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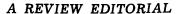
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# It Is We Who Know God

This is the single, simple theme of Henry Bouillard's book released last Fall by Herder and Herder: With all due provision for the divine initiative and the gratuity of both creation and revelation, the whole religious enterprise is vain and arbitrary unless we creatures have within our make-up the radical capability of knowing God and responding to his self-communication.<sup>1</sup>

The three chapters which make up this slender volume are extracted from the author's larger and more comprehensive study of Karl Barth—a partial re-publication which makes eminent sense in this case because there is no problem more central to Barth's whole stance than his emphatic rejection of "natural theology," or man's capacity to know God apart from revelation.

But the book is not, for all that, a mere scholastic polemic against Barth. It is, in a term the author never tires of repeating, a genuine dialogue in which much value is acknowledged in Barth's work even as certain crucial features of that work are rejected.

The first chapter deals from the speculative, authoritative, and scriptural viewpoint with the central question of the relationship between faith and natural knowledge of God. Vatican I is, of course, the privileged Catholic source on this matter, and Bouillard's treatment of the Council's position is sensitive and accurate; he brings out points that many overreacting Roman Catholic authors have overlooked—points which serve to circumscribe and moderate the conciliar position. His treatment of Romans 1:18ff., and Acts 27:16ff., is similarly nuanced: Without carelessly attributing technical and explicit philosophical positions to the biblical writer or Paul, the author deftly draws out the implications of the Apostle's reflective thought.

The final chapter is a good dialectical consideration of Barth's ill advised critique of Thomistic analogy a la Cajetan and Suarez, in confrontation with what the Angelic Doctor actually did teach. Boullard's explanation of St. Thomas is accurate, and what he says is important regardless of what may think of this perennially vexed doctrine of analogous predication.

The author has clear ideas and expresses himself well; hence it is somewhat surprising to find him (merely verbally, no doubt, on p. 38) falling into the same error he condemns on pp. 102 and 112: that God can be said to "participate" in being. Again, while I am quite ready to accept Bouillard's thesis that "demonstration" of God is impossible, he does seem to make too short shrift of reduction as a valid method quite close to the reflection he does accept (p. 28).

The translation is unusually good, my only reservation being the use, on p. 29, of "conscience" for "consciousness." And the mechanical work, for so technical a treatise, seems above average. The "not" on p. 46 should doubtless have been "now," analogis (p. 106) should be analogia, and "principle" (p. 37) should be "principal."

The Knowledge of God is not a popularization, intended for the occasional reader. It is a serious study of a serious question, in genuine dialogue with one of the most influential Protestant thinkers of our age. And the author's point is deserving of continual re-emphasis in gentle, considerate yet unyielding discussion with representatives of several opposing positions: It is we who know God.

Fr. Michael D. Meilach, ofm

<sup>&</sup>lt;sup>1</sup> Henri Bouillard, The Knowledge of God (trans. Samuel D. Femiano; New York: Herder and Herder, 1968). Pp. 127. Cloth, \$3.95.

# Charisma in the Church

Sister M. Regina Birchem, O.S.F.

In the search for meaning so characteristic of our day, concepts, sometimes old but thought new, emerge, expand, and bring new light to reality. Followers of the Poor Man of Assisi, we—like our contemporaries—search for meaning in Francis's life and our own. Who are we? and why are we? and should we be? are questions we ask ourselves imploring New Light, the Holy Spirit.

A man of our age, Teilhard de Chardin, wrote to a friend, Auguste Valensen:

I dream of a new St. Francis or a new St. Ignatius, who will offer us the new type of Christian life (at once more involved in and more detached from the world) that we need!

And at another time he wrote:

Oh! how much I would like to have met St. Ignatius or St. Francis of Assisi that our age so sadly needs! What a wonderful dream—to follow a man of God along a free, fresh road, impelled by the full force of the religious life—sap of his own time. Often I pray

to God that I may be the ashes from which will rise, for other generations, the great blaze that our own looks for in vain.1

"...that our own looks for in vain." What message does the "man of God," Francis, have for us who wish to be in the Spirit "sap" of our own time? In other words, what was his charism, and is it meant for us too?

Franciscans of our day-as well as Dominicans, cardinals, pastors, and laymen-are discussing charisms. When Cardinal Suenens revived the Pauline notion of a charismatic Church in the Council he caused an uneasy stir in certain hierarchical quarters because of the tremendous implications the doctrine has for ecclesial structure and for the role of the faithful.2 It has yet undiscovered meaning for authorities in religious orders, for true freedom and responsibility of members, for the uncomfortable "return to the spirit of the founders." Further, the doctrine on charisms gives full recognition to the

Sister M. Regina, a member of the faculty of St. Francis Academy, Hankinson, N.D., and a graduate student in theology at the Seraphic Institute, Joliet, Ill., uses the most up-to-date contemporary discussion on the nature of charism in an effort to disclose the practical implications for our day of that specific charism bestowed upon Francis and his followers. Because of the detailed nature of this study, it has been so divided that the theoretical and historical considerations appear this month, with the concrete implications to be presented in the April issue.

of apostolicity of doctrine and apostolicity of ministry. These are, indeed, the two criteria of unity, and so of authenticity and validity (1 Cor. 12:13; 14:37-38).<sup>25</sup>

However, the New Testament carefully avoids using secular terms of office to describe the functions of community because of the implication of a ruler-ruled relationship rather than a relationship of service. Küng explains this further by the fact that the term used for the charism of leadership, kybernéseis, literally means "the art of steersman" or "of the guide."<sup>26</sup>

Charism within the Life of the Church. Charisms, as we have already seen, do not rest only in the hands of the officials but go far beyond the hierarchical structure and rest in each of the faithful. As the Constitution on the Church says, "The holy People of God shares also in Christ's prophetic office."27 It has been a common misunderstanding of charisma to think that there is only one kind of gift: that which comes with ordination. Saint Paul says that each man has his charisms, his gift, his call.

Each has his own special gift from God, one of one kind and one of another (1 Cor. 7:7).

To each is given the manifestation of the Spirit for the common good (1 Cor. 12:7).

As each has received a gift, employ it for one another, as good stewards of God's varied grace (1 Pt. 4:10).

Music makers - world forsakers dreamers of dreams prace makers - - movers and shakers of the world - forever it seems

Though the Spirit is ever working for the edification of the body of Christ he does not, then, necessarily do it through the "establishment" but has preserved a sort of free sector in the Church, acting directly in the community of believers. The unpredictable actions of the Spirit do not always come through the "proper channels." 28

A charism is always a call to service. Aside from the extraordinary gifts, such as those mentioned earlier, there are the gifts of constant daily fidelity, unselfish kindness, sincerity of heart, courage in accomplishing duty, artistic expression in worship, mercifulness and unshakeable trust in God's mercy, profession of truth, profound love of God, patience in hardship and mental anguish, true joy-all of which are for the "building up" of the faithful. Even lasting observance of the natural law, that which belongs to human nature as such in this world, requires special help from God.29

<sup>&</sup>lt;sup>1</sup> Henri de Lubac, S.J., The Religion of Teilhard de Chardin (tr. René Hague; New York: Desclee & Co., 1967), 20.

<sup>&</sup>lt;sup>2</sup> Philip Sharper, "Speculations," The Critic 24:10 (February-March, 1966).

<sup>&</sup>lt;sup>25</sup> Congar, 175. <sup>26</sup> Küng, 187.

<sup>27</sup> Walter M. Abbott, S.J. (gen. ed.), and Joseph Gallagher (tr. ed.), The Documents of Vatican II (New York: Guild Press, 1966), §12, p. 29.

<sup>28</sup> Congar, 174.

<sup>29</sup> Rahner, 54-55; cf. idem, Nature and Grace (New York: Sheed & Ward, 1964), 33.

The greatest charism of all is revealed in the everyday unextraordinary situations. It is love (1 Cor. 13:1-8). Hans Küng makes this comment regarding this Pauline passage:

Christians should desire higher gifts—everyday ones. "But earnestly desire the higher gifts. And I will show you a still more excellent way." And this more excellent way, the best and greatest of the charisms, is the least sensational, the most everyday of gifts: love. Without love, speaking with tongues and prophesy, even faith or the renunciation of all property, or martyrdom, is nothing.30

We must distinguish charisms from natural gifts or talents such as art or literary ability, which someone has or doesn't have; they are not given on one's own behalf. However, potentialities can become charisms when appealed to and aroused by the Holy Spirit. The whole man with all his human gifts may be directed to service as well as receive new gifts from the Spirit. Even eating and drinking, being alive or dying, as slave or as free, and keeping certain regulations when done "in the Lord" are charismatic.31

Further, the Constitution on the Church explicitly distinguishes charisms from sacraments.<sup>32</sup> From another viewpoint, charisms assist the Church herself in her sacra-

mental witness by making her a manifest sign of the Lord.

Charisms may also exist outside the Church for even a natural act may be not without the grace of Christ even though there is no conscious supernatural motive present.<sup>33</sup> However, charisms are "connatural" to the Church and lead to truth; outside the Church they will never be so intense as to be a sign of another way to God.<sup>34</sup>

Institutionalized Charisma. There is the question also of whether there can be institutionally transmitted charisms. It is obvious that there do exist groups which seem to be animated by the same Spirit. This infectious aspect of certain gifts of the Spirit belongs, too, to the charismatic element of the Church. A religious community is such an ecclesial, institutionalized charism which the Church acknowledges as present and active for the "work of the ministry." 55

As an individual Saint Francis would have meant little to the Church and would probably have been long since forgotten, if he had had no followers. There was an aspect of his charism that attracted others by the impulse of the Spirit to devote themselves to the same mission. If Franciscans genuinely live in the spirit that animated Francis, they too are charismatic.<sup>36</sup>

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There were others in the time of Francis who were quite unenthusiastic about and uncomprehending of his ideals. Yet, as Rahner observes, the Poor Man of Assisi would never have become written in the history of the Church as one led by the Spirit if he had resisted submission to ecclesiastical law and his obligation to the Church and her ministry in order to be faithful to his call as he perceived it.

Unity of One Spirit. We see in Francis as well as in Paul centuries before him, occasions of decision in following the Spirit and submission to established authority. It is an awesome aspect of the Church's ministry that within her power lies the authority to direct the action of the Spirit in her members. Though the Spirit is free to list where he wills, the possessor of the charismata would be unworthy of credit if he remained outside the institution and the apostolate set up by Christ. So thought Paul, who though he preferred to appeal to the spiritual gifts he had received and the effectiveness of his apostolate, knew he would be running in vain if the center at Jerusalem did not give him approval (1 Cor. 7:40: 2 Cor. 3:1-3; Gal. 4:12-20; 2 Cor. 7:2).37

The Constitution on the Church points out that the hierarchy must judge the truth of the spiritual gifts, neither hastily seeing them where they are not, nor demanding such excessive proof that the Spirit is extinguished.<sup>38</sup> Though obstacles should not be put in the way through unenlightened zeal by those who doubt anything not officially organized, the Church is not just a group of charismatics free to do as "the Spirit moves." But, as Pius XII says in Mystici Corporis, the element in her of dynamic unrest if not of revolutionary upheaval, the charismatic, belongs to her very essence.

If this is true then tension, opposition of forces, is unavoidable and can even be expected and accepted. It is to be regarded as more than a necessary evil, for both forces (coming as they do from the same Spirit) cannot be "dialectically" opposed.<sup>39</sup> The one Spirit is our source of unity, or, as Rahner puts it:

Ultimately only one thing can give unity in the Church on the human level: the love which allows another to be different, even when it does not understand him. This makes it more understandable that charity is not present in the Church as though in a container, but itself belongs to the actual constitutive element of the Church, in contradistinction to all other societies.40

It may be that the holder of office also be endowed with personal charismata. A happy balance between office and the spiritual gift occurs—a situation that is very fortunate but cannot be brought about by man's efforts alone. Rahner facetiously adds to this: "It is

<sup>30</sup> Küng, 182.

<sup>31</sup> Ibid., 185.

<sup>32</sup> Abbott, loc. cit.

<sup>33</sup> Rahner, Dynamic Element, 63.

<sup>34</sup> J. F. Gallagher, "Charism: For the Church," New Catholic Encyclopedia, 3, 462.

<sup>35</sup> Sergius Wroblewski, O.F.M., The Real Francis (Pulaski: Franciscan Publishers, 1967), 12; cf. Rahner, Dynamic Element, 59.

<sup>36</sup> Rahner, Dynamic Element, 59; Nature and Grace, 36.

<sup>37</sup> Congar, 177.

<sup>38</sup> Pius XII, loc. cit.; Rahner, Nature and Grace, 34.

<sup>89</sup> Rahner, Dynamic Element, 73.

<sup>40</sup> Ibid., 74.

no accident that there is a special mass for confessor bishops, because such a fortunate occurence must be celebrated in a special way, when a new pentecostal wind blows directly in the official."41

Recalling a line of Gerard Manley Hopkins, "Strung to duty is strung to beauty," Philip Sharper writes in a commentary on charisms that there is a beauty to be discerned in "both prophet and the one who holds the awesome power to silence him—for each, in most cases, felt strung to duty, no matter how one who lived above the valley of their decision might write the prophet off as glory grabber or fanatic, the wielder of authority as either politically motivated or pressure-prone." Sharper compares the tension of the situation to that which exists between a conductor and every member of an orchestra:

It is the conductor's function to make the tension creative, not to erase it by trying to play every instrument himself, or assuming that only he can read the score.<sup>42</sup>

In the case of the Church, however, the score is not completely written: The Pilgrim Church is a to-be-finished symphony.

## Ripples

Fingering into coves, the bay fondles the land for eons. Anon shafts of the western sun turn the ripples into flashing crystals orient, crescent, evanescent myriadly. Ladies on balconies ogle enviously. Sapphires and rubies on jewelled fingers lose lustre. Cove fingers ripple brilliantly. Ladies look and wonder humiliatedly.

Edwin Dorzweiler, O. F. M. Cap.

# Penance: Sacrament of Trinitarian Conformity

Valens Waldschmidt, O. F. M.

The Sacrament of Penance can be viewed, we have seen in the last two conferences, as an answer to man's psychological needs and as a pledge of God's friendship. It can also be seen as a means of conforming ourselves to the divine pattern we are meant to attain. This sacrament is, then, not a mere mechanical forgiveness of sin. The formula, "Ego te absolvo" is rooted in the life of the Trinity and has as its goal the fuller incorporation of man into the life of the Godhead.

In the forgiveness of the sinner, there is a personal relationship of the sinner with the three divine Persons. Great as is the mystery of God in the creation of the world and in the bestowal of grace, even more marvellous, from the human viewpoint, is divine forgiveness, which is essentially for the soul supernaturally dead a "recreation" of grace.

How is man conformed to God? First of all in and through sanctifying grace given in Baptism and strengthened in Confirmation. And how does grace manifest itself in our life? Through the practice of virtue. Virtue is grace in action. According to Duns Scotus grace is, as it were, the atmosphere of divine activity in man. In the super-

natural life our challenge is to put divine life into action—and to do this, specifically, out of love.

Lord, help us to see the sacrament of forgiveness as a means not only of ridding ourselves of sin but of acquiring virtue and thus becoming more perfectly conformed to you.

Father Valens Waldschmidt, a retreat-master in Streator, Illinois, stresses in this third conference on the sacrament of forgiveness, its power to make the true penitent more perfectly conformed to the divine trinitarian Exemplar.

<sup>41</sup> Rahner, Nature and Grace, 37.

<sup>42</sup> Sharper, 86-87.

## The Scriptural Setting

One of the key concepts in the writings of Saint Paul is that of "putting on Christ." It is the task of every Christian to put on Christ, not simply to imitate Christ but to be joined with Christ, to be buried with Christ so as to rise with Christ. Like a stone dropped into the sea, we are to be surrounded by Christ; like a sponge saturated with water, we are to be absorbed by Christ.

Paul says, "He that confirms us with you in Christ and that has anointed us is God, who has also sealed us and has given the pledge of the Spirit in our hearts" (2 Cor. 1:21). He also speaks of Christ's crucifixion overshadowing us, getting into our very flesh, heart and muscles. "They that are Christ's have crucified their flesh with their vices and concupiscences" (Gal 5:24). Here we are talking about a deep-seated difference in man's being which marks his incorporation into Christ-a re-creation through grace, the goal of which is full union with God.

### The Doctrinal Basis

It is our destiny to go to the Father. But we can go to the Father only through the Son, our Lord Jesus Christ, and in his Spirit, the Holy Spirit, the Spirit that touches our mind, enlightening it to see what it has done wrongly, and touching the heart to make it shed tears over sin. This is not simply a recitation of an act of sorrow. It is God's action when he forgives sin and sanctifies the penitent.

We are sanctified in confession. then, not just with words or our own personal acts. God puts grace into our hearts and nourishes them. He moves us to the practice of virtue, not only removing sin but positively implanting the supernatural organism—grace, the gifts, and the virtues. How many good people only examine their consciences to find faults, never seeking the virtue they have omitted. Confession teaches us to replace sin with virtue, for sin is only the omission of virtue. When Christ said, "If you love me, keep my commandments," he was saying not simply to avoid sin but to do his will. Love demands action: grace demands expression in virtuous activity.

Just as the world is filled with "vestiges" (the fingerprints of God), according to Saint Bonaventure, of the goodness and beauty of God which in some way bear witness to the trinitarian love of the Creator, so the actions of man reveal the inner life of the soul. Man's virtues are but so many epiphanies of Christ's life within him.

By mentioning in confession a fault, a special influence of the sacramental grace comes to aid us to overcome the fault and to supplant it with a virtue. Thus the Franciscan looks to confession as a means of greater conformity with God. For him confession reviews the mystery of the Redemption, through the power of which man grows in the likeness of Christ. A Franciscan, conscious of his Christian elevation through grace, seeks no existence without Christ. For

him confession is an extended hand of Christ working in this world. From confession to confession, the follower of Francis endeavors to trace in his soul the countenance of Christ through the practice of virtue.

## Present-Day Needs

One of the saving factors in modern-day thinking is that man, today, is interested in perfecting himself. Most of his efforts are directed to the perfection of natural virtue. Courtesy, kindness, politeness are highly prized qualities. What modern man needs to learn is that natural virtue must be elevated by grace and motive to the supernatural. On the other hand, the modern religious must also bear in mind that supernatural virtue is not practised in a vacuum. The natural virtues are the channels of the supernatural virtues.

Christ is the divine exemplar, the mirror of perfection. Perfection is not to be sought in the acquisition of natural knowledge and wisdom, but in the acquisition of love through virtue.

The Umbrian hills and Spoleto valley certainly add color to the life of Saint Francis; but the true atmosphere of that life is the practice of virtue. To follow Francis means to acquire greater faith, hope, and love, which must be purified in the fires of Franciscan self-denial. The Franciscan stands on his tip-toes, reaching for the day when the gifts of the Holy Spirit will perfect the virtues in

his soul. Today's friar or sister should, therefore, seek in his heart not the image of society but the image of God.

## Benefits for Religious Life

Franciscan growth is not just a growth of the mind; it is also a growth of the heart. It spells growth in action. Franciscans have been known throughout history for what they have done, not for what they have merely thought Following his own admonition to avoid idleness, Francis was constantly doing something. He was either praying, going to the infidels. preaching, rebuilding a church, or kissing a poor, dirty leper. Franciscanism is not static, dead, dormant. Sometimes Franciscans succeed: sometimes they fail. But the Franciscan ought always to build



on success or failure. In either case, his Franciscan sense of penance should bring him back to God, to the divine mercy and forgiveness in failure or to the appreciation of the divine favor in success. The spirit of Francis in him should always issue forth in action that is busy about the things of God.

The Franciscan believes that grace builds on nature. He does not think of practicing virtue in the abstract. He knows both the limits and the possibilities of man. But he does not wait until he can do a thing with ultra-perfection, for then he would do little. He acts and then perfects the action on future occasions. With humble confidence, he looks to the future. learning from the past, and trusts in the grace of God to lead him on to the heights of love. Franciscan realism embraces both the realities of this world of frail men and the realities of the world of God. If the cross is hard, the love of God is sweet. If man is weak, God is strong. If sin is self-centered, virtue is God-centered. If man stands in need of forgiveness, God supplies the means of pardon. Thus runs the Franciscan story of growth in the likeness of God.

The Franciscan believes that sacramental grace aids his growth, that it is a special help of God that comes with sanctifying grace. It aids us not only to act, but also to be conformed to God. This means that the image of God is impressed on the soul more deeply with each reception of the sacrament, as surely as Christ impressed his image on the veil of Veronica.

As the shape of a vessel forms and fashions the shape of the water as long as the water remains in the vessel, so the sacrament of penance forms and fashions the soul with divine justice and love, with divine mercy and forgiveness.

#### Intrinsic Value

(1) In receiving the sacrament of forgiveness, put vourself in union with the Blessed Trinity. Realize what you are about to do. You are in harmony with a divine action. (2) As a Franciscan remember that it is God who cuts, trims and tempers the soul, freeing it of egotism. God alone can completely destroy in us this seven-headed tendency to sin: namely pride, anger, lust, envy, intemperance, avarice, and sloth. (3) Approach the sacrament of penance with the purpose of being pardoned, but also with the desire to practice virtue.

#### Prayer

O Father, Son, and Holy Spirit, only in your Name is holiness acquired and pardon given to us. In Baptism we have been signed with the sign of the cross: in the sacrament of forgiveness we are healed with the same sign. We come to you to receive your forgiveness. O Father, as the source of all mercy, as the source of all life, as the source of all providence, forgive us our sins. O Son, Architect of the divine plan, impart to us the forgiveness of the cross. O Holy Spirit, as the Father and the Son meet in you. may we meet in you and with each other in the forgiveness of our sins. Amen.

# Saint Francis and the Prayer of Praise

Sister Mary Louise, O.S.C.

From all eternity God, who is pure Good, wishes the fullness of glory and praise to be given to him. Within the Trinity there existed this perfect flow of praise between the three Persons: yet because God is all-good and goodness is diffusive, he desired others to share in this relationship. He created man in his own image and likeness and destined him to share in the fullness of his own life. Most probably, however, if we are to take the word of scientists based on well documented evidence for evolution, God did not constitute man in a perfectly balanced relationship with himself. Rather the highly refined sense of worship and the desire to praise God- to know and love God -was to emerge only slowly over the ages. The process was not helped, of course, by sin of the first human beings, which both set the example and facilitated the commission of further sins and the growth of a cosmic "atmosphere" of sin and death. Yet in the fullness of time God fulfilled his eternal plan to send his only-begotten Son: and with the advent of Jesus Christ the unification of mankind under his headship was begun, and creation began its growth into a worshipping community.

"By the Incarnation Christ has made it possible for us to join him in his praise of his Father." The authentic Christian appreciation of Jesus as the firstborn of all creation and its focal point (Col. 1:15-20), has always been the very core of Franciscan spirituality. All that is said, thought, or done, is carried out in and through Christ. No man could ever dare to think his unworthy praise to God would be valued; yet offered through Christ it has merit untold. The passage in Ephesians 1:3-14 gives evidence that Christ's role is one of giving adoration, praise, love, and atonement to the Father on behalf of men, as well as mediating the divine gifts to men. Father Prat sums the passage up in these concise phrases:

Blessed be God, who by his spiritual benediction, has elevated us on high in Christ.

In Him, we were determined before the formation of the world.

In Him, we were predestined to be adopted Sons of God.

In Him, we have our redemption by His Blood.

Sister Mary Louise, a contemplative nun in Minneapolis and a student, during the summer, at the College of St. Teresa in Winona, Minn., allows Francis to speak abundantly for himself in this inspiring article emphasizing the importance of adoration in the life of the Franciscan.

<sup>1</sup> George W. Kosicki, C.S.B., Like a Cedar of Lebanon (New York: Sheed and Ward, 1966), 19-20.

In Him, the Jews were called first to faith in Him.

In Him, even before we were sealed by the Holy Spirit, we had the pledge of our eternal heritage.<sup>2</sup>

This mystery of God's love permeated the whole being of Francis, and he realized what it demanded; in God's sight we are nothing except what he wants us to be, and Francis bemoaned the tendency of man to praise himself. Francis was a lowly creature, but instead of dwelling on this fact he submerged his lowliness in the riches of Christ. Chapter 23 of his 1221 Rule gives full expression to the feelings of Francis and his followers on the subject:

Almighty, most high, most holy and sovereign God, holy and just Father, Lord King of heaven and earth, for your very self we give you thanks, because by your only Son in the Holy Spirit you have created everything spiritual and corporal, and you placed us, made according to your image and likeness, in Paradise, and it was through our fault that we fell.

And we give you thanks because, just as you created us through your Son, so in that true and holy love with which you have loved us, did you have him, true God and true man, be born of the glorious and most blessed holy Mary ever virgin, and wish us captives to be redeemed through his cross and blood and death.

And we give you thanks because this your Son is to come again in the glory of his majesty to send to the eternal fire those accursed ones who did not practice repentance and did not acknowledge you...<sup>3</sup>

The Eucharist and the Sacred Scriptures were the two sources of Francis' spirituality. Both were necessary components of a unified whole. It is evident that Francis was well acquainted with Scripture.4 His Letter to All the Faithful illustrates how his very concept of God was formed by his vivid appreciation of Salvation History. It begins by recalling God's saving acts: Incarnation, Eucharist, and Redemption. Then Francis comes to the high point: "Let us speak his praise and pray to him day and night with the words. Our Father. who are in Heaven, for we should pray always and never lose heart."5

Man gives fullest glory to God through participation in the Mass. There Christ is present in his Word and in the Eucharist. Before this sacred mystery Francis asks that everything in man halt in awe, let all the world quake, and let Heaven exalt when Christ, the Son of the living God, is there on the altar in the hands of the priest! Oh, admirable dignity and amazing condescension! Oh sublime lowli-

ness! Oh, lowly sublimity! That,

the Lord of the universe, God and the Son of God, should so humble himself as to hide under the tiny form of bread for our welfare. Look, brothers, at the humility of God and pour your hearts out before him. Be humbled yourselves, so you can be exalted by him.6

Before the awesomeness of such mysteries Francis could think of little else but God, making all other things subordinate. He saw the great need for total renunciation in the life of the man who would give full glory to God, who would do his part in restoring the balance in the relationship between creature and Maker. The Rhapsody of Lady Poverty, written by one of his followers, is a poetic expansion of Francis' thought on self-renunciation. Francis saw the need for complete emptying of oneself because he saw the true nature of worship.

For Francis, all things that did not help him praise God were unnecessary. He looked at life with an eschatological eye and remained always a pilgrim in this earth. He wished his little group of followers to "prefigure the great worshipping assembly at the end of time, which will be forever absorbed in singing God's praises." Few men have attained Francis' faith-filled vision. So ardent was his desire to praise God in every possible way, that he composed the Office of the Passion to extend the praise of the Mass. This Office was to be wholly Godcentered. Composed from verses of various psalms, it proclaims eloquently that God's saving work is not a thing of the past but includes also "the future manifestation of that glory" which is still veiled from us.8 The redemptive path of Christ is set before us in the psalm composed for the hour of None, which ends in jubilant tones of Christ's second coming:

Behold, behold that I am God, says the Lord. I shall be exalted among the nations, I shall be exalted on earth.

Blest is the Lord, the God of Israel, who has redeemed the souls of his servants with his own most holy blood. And all who hope in him shall not offend.9

The prayers of Francis are acts of "thanksgiving filled with hope." <sup>10</sup> The goal which Christ set before us was Francis' chief preoccupation. His whole life was spent "with these canticles of thanksgiving already on his lips with which the eschatological community will praise Christ's way at its goal, at the end of the world." <sup>11</sup>

The Divine Office is a continuation of the praise and thanks given in the Mass, designed to carry on the prayer of Christ living in his Church throughout the day. The recitation of the Office is therefore a primary source of deeper union with God. Having thus acknowledged its privileged position, which is due largely to the Church's authentic stipulation

<sup>&</sup>lt;sup>2</sup> Cited by Valentine Breton, O.F.M., Franciscan Spirituality (tr. Flavian Frey, O.F.M.; Chicago: Franciscan Herald Press, 1957), 18.

<sup>&</sup>lt;sup>3</sup> James Meyer, O.F.M., The Words of St. Francis (Chicago: Franciscan Herald Press, 1952), §§283-89. Hereafter cited as Words.

<sup>&</sup>lt;sup>4</sup> Sergius Wroblewski, O.F.M., notes in The Real Francis (Pulaski: Franciscan Publishers, 1967), 22, that Francis quotes or alludes to Scripture over 200 times. Apart from the Office of the Passion he refers to 14 books of the Old Testament some 39 times, and to 19 books of the New Testament some 200 times. He quotes Mt. 62 times, Lk. 42 times, Jn. 32 times.

<sup>&</sup>lt;sup>5</sup> Words, §230c.

<sup>6 &</sup>quot;Letter to the Chapter General and All the Friars." Words. \$192e.

<sup>&</sup>lt;sup>7</sup> Cajetan Esser, O.F.M., Repair My House (tr. Michael D. Meilach, O.F.M.; Chicago: Franciscan Herald Press, 1963), 37.

<sup>8</sup> Ibid., 17.

<sup>9</sup> Words, §37h.

<sup>10</sup> Esser, 19.

<sup>&</sup>lt;sup>11</sup> Ibid., 20.

prayer, we can go on to insist, with Pius XII and with Vatican II, that there can be no sharp distinction drawn between the external performance of these official actions and the interior cultivation of the divine presence which must inform their recitation and will normally flow over into para- and extraliturgical prayer.

It is at least plausible that Francis' love for, and fidelity to, the recitation of the Divine Office were responsible in large part for the prominence which (we have seen) adoration, praise, and thanks to God enjoyed in his life. His unbroken awareness of the Triinty, e.g., is apparent in his Letter to the Chapter General and all the Friars' "In the name of the sovereign Trinity and the holy Unity, Father, Son, and Holy Ghost."12

In the marvellously unified fabric which is the Christian mystery, a vivid appreciation of the Trinity always implies a lively awareness of the Incarnation. It was only natural, therefore, that Francis grasped unerringly the importance of Christ as mediator in his praise of the Trinity-and that he saw the central importance also of the Eucharistic Celebration as the privileged occasion of such praise. Majestically written, Chapter 23 of the 1221 Rule again "links the heavenly and earthly churches in a song of praise to the Trinity through Jesus Christ."13

The paraphrase Francis made of the Our Father embellishes the

of the Hours as its own official petitions Christ encouraged his folfollowers to express. At the end, Francis breaks forth into a beautiful hymn of praise which shows how deeply the Scriptures had burned their message within his heart:

> Holy, holy, holy, the Lord God almighty, who is, and who was, and who is to come (Apoc. 4:8). Let us praise and exalt him above all things forever (cf. Daniel 3:57).

You are worthy, O Lord our God, to receive praise, and glory, and honor, and blessing (Apoc. 4: 11). Let us praise and exult him above all things forever.

Worthy is the Lamb who was slain, to receive power and godhead and wisdom and strength and honor and glory and blessing (Apoc. 5:12). Let us praise and exalt him above all things forever.

Let us bless the Father and the Son with the Holy Ghost. Let us praise and exalt him above all things forever.

Bless the Lord, all you works of the Lord (Dan. 3:57). Let us praise and exalt him above all things forever.

May the heavens and the earth praise him in his glory - and every creature in Heaven and on earth and under the earth together with the sea and everything in it (Apoc. 5:13). Let us praise and exalt him above all things forever. Glory be to the Father . . . 14

These praises, so replete with eschatological significance, Francis would recite every hour of the day and night and also before the Office of the Blessed Virgin. He had an unusual perception of what constitutes real devotion to Mary.

14 Words, §36a.

Far from isolating her as an absolute object of devotion, or even restricting his vision to her divine motherhood, Francis considered our Lady in her relationship to the three divine Persons, incorporating into his life her acceptance of the Word and the material poverty she had practiced. In imitation of these traits of Mary he hoped to achieve the will of the Father. It is not surprising, then, to note in his 1221 Rule, his ex-

And for the sake of your love we humbly beg our glorious Mother, the most blessed Mary ever Virgin ... and all the saints who ever were or shall be or are, that they may give such thanks as pleases you for all these things, to you, the true, sovereign, eternal, and living God, together with your dearest Son our Lord Jesus Christ, and the Holy Ghost the Paraclete forevermore. Amen. Alleluia.15

Note, too, the reverence for Mary which marks the anthem Francis composed in her honor for his Office of the Passion:

Holy Virgin Mary, there was never anyone like you born in the world among women! Daughter and handmaiden of the most high King, our Father in Heaven. Mother of our most holy Lord Jesus Christ. Spouse of the Holy Ghost! With the archangel St. Michael, and all the Virtues of Heaven, and all the saints, pray for us at the throne of your beloved most holy Son, our Lord and Master.16

Two other short prayers ascribed to Francis show his sense of dependence on the Blessed Virgin:

O holy Mother, sweet and fair to see, for us beseech the King, your dearest Son, our Lord Jesus Christ, to death for us delivered: That in his pitying clemency, and by virtue of his most holy Incarnation, and bitter death He may pardon our sins. Amen.17

Oh, our glorious sovereign Lady and our hope! Just as the world received its Saviour at your hands, so at your hands do I hope once to see my Lord Jesus Christ. Amen.18

When his brothers asked his to teach them the art of prayer, Francis is depicted as answering them thus:

Since we are all laden with sins, prayer should never be attempted alone. It must always be bolstered and shielded by the protection of the saints in heaven. And in the very first place it is the Blessed Virgin Mary who must be our

pression of thanks through Mary:

<sup>15</sup> Ibid.

<sup>16</sup> Ibid., §232.

<sup>17</sup> Ibid., §233.

<sup>18</sup> Ibid., §234.

<sup>13</sup> Wroblewski, 103.

<sup>12</sup> Words, §192.

Mediatress with Christ, and Christ our Mediator with the Father.19

In his letter regarding religious life in a hermitage, he tells his brothers that no hard prayers are required; they should simply say the Our Father and repeat: "We adore you, most holy Lord Jesus Christ, here and at all your churches all over the world, and we bless you; because by your holy cross vou have redeemed the world."20

To the scope of Francis' praise of God through and in Christ, through Mary Mediatrix, through the Mass and the Divine Office, was added the praise through creatures—and even his own sufferings:

Please. O Lord, let the fiery, honeved force of your love lap up my spirit from everything there is under Heaven: so that I may die for love of love for you, who deigned to die for love of love for me.21

O my Lord Jesus Christ, I thank you for the great love you have shown me. For it is a token of great love if the Lord punishes his servant well for his faults in this life so that he may not be punished in the next.22

Francis found everywhere stimuli to prayer. No matter how lowly the creature, he found cause to praise God through it. Creation helps raise man's thoughts toward God the Creator, as is evident in the **Praises** Francis wrote for Brother Leo:

You alone are holy, O Lord God, drous Lord, God Almighty, Savior merciful.23

Even the virtues themselves were a source of rapturous prayer for Francis, as his Salute to the Virtues shows.

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Francis, then, was always aware of the many ways of praising God. By looking at his prayer we see that any subject can enter into and give cause for prayer, giving us much freedom in our approach to God. "One who regards nature with a Franciscan eye prays: and the spiritual life appears to him as an act of love which can be enkindled at any and every moment, which can transfigure every gesture and every thought, in short,

all the little things which make up It is one of the most vibrant exeveryday life."24

Perhaps the most famous of Francis' writings is his Canticle of the Sun, which was written at various stages during the later part of his life. This prayer could spring forth only from the lips of someone in deep communion with God.

pressions of religious praise through creatures that can be found. The prayer of Francis is our model for prayer—for a life that is Godcentered and permeated with adoration and praise. Our petition should be that we may serve God well.

## Examination of Conscience

I hiss at the uncomely cat To go and leave me Sunday in this grass. (How did the creature slip past his Creator Without receiving dowry of that grace To cats peculiar? So unfortunate, He bears his low-slung self on awkward legs Ridiculously thick.

The clipped coat is Unstrokable black cotton. Stricken calls Of everlasting hunger are his song. There on the piered enclosure gates he sprawls, Mimicking the lions of St. Mark's, Crying that I admire him, fetch him milk, Sure I find him fetching as a kitten. I hiss again. I'll not resort to hose (It's out of reach), but fiercely clap my hands In sharp dismissal which he thinks applause And pays me with two clownish leaps.

Oh. that

Slack string of tail! Cat, help me to forgive Meows that swear me better than I am!

Mother Mary Francis, P. C. C.

you are he who performs things wondrous. You are strong. You are full of majesty. You are the most high. You are the King Almighty-you, holy Father, King of Heaven and Earth. You are the Lord God, threefold and one, all that is good. You are what is good. all that is good, the Sovereign Good, the Lord God true and living. You are charity and love. You are wisdom. You are humility. You are patience. You are assurance. You are restfulness. You are joy and gladness. You are justice and temperance. You are all the wealth desirable. You are beauty. You are gentleness. You protect. You guard and defend. You are fortitude. You are refreshment. You are our hope. You are our faith. You are our great relish. You are our eternal life, great and won-

<sup>19</sup> Henrici Abrincensis, Legenda S. Francisci versificata, VII, 4-8; cited by Esser, 151.

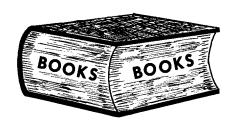
<sup>20</sup> Words, §150.

<sup>&</sup>lt;sup>21</sup> Ibid., §33.

<sup>22</sup> Ibid., §98.

<sup>23</sup> lbld., §34.

<sup>24</sup> Efrem Bettoni, O.F.M., Nothing for Your Journey (tr. Bruce Malina, O.F.M.; Chicago: Franciscan Herald Press, 1962), 119.



Icon and Pulpit: The Protestant-Orthodox Encounter. By Carnegie Samuel Calian. Philadelphia: Westminster, 1968. Pp. 214. Cloth, \$6.50.

Reviewed by Father George A. Maloney, S.J., Associate Professor of Theology at Fordham University. Well known for his work with the John XXIII Center for Eastern Christian Studies at Fordham, Father Maloney holds a doctoral degree from the Pontifical Oriental Institute.

In our ecumenical age of discovering our fellow Christians a flood of books have appeared in an attempt to interpret the real Catholic or Protestant or Orthodox Church to the other members of the dialogue. Catholics and Protestants know the least about their fellow-Christians, the Orthodox. This book is fundamentally an attempt on the part of a Presbyterian minister and professor of theology, Dr. Calian, to present Eastern Orthodoxy to the Protestant West. However, the evidently great and truly Christian spirit of ecumenism possessed by the author never forgets the Roman Catholics. In this regard therefore it is a book that should hold interest for members of all three Christian groups.

The book is divided into three major parts. The first part, the historical encounter, attempts to delineate the points of meeting after the Reformation between the Orthodox and the Protestant Churches and to point out future hopes. Part two, the dimensions of the Church, tackles the root difficulty facing ecumeni-

cally minded Christians today-the nature of the Church. The author exposes with great exactness the ecclesiology of Eastern Orthodoxy, stressing its doctrine of Sobornost', the relationship of hierarchy to laity and of Church to State. The last part, the search for spiritual renewal, allows the author to present Orthodox sacramentology. He shows that Orthodoxy can present to the West its greatest contribution in its theology of the Holy Spirit. He pleads for mutual cooperation among Orthodox, Catholics and Protestants to develop an "ecumenical ethic of sociospirituality."

For anyone who has read any popular work such as the writings in the past ten years by Orthodox about their own Church as Fathers Schmemann, Meyendorff, Timothy Ware, Florovsky, Evdokimov, Zernov, Sherrard—or by non-Orthodox as Heiler, Benz, Le Guillou, nearly all that is here presented has the flavor of déjà vu. The material contained in the selected topics shows a thorough acquaintance with such modern sources. These authors, usually motivated by a genuine ecumenical spirit, attempted to give in summary fashion to Western, non-Orthodox readers an over-all view of Eastern Orthodoxy. Professor Calian, as most of these authors upon whom he evidently relies heavily for his understanding of the innerness of Orthodoxy falls prey to what we could call the "Orthodox mystique." This is the tendency to present Orthodoxy as a static form of Christianity, bordering very closely on some ideal Platonic form. And because Orthodoxy has retained a Semitic-Hellenistic flavor in its type of Christianity in a manner more evident than that found in the more mobile West, a nostalgic impression is given that whatever is more ancient (here is meant Orthodoxy) is therefore a truer type of Christianity.

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An example of this is given us by the author himself in his treatment of Orthodox Eucharistic worship. Depending heavily upon what Father joined to the Father. Our bond of unity is the Spirit of holiness, liberty, and love, whose promptings we have to listen to and follow. Many familiar retreat themes (e.g., grace, prayer, love, Eucharist, Blessed Mother) are enlightened and revived by the biblical data.

But Father Harrington does not always stay close to his biblical data, and in the areas where he strays, his treatment limps. In view of the fact that the book envisages religious groups as its primary audience, I am sad to say that these areas are those of the three vows in religious life.

In treating poverty, he gives us a page on seeking permission as a safeguard for the virtue, and then describes the positive side of poverty as "we draw closer to God" (p. 127). Is this at all adequate as an expression of the positive value of the poverty-witness of a religious community? Can asking permissions really be the great safeguard of this virtue? Why do we see so little of the biblical theme of the Poor of Yahweh?

The discussion of chastity is also weak. It is put too much in the context of "a way more perfect than marriage." There certainly is more biblical data that could have been drawn on (cf., e.g., Legrand, The Biblical Doctrine of Virginity).

The treatment of obedience I found the least satisfactory of all. Instead of relating this virtue to the "listening to the promotings of the Spirit" (p. 87); or to the great biblical virtue of vigilance for the coming of the Son of Man into our lives; or to accepting God's call to be true to our vocation (e.g., in the light of Christ's temptation in the desert), we hear that "the average religious need not worry about the vow of obedience ... what we have to worry about is the virtue" (p. 164); that "children are subject to their parents, and some men are subordinate to others" (p. 165). Sticking closer to the biblical evidence might help us to break out of this vow vs. virtue legalistic nonsense, as well as out of the parent-child model of religious obedience. While Father Harrington does mention the service quality of Christian authority, and the need to treat religious as adults, his focus is on the "obedient religious." Perhaps if religious have such difficulty in seeing the superior as the representative of God, it's because our normal concept and exercise of authority has strayed so far from the New Testament model given by Christ in which "superiors" are replaced by douloi, ministers of the community.

"Obedience is a Christian virtue, demanded of every follower of Christ. By his yow of obedience, the religious is in a specific way being a Christian" (p. 164; emphasis is added). How can a virtue demanded of all, even if taken under vow, serve to specify a distinct mode of Christian life? The author is presenting some retreat reflections. We can neither expect nor demand a theological essay. But he could have avoided statements like this if some questions fundamental to religious life were first put to the New Testament: how much evidence is there for a distinction between precept and counsel? Are there in fact three evangelical counsels? What evidence does the New Testament provide to form a basis for the specific style of Christian life we call "religious"?

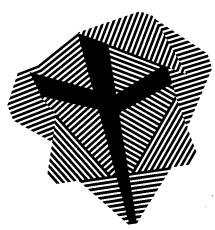
To sum up, I would say that where Father Harrington is true to his subtitle: A Biblical Retreat, he is very good; where he strays from it, he is less satisfying. But even in these sections, his experience and common sense win out, and his concrete suggestions are usually well made. The book as a whole remains a refreshing and worthwhile contribution to a crucial area of renewal.

To Believe in God. By Joseph Pintauro and Sister Corita. New York: Harper & Row, 1968. Cloth, \$3.95. Reviewed by Father Lester Bowman, O.F.M., M.A. (English, University of Detroit), a member of the Pro-

vince of St. John the Baptist. Father Lester, currently enrolled in a program of graduate studies in theology at Fordham University, is the Art and Layout Editor of this review.

There is an effervescent vitality and a kind of dancing joy in the poetry of Joseph Pintauro—a vitality and joy that is echoed and amplified by the artistic setting by the former Sister Mary Corita. The poetry has the refreshing and delightful character of a happy child, perhaps because of its striking simplicity. But that childlike simplicity is deceptive. On first reading, this little collection of verse seems to be the naive rapture of a child who has experienced a bit of the joy of faith, but none of its pain. There is a temptation to enjoy the poetry in the same way as one enjoys a child's fantasy of Santa Claus: it is so sweet; and yet, worldlywise, we know it is all a dream.

Perhaps that apparent naivete is a key to the paradox running through Joseph Pintauro's verse that makes it an effective proclamation of the Good News in this disillusioned world that "dwells in the valley of the shadow of death." His simple joy does not spring from an ignoring of the disillusion that is the lesson of life, nor from a choked assertion of joy in spite of the death that everywhere surrounds life. Rather, his



poetry faces and accepts disillusion and embraces all those "who still dream of mansions" in a love that is not desperate like that of Arnold's Dover Beach, but joyful—because it springs from a genuine hope:

... even rabbits could produce humans out of hats and it would be all the same... Easter

The joyful affirmation of life in which Joseph Pintauro embraces everything "worth being one with" therefore swallows even disillusionment and death in the joyous hope of the resurrection. This is a genuine Christian joy springing from a genuine and deep belief in God, and so it proclaims clearly the Good News.

The Crucible of Change. By Andrew M. Greeley. New York: Sheed and Ward, 1968. Pp. 188. Cloth, \$4.50.

Reviewed by Rev. Mr. Richard S. Vosko, a student at Christ the King Seminary and former editor of the Vox Regis, published at the seminary.

Some time ago, several Roman Church alchemists brought their pyrex tubes filled with nationalism to a main laboratory situated in the hills of traditional elements. After months of mixing conservative gases with foreign materials, these professionals came up with a formula which, they thought, would change and cure a spreading disease—the apathetic reaction to an apparently irrelevant Church.

Today, four years later, these concerned men (or their successors) are not quite sure if the formula is working. Maybe they needed to add a more catalytic agent, maybe the new cure is not being properly injected into the Catholic arm, maybe the real problem is that they do not realize that it takes time for the cure to work.

Ever since that all important meeting many new, less patient, less renowned scientists have been working on formulas in order to add new

agents to this crucible of change. Andrew M. Greeley, veteran, patient, somewhat renowned priest-sociologist, has come up with a pastoral equation for an authentic method by which the Church might serve her people and the world. His past contributions in this field have not been totally effective, but this innoculation could breed immunity to the germ which is stagnating American Catholicism. Father Greeley fuses four elements to formulate his strategy.

He takes a good dose of the Church and its society—the structure, personality, culture and organization—and forms a critique "as a sociologist, or, as impartially as, let us say, an agnostic student of complex organizations might view the Church" (p. 55).

The Rev. Dr. Greeley then analyzes the tensions that arise between the Church as community and the Church as organization. His prognosis implies that more attention should be given to the effectiveness of the Church's organizational styles. From his conclusions "it would follow that much of the talk about community in the contemporary Church is foolish and deceptive" (p. 79).

He follows with a probe posing all sorts of questions about American Catholic Church busy-ness such as youth work, liturgy and, in general, all pastoral activity. Seeded in sociological perspective, the author in this chapter treats the symptoms of the Church and her people. He considers the Church's "double standards for women" (p. 145), the teenagers' "crisis of faith" (p. 139) and the "precipitous decline in religious and priestly vocations" (p. 153).

The last element added in Father Greeley's formula is the Church and the future. What else? We have read this before, but the message in the Greeley treatment is massaged with his desire "to encourage more skepticism about much that is currently masquerading in the Church today as behavioral science" (p. 10).

In the past, many equations have been used to elucidate the obsolescence of certain aspects of life in the American Catholic Church. Andrew M. Greeley's speculative solutions or suggestions also are in The Crucible of Change. The formula may cause a positive or negative, up or down, seasonal reaction. After all, it is a sociological treatment attempting to cure what is probably a very sociological disease.

Letters of St. Paul. By Beda Rigaux. Trans. Malachy J. Carroll; Chicago; Franciscan Herald Press, 1968. Pp. 272. Cloth, \$6.95.

Reviewed by Father Cassian F. Corcoran, O.F.M., S.S.L., S.T.D., Vicar and Vice-Rector in charge of students at Holy Name College, Washington, D.C.

This is the third book to appear of the Herald Scriptural Library. It is not an introduction to the letters of St. Paul as the title might suggest. Rather it presupposes that the reader is familiar not only with the letters but also with the leading names of both Catholic and Protestant scholars of Pauline studies. The book classifies these scholars and discusses their opinions and thereby brings the reader up to date with Pauline scholarship. Rigaux' keen analysis and perceptive observations of this scholarship are valuable. The main topics treated in this book are Paulinism, biographies of Paul, Pauline chronology, the letters, the letter to the Hebrews, and an epilogue on Paul and Modern Study.

Chapter one is a study of the "Interpretation of Paul in Contemporary Exegesis." This chapter considers, for example, the rise of schools of exegesis in Pauline research. Included are major trends from the effect of Baur and his disciples on Pauline studies to the eschatological interpretation given Paul by A. Schweitzer. In discussing these subjects,

Rigaux does not go into detail. He presents the fundamental idea proposed by these scholars or schools and evaluates them.

Chapter seven might be singled out as an interesting current appreciation of the Letter to the Hebrews. Rigaux seems to favor Apollos as a possible author of this letter (p. 150). One of the interesting highlights in this chapter is the lucid presentation of the structural aspects of this let-

ter according to L. Vaganay and A. Vanhoye.

This book reveals the author's command of contemporary research in Pauline studies as well as his keen understanding of it. For interested and sincere students of Paul, this book offers an extensive bibliography. One definite drawback is that such an excellent and compact introduction to Pauline critical studies is not indexed.

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