologizing we need in this area, especially because it is intimately bound up with the questions of magisterium and authority. In twenty-eight pages, the second chapter of this book, the authors make a great contribution in this direction. Their incisive distinctions on the several senses in which tradition is used in the Constitution on Divine Revelation go a long way in helping one to read the document intelligently. Their comparison of it with a similar document from the World Council of Churches includes some fine ecumenical insights, and honestly and clearly indicates the long path that we will have to travel before we "all may be one, that the world may believe that we are his disciples."

Having said this much about an excellent chapter of the book, I find

myself at a loss on how to write about the rest of it. With a feeling of irritation, I surmise that the publisher is presenting as a serious and in-depth commentary what was intended by the authors to be a popular paraphrase. After their fine discussion on Scripture and Tradition, the authors have little else of note to say. Having been present at the Council (as a few irrelevant pages at the beginning make clear), and having been in contact with the men who worked on the document, they would seem to have been in a position to provide more ecumenical insights, as well as background material for the exegesis of the document based on the behind-the-scenes deliberations that preceded its formulation. Such are not to be found here.

As good as the document is, it is obviously the result of compromise. Any study should point this out. Just one example is the chapter on the New Testament which the authors treat in three and one half pages. They speak of the 'historicity' of the Gospels without mentioning the great debate on the question, and the attack on modern biblical scholarship at the council which could have set the work of Catholic scholarship back fifty years. Nor do they mention one of the results of the debate, the promulgation of the decree on the Historicity of the Gospels by the Biblical Commission in 1964. Many scholars consider this document more important than the Constitution on Divine Revelation.

In addition to the pages on "A Day at the Council," the book is also fattened for sale by the inclusion of the text of the Constitution, which anyone interested in this question would certainly have. For this the publisher charges \$4.50.

It is because of my great admiration for the monks of Taizé, and their excellent contributions to ecumenical theology, that I must say that this book does not do them justice.

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Berger, Peter L., *A Rumor of Angels: Modern Society and the Rediscovery of the Supernatural*. New York: Doubleday, 1969. Pp. 144. Cloth, \$4.50.

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Fries, Heinrich, *Revelation*. New York: Herder & Herder, 1969. Pp. 96. Cloth, \$3.95.

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