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# The CORD

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## CONTENTS

<b>Editor</b>	<b>Christ's Victory</b> .....	98
Michael D. Meilach, O.F.M.	Editorial	
<b>Associate Editors</b>	<b>Authority and Franciscanism Alive</b> .....	100
Jeffry Donnelly, O.F.M. Thomas Ross, O.F.M. Raymond Bucher, O.F.M.	Bryan Teixeira, O.F.M.Cap.	
<b>Book Review Editor</b>	<b>I Am a Woman</b> .....	106
Julian Davies, O.F.M.	Sister Mary Viterbia, C.S.S.F.	
<b>Art and Layout</b>	<b>The Burden of Charisma</b> .....	108
Lester Bowman, O.F.M.	Sister M. Regina Birchem, O.S.F.	
<b>Editorial Offices are located at</b>	<b>Hope</b> .....	114
600 Soundview Ave., Bronx, N.Y. 10472.	Sister Rose Ann Sallberg, O.S.F.	
<b>Manager</b>	<b>Marriage: Sacrament of the Mystical Body</b> 115	
Mrs. Joseph Cucchiaro The Franciscan Institute St. Bonaventure, N.Y. 14778	Valens Waldschmidt, O.F.M.	
<b>Production</b>	<b>The Greatest Peace</b> .....	119
Franciscan Fathers Press 910 Willoughby Ave., Brooklyn, N.Y. 11221	A Paraphrase by Patrick Jordan, O.F.M.	
	<b>Book Reviews</b> .....	121



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**Christ's Victory:  
The Sun behind the Clouds**

Some people suffer from too much selectivity. They can celebrate Christmas with the best of them, but they lack all sense of the significance of the Christ-event. They can produce copious tears and consume quantities of champagne without possessing the slightest appreciation of the sacred aspects of the marriage bond. Their selectivity, unfortunately, settles for the package rather than the content.

Easter means dapper clothes, dappled eggs, and rejuvenated landscapes. Such seasonal happenings are appropriate, for they emphasize the *new* life won for man through the death-resurrection of Jesus Christ. Easter celebrates Christ's victory, and it grounds man's hope in that it claims that His conquest over sin is operative for all times.

Easter assures us that optimism about the Church's future is not unwarranted, though pundits might have us believe otherwise. *Time*, in its January 10th issue, spoke of the Church's "clouded future." It appealed to the findings of Father Andrew Greeley, sociologist on the staff of the National Opinion Research Center, to support its pessimistic prognosis. American Catholicism, states Father Greeley, by the end of 1970 might well have begun the journey down the long road previously traveled by the Church in France, Italy, and other European countries. And with this bleak remark *Time* terminates Father Greeley's testimony. But Father Greeley goes on to say that American Catholicism in 1970 might also recoup its strength and prestige; and it is this more sanguine alternative that he favors. How does *Time* justify its apparently arbitrary amputation of Father Greeley's explicitly optimistic alternative? Does projected failure make better press? Whatever, the tone of *Time's* article was depressing; Father Greeley's words were decidedly hopeful.

Hope does not mean ignoring trends indicated by competent sociologists, no matter how gloomy their forecast. Those trends rightfully play a formative role in all future planning. But to isolate predictions of doom

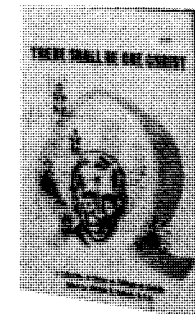
and to propagate innuendos of demise is to give way to despair. To adopt such a stance is to limit the efficacy of Christ's victory; it is to lack hope and thereby be unworthy of the name Christian. Is it not unreasonable to infer that a clouded sky affirms a sunless universe?

Spring, sunshine, and hope spell Easter—or, if you prefer, Alleluia.

*F. Raymond J. Bucher, O.F.M.*

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# Authority and Franciscanism Alive

Bryan Teixeira, O. F. M. Cap.

Every religious Order has its own brand of authority structure. The Franciscan Order is no exception. We are neither Benedictines nor Dominicans. A brief look at the work of Francis should be enough to convince us of the fact that Francis was afire with the desire to found a very specific Order, unlike any that had thus far been established. What, then, is the Franciscan brand of authority? To answer this question, we can do no better than follow the recommendations of Vatican Council II:

(1) a continuous return to the sources of all Christian life and to the original inspiration behind a given community, and (2) an adjustment of the community to the changed conditions of the times.<sup>1</sup>

Both these processes are essential.

What was Christ's idea of authority? One day he gave this lesson to his apostles:

You know that among the Gentiles, those who claim to bear rule lord it over them, and those who are great among them make the most of the power they have. With you it must be different. Whoever

has a mind to be great among you, must be your servant. And whoever has a mind to be the first among you must be your slave. So it is that the Son of Man did not come to have service done him. He came to serve others, and to give his life as a ransom for the lives of many.<sup>2</sup>

What Christ is saying is that Gentile rulers make their power felt (katakuriéuousin). But the Christian "ruler" must make his service felt. He must be a servant (diákonos) and a slave (doúlos).

This theme is no different from the one we find in the Pauline letters. "It is Paul who writes, a servant of Jesus Christ" (Rom. 1:1). "Not that we would domineer over your faith, rather we would help you to achieve happiness" (2 Cor. 1:23). Paul also saw Christ as the One who did not cling to the Godhead as a prize to be coveted. For he took the nature of a slave (Phil. 2:7).

In his first letter, Peter also cautions the presbyters to carry out their charges "not tyrannizing,

<sup>1</sup> Vatican Council II, Decree on the Appropriate Renewal of the Religious Life, §2.

<sup>2</sup> Mk. 10:42-45; cf. Mt. 20:25-28; Lk. 22:26-27.

*Fr. Bryan Teixeira, O.F.M. Cap., is a student theologian at the University of Ottawa. We are grateful to him and to the Round Table of Franciscan Research for permission to reprint this timely and provocative article.*

each in his own sphere, but setting an example, as best you may, to the flock" (1 Pt. 5:3). The word "tyrannizing" is the same as before for "making one's power felt," now in participial form: "katakuriéuousin." And in the Epistle of Barnabas, we read: "I should wish to write you at great length, though not as your teacher; but my chief concern is to write you as your humble servant..." (4:9). This just goes to show how literally the apostolic Church took the words of Christ.

So the Christian sources reveal authority as a role of service in the Christian community. This is above all seen when our Lord imparts his power to Peter with the threefold question about the extent of Peter's love for him. After each of Peter's protestations of love, Christ commands him to serve the community as a loving shepherd (Jn. 21:15-17).

## Francis in Historical Context

Francis held to this outlook of Christ. It was Francis' profession to imitate Jesus literally to the best of his knowledge and ability in grace. We therefore read in the tenth chapter of the Rule of the Friars Minor:

Those friars who are the ministers and servants of the others shall visit and admonish their brothers, and humbly and charitably correct them... And the ministers should... show such familiarity that these same friars may speak and treat with them as masters with their servants; for so it ought to be that the ministers should be the servants of all the friars.

Francis capsulized the normative apostolic traditions in this chapter of the Rule. And because he set out to make his Rule the teachings and life of Christ, he would not call the heads of his communities superiors or abbots, but rather "ministers" and servants of the brothers. For Francis, **ministerium**, not **magisterium**, ruled.

No one will doubt that Francis' concept of authority was culturally conditioned. It is but part of the human situation to be influenced by one's surroundings. The fact that Francis is a canonized saint, however, points out that in his culture and times he was a heroic example of the contemporary spirituality. Francis' ability to use the culture he was in is a vital part of his sanctity, as it is for every canonized saint. For the saint is the concretization of an era's spirituality.

What were the existential and cultural elements of Francis' view of authority? The early thirteenth century — the time of the birth of the Order — was writhing in heresies. The hierarchy of the Church was ridiculed for its riches. Priests were publicly disgraced by having to face the fact that their parishioners knew them to be living in sin or concubinage. The Eucharist was neglected and disrespectfully reserved. It was to such a Church that Francis received the mission: "Rebuild my Church."

It is no wonder, then, that Francis stressed the value of strict obedience to one's superiors. He lived in an era when obedience

and reverence were refused to priests because of their faults. So he set out to show that no matter who the person in authority is, to himself it would always be Christ that he obeyed. Francis said that he was even prepared to obey a novice if the latter were his superior. Right from the start of his Order, Francis worked through the hierarchy to reform the Church. He set out to be a sign to all of the value of obedience under the hierarchy irrespective of the person in authority. And his world needed this sign desperately.

In this context it must also be remembered that Francis lived in feudal times. His concept of authority was therefore influenced by and somewhat limited to this field of experience. Respect due to the Eucharist and the hierarchy took on the aspect of deep homage and subservience rendered to the feudal lords.

But today we cannot be expected to possess a feudal mentality. Spirituality and the Church are growing. For the Spirit himself is dynamic. Here we begin to cross over into that area the Vatican Council calls "the changed conditions of the times." What is the present cultural and theological view of authority?

America is committed to democracy. This political outlook can best be summarized by Abraham Lincoln's idea of "government of the people, by the people, for the people." Democracy is a social system in which what concerns all is approved by all for the service of all. It is a sys-

tem in which the individual can express himself in government usually through his representatives. It is a system which many see as the inevitable end-product of our Judeo-Christian valuation of the person. Perhaps this tradition also lends to democracy its deep respect and concern for the freedom of man.

Cultural political structures have evolved a long way since feudal times. It is a pity that many ecclesiastical authority structures have not kept up with this evolution. It is because of this evolutionary nature of life that one would expect the authority structure of religious life to have moved away from the era of the lords and the divine right of kings. To what extent the Church may ascribe to democracy a validity for implementation in its own functioning, however, is a question the answer to which is eagerly awaited by many of our contemporaries.

Besides the democratic structure of American society, we have the personalism brought to us especially in existentialism and Rogers' non-directive psychology. So, besides wanting to have a greater say in our authority structure, we tend today to want a superior who has a deep respect for the individual, who has a deep faith in the dignity and resources of the human person.

These and other indications seem to show that modern authority structures will not be accepted if they see their place as simply one of command. **Authority must point to a goal.** This is nothing new.

The Thomistic view of the superior sees him as someone who is expected to possess a clear concept of whither he directs his subjects, what is the value he seeks for them, and how he is best to communicate to them this sense of direction and value, "so that they too know whither they are being directed."<sup>3</sup>

This goal-directedness of authority has always been taught as a Catholic social principle. All authority and law are curtailments of certain freedoms for the better functioning of greater freedoms. So when the modern subject expects of his superior — to use two offensive terms — an awareness of his subjects and a goal-directedness, he is expecting nothing essentially new, advocated only by some supposed radical innovators.

Those who feel this would hamper the power of the superior are correct to a certain extent. It would certainly be theologically unsound to expect a democratic hierarchy in the Church. The hierarchy — deacons, priests, bishops, the governing members of the Church — are in a direct line of power from Christ. Their authority is not given to them from the people as in the case of a democracy. But does this hold for a charismatic religious community like the Franciscans?

I think not. It is true that the ruling hierarchy does possess charisms of office, **structural charisms.**

<sup>3</sup> Joseph Buckler, S.M., "What Obedience Really Means in the Family," *Sanctity and Success in Marriage* (1965), p. 153.



But Francis himself possessed a **non-structural** charism. He received a call from the Spirit to rebuild the Church. And he set about doing that job. Like a true charismatic, he recognized that he was called to serve the Church, and so he subjected himself to the hierarchy from the start. The Franciscan community, as a service and sign in the Church, is under the jurisdiction of the hierarchy. But the Franciscan community is not in any direct line of apostolic descent of power. As such its authority structure is a matter of how the charismatic community sees its goals and how the elected charismatic leaders can best guide it in the Church toward these goals. Franciscanism, then, can most certainly take on a totally democratic framework and not lose its vitality. One wonders if the original Order was not a true democracy as is exemplified in the Chapter of Mats.

There is also evolving today, primarily through the work of Father van Kaam, the idea of the

superior as the "master listener." Each member of the community has the Christian obligation to listen to the other. But the true charismatic leader must be the master listener. He must know the needs of the community so he can truly serve them. He may not act arbitrarily. He must work in the situation and with the situation to serve the community.

The point that the superior may not act arbitrarily is vital. The key theme of Father McKenzie's **Authority in the Church** may be expressed as follows: The sole moral basis for obedience is that the act commanded is the right thing to do. The necessity of the act being the right thing to do within human certainty is obvious. And if this is obvious, it is also obvious that the superior must be sure of what he enjoins on his subjects. How does he ascertain what is the right thing to do? To answer this, we can use all the contemporary thinking so far presented.

The community as a whole — superior and subjects — decides what is the right thing to do. The subjects do so by democratic process of self-expression and/or representation. Representation should be allowed only if necessary, since a basic tenet here is that of subsidiarity. The superior, on the other hand, does so by sharing in this process but also by exercising his charismatic role as the master listener. Thus will all work together to ensure that the authority structure does foster the goals of the community.

Many times the superior will have to make a policy that suits the average man. But we all know that no such man exists. So when we hold that the superior has the final say, we simply mean it is his responsibility to determine to the best of his ability and grace what will best serve the average, or rather, the community. The community members should then have the faith and the maturity to accept this decision if it has followed the correct processes. They must remember that they do not know all the facts and above all that submission and self-martyrdom at such times are the crown of the sign-value of the vow of obedience.

### The Franciscan Charism Today

At this point some may be asking, where in Francis' views and writings is there any implicit foundation for the points outlined here? For the inveterate positivist, none. But where there is life, there is growth and development. And Franciscanism lives; surely Francis would be the last to claim (especially if he were among us today and knew of intervening developments) that he meant to impose as definitive for all his followers a mentality restricted to the horizons of the thirteenth century.

Francis held that whatever a friar says or does is "true obedience so long as he knows it is not against his superior's will, provided of course that what he does

is good."<sup>4</sup> This is certainly a very broad statement in the sense that Francis gives a scope to true obedience that we might not always have been too willing to grant quite readily. On the other hand, Francis also says: "If, however, anyone of the ministers commands any brother to do anything against our way of life or against his conscience, the brother should not be held to obey him, for that is not obedience if a fault or sin is committed by it."<sup>5</sup> This also is broad especially in its definition of conscience as violable not only by sin but even by fault.

For the subject, then, there is certainly room in Francis' humanism to allow for contemporary personalism and self-expression as respected in democracy and modern philosophy and psychology. Yet the superior's role as servant has not changed, but together with the evolution of obedience and authority, his expression of service has itself evolved. The very fact that the superior's role is one of service makes it of necessity existentially open to the community's needs as they arise. To this extent there is implicit foundation in Francis for an evolution of the concept of authority.

Today the Church is very socially oriented. In Pope Paul's encyclical, **The Progress of the Peoples**, the Catholic social sense can be seen growing into international concern. The Pope is aware of the obligation of govern-

ments to lead men to maturity, to decision and love. Any system that hampers this growth for one reason or another — lack of capital, philosophical commitment, irrelevant structures — is classed as evil and unjust.<sup>6</sup>

The aim of religious life is also to lead men to maturity in Christ, to decision and love. This cannot be done effectively within the framework of the thirteenth century in our twentieth century. To realize this is the first step to renewal. This article is but one attempt to synthesize the Christian sources, Franciscanism, and present thought-patterns for the purpose of renewal. Its implications for Franciscan elections and house procedures should not be hard to derive.

All, however, depends on our awareness of our goals. The minister must have reason for serving: some value must move him. The friar must have some reason for serving the community in the Church. For all serve in their various capacities. This goal-orientation is essential to the Franciscan spirit of freedom. For once we know where we are going, determining practical means for reaching our destination should not be too difficult. The structure will be seen as relative to the goals. And there will be no genuine renewal or progress in implementing our goals without both a knowledge of our sources and the contemporary scene.

<sup>4</sup> James Meyer, O.F.M., ed., *The Words of Saint Francis* (Chicago: Franciscan Herald Press, 1952), p. 131.

<sup>5</sup> *Ibid.*, p. 255. <sup>6</sup> Cf. *Mater et Magistra*, §83; *Quadragesimo Anno*, §79.

# I Am a Woman

*I am a woman!*

*Declared entitled to full human rights.  
Redeemed from mere womanhood, without becoming unwomanly.  
By whom? — The Saviour.  
He didn't exclude me from His demands.  
He didn't omit me from His promises.  
He saw the worth of my woman's personality  
Deep within myself.*

*I am a woman!*

*The servant of humanity  
Not the slave of man.  
The enfranchised citizen of the Kingdom of God.  
The Child of God.  
The Beloved.*

*I am a woman!*

*Mine is a personal world,  
Invaded by love.  
Service to me is a privilege,  
Not a burden.  
Suffering is the highest art of life,  
Not a compulsion.  
I pour myself out,  
Completely.*

*I am a woman!*

*My apostolate—example.  
A quiet and gentle spirit.  
A chaste conversationalist.  
A receptive vessel of the seeds of truth.  
A contemplative—nourished by being.*

*I am a woman!*

*A priestess of love.  
I transmit life,  
Sometimes physical—always spiritual.*

*I am a woman!*

*I contain  
A need to relieve distress,  
A genius for the practical,  
Rich instincts and emotions,  
An aliveness to detail,  
An ingenuity of finding ways and means,  
A discretion,  
A gentleness,  
A dignity.  
I give what I contain,  
For I officiate at a divine service—charity.*

*I am a woman!*

*I need  
To be cherished,  
To be protected,  
To be supported,  
To be immersed in the divine.*

*I am a woman!*

*In youth—powerful.  
In age—wise.*

Sister Mary Viterbia, C.S.S.F.

# The Burden of Charisma

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

The gift of charismata, discussed in a prior article published last month in THE CORD, brings with it the cross or, as Rahner puts it, the "burden" of charisma both for the possessor and for the ministry.

The rough road of the prophet involves suffering from two sources. First, it is painful to fulfill the task of the gift or charism and at the same time to endure the opposition of another's activity which in some circumstances may also be justified. Secondly, no one has every possible gift — a fact implied by the Pauline phrase "many gifts." Even with all the possible good will others cannot fully understand the mission one is sure of, and cannot show all the enthusiasm a charismatic might claim because of the urgency he feels regarding his mission.<sup>1</sup> The kairos may take some time in coming, and then may come only after much suffering.

For those who have the serious task of directing the Church there also lies in charisma a summons

to the way of service and love. Theirs is the task of protecting from illusion and deception; and they are well aware that there will always be some fanatics running along with the geniuses and saints. Spiritual gifts must operate in an orderly way, and the order prescribed by authority may not necessarily guarantee harmony.<sup>2</sup>

The newness of the message of charismatics has something shocking about it. The Church is seen to have greater range than was seen at the outset and charismatics may be judged to have a lack of appreciation for tradition and the experience of the past, as quick enthusiasts searching only for innovation and attempting subversion. Yet not everything can be allowed to go its own way. One may have to have the courage to say No to a trend, to challenge it seriously. As Rahner says further:

One must have this courage, even if one must tell oneself, knowing the limits of one's own judgement, that probably the further history of the Church will show that one

was not entirely right, that one was only one servant among many of the Lord of the Church, and not the only one to represent him, in fact, that the Lord was also acting in that other person whom one had the task of putting in his place, and convincing of his limitations.<sup>3</sup>

Hans Küng derives from Saint Paul two criteria for recognizing the action of the Holy Spirit: First, the Spirit which comes from God enables a man to affirm that Jesus is the Lord. "Where Jesus rather than any person or power of this world, is the Lord, the Spirit is from God." Secondly, a true charism is not a miracle or a gift for personal gain but is something in the service of the community, giving a sense of responsibility to the community and the desire to edify and benefit it (1 Cor. 12:2-3, 7-10; 1 Jn. 4:2-3).<sup>4</sup>

In Rahner's opinion the authenticity of a charism is shown when one who is so endowed humbly and patiently bears the unavoidable sorrow of his charismatic endowment; when he builds no little chapel for himself outside the Church to make things more tolerable; when he does not become bitter but remains aware that the same Lord has given both the force and the resistance to it, and has given to no one of his servants the whole task of representing him.<sup>5</sup>

God has a particular will for each man. The discernment needed for cooperation with his gifts comes through reading Scripture and meditating on the life of Jesus. God does not usually supply heavenly charismata to make up for our laziness. Help is needed from others, and the one who may be directing another should seek light through prayer and be sensitive to the impulses from the Spirit in the burden of making decisions.<sup>6</sup>

To suffer opposition to the charism is, moreover, no proof against the authenticity of one's mission. The Church has a right to discern, but every delay and contradiction does not necessarily mean that the prophet is not from Yahweh. Nor, on the other hand, does the necessary link that usually exists between charisma and suffering give the authorities and others devoid of special gifts any justification for not trying to understand — or for lightly or even maliciously putting the charismatic to large-scale testing.<sup>7</sup> The wrong thus done, the hardness of heart and indifference generated, can extinguish the true Spirit in another.

How does the charismatic deal with reluctant authority? A big problem indeed. We probably never shall learn to perceive charismata before the prophet is wronged, even killed. But even though a

<sup>1</sup> Karl Rahner, *The Dynamic Element in the Church* (New York: Herder and Herder, 1964), 78.

<sup>2</sup> *Ibid.*, 52.

<sup>3</sup> *Ibid.*, 77.

<sup>4</sup> Hans Küng, *The Church* (New York: Sheed and Ward, 1968), 182.

<sup>5</sup> Rahner, 78.

<sup>6</sup> Karl Rahner, *Nature and Grace* (New York: Sheed and Ward, 1964), 32.

<sup>7</sup> Rahner, *Dynamic Element*, 79.

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monument is built after death, it would be better to insure that the charisma is not choked on its first appearance by indifference, intellectual laziness, or even the hatred of those involved.<sup>8</sup>

How often can one remonstrate with authorities (by petitions, for example) without offending against the ecclesiastical Spirit? How far can an interpretation of a prohibition be stretched, or the prohibition be minimized? Who has the greater insight and fidelity to the mission? Rahner observes that

Such questions show (and that was their only purpose here), that it can itself be a special gift given only to the humble and brave, obedient yet independent and responsible saint, to discern where the burden of opposition to a mission is the cross which blesses a genuine mission and where it is a proof that the endeavor has not its origin in God.<sup>9</sup>

Cardinal Suenens referred to our times as the age of the Holy Spirit — a time in which God proves himself as one who has not left us orphans. The extremely beautiful, solidly biblical concept of charisma can help us understand the "human condition" of 1969.

**1. Faith in the free action of the Spirit.** We need desperately, today, to strengthen our faith in the Spirit's activity in the People of God and in members of reli-

gious communities. And what of the action of the Spirit in those who hold positions of authority? What do we say when people with profound minds and powerful personalities leave the institution of the Church so that they can live as Christians?

All charisms have one and the same giver: God himself; all are subject to the same law: the law of love; all have the same goal: the edification of the community.<sup>10</sup> Yet in the human dimension we experience daily misunderstanding in two directions: There are the enthusiasts alongside the traditional orthodox believers — one justifying every innovation as being of the Spirit and the other, abusing words equally, content to let everything continue as before.<sup>11</sup>

Seeing authority against a background of an essentially charismatic Church enables one to accept this imperfect condition of our existence as a Pilgrim Church. "When the perfect comes, the imperfect will pass away" (1 Cor. 13:10).

The teaching on charisms sheds light on the so-called authority-obedience crisis, for both authority and obedience can be charismatic. Both are from the same Spirit. When they are truly lived as charisms with each party involved having a profound reverence for the charisms of the other, there can be no conflict between them.<sup>12</sup> Growth and sug-

gestions from below "ahead of schedule" will be encouraged without anxiety as something essential to the community. Küng notes that if a community discovered, furthered, and developed the individual charisms of each of its members, a dynamic power, movement, and life would surely result in that community.

**2. Personal respect.** The doctrine of charismata, then, gives a new dimension to and emphasis on the respect due each person. As Rahner states,

We must learn then, even as members of the Church, to let others be, even when we do not understand them, even when one has the "feeling" that they don't think as one "really" should, that is, according to one's own particular dispositions.<sup>13</sup>

There is a certain private sphere in man's life upon which authority can make no imposition. Within this private sphere one has the right to decide such matters as his vocation or his manner of prayer. The infinite God calls each man by name, and in spite of his infinity he acts with each in a free, unrepeatable, and incalculable way; his dialogue with each man, which we call grace, cannot be determined by universal human norms.<sup>14</sup>

The individual himself must realize this too. He must recognize within himself a certain autonomy or self-determination. In other words, he must be a reasonably adult Christian if he is to have



the confidence requisite for an instrument of the Spirit, a charismatic person. One need not be holy to have a charisma, but one must trust himself sufficiently if he is to undertake the mission to which he feels called. He must have a sense of mission, which he cannot really have if he is always dependent upon others to be the initiators and decision makers

<sup>8</sup> *Ibid.*, 82.

<sup>10</sup> *Ibid.*, 72.

<sup>9</sup> *Ibid.*, 80.

<sup>11</sup> Küng, 190.

<sup>12</sup> Paul Hinnebusch, O.P., "Charisms and Religious Obedience," *Sisters Today* 38 (1967), 146, 153.

<sup>13</sup> Rahner, *Dynamic Element*, 75.

<sup>14</sup> Rahner, *Nature and Grace*, 18.



instead of being open, himself, to the Spirit. There are many examples of the effect of an excessive dependency or collectivist tendency. Rahner points out one of the more striking among them: the noticeable disappearance of private thanksgiving after communion in "people who become immediately spiritually breathless when they are left alone to pray."<sup>15</sup>

**3. Confidence in the Church.** Charisms have a message for those who are tempted to despair of the progress of the Church. Charismata are more abundant than we may realize. Congar notes that they "could be one of the most constant and decisive elements in the Church's life."<sup>16</sup> Rahner refers to the intensity and magnitude of some human beings (those, e. g., who devote themselves to prayer and adoration) among the mediocre and ossified as "astonishing, a grace, a miracle." He goes on to say that we have really our own egoism to blame for not seeing the splendid things there are which we assume as a matter of course. Because we lack humility and goodness and are selfish, we see only the good brought about by God for our own advancement, our need for esteem, and our view of the Church.<sup>17</sup>

## Franciscanism as Charismatic Presence

Like every religious institute, the Franciscan family must become aware of itself as charismatic. It is always difficult to say precisely in what the charism of a community consists. The answer to such a question cannot be had, certainly, until the members are open to the Spirit and actually want that answer. By studying the life of their founder, the history of their community, the needs of the world around them, and the call of the Church extended to them; and by meditating seriously on the life of Jesus, they can come, gradually, to discern it.

One must "Franciscanize himself by studying Francis," as one man has well expressed it,<sup>18</sup> and the "essence" of this process cannot be written down as a list of virtues to acquire and works to accomplish. The beginning of Francis' mission was quiet and simple and unobtrusive. As he himself states, "No one showed me what I ought to do, but the Most High himself revealed to me that I ought to live according to the form of the holy Gospel."<sup>19</sup> Francis sought the will of the Spirit in the Gospels, in others, in

events, in nature, in the Church. He had the courage to listen.

Although Francis never used the term *charisma*, the notion pervades those of his writings that have come down to us. Regarding authority, e. g., he exhorts his followers that "if ever a subject finds anything better and more useful for his soul than what his superior orders, let him nevertheless sacrifice his will to God and set himself to suit his actions as his superior wishes."<sup>20</sup> The same profound insight is evident in Francis' references to the service ministers should render, to seeking love as the greatest of all gifts, to the need to test the spirit, to the need for humility and gratitude for great gifts, and to the perfect joy which consists not in acclaim for great gifts but in overcoming oneself for the love of Christ.<sup>21</sup>

Will the charism as it appears in a Franciscan community today be the same as it was in Francis's day? In the *Evolution of the Monastic Ideal*, in which Workman studies monasticism until after the coming of the friars, the uniqueness of Francis' gift is clearly seen against its historical setting.<sup>22</sup> But is that charism in existence today? It is difficult to recognize.

If we feel uncomfortable with Franciscanism as it is lived today,

we can perhaps blame the accretions which have remained with us. Esser points out three factors which render more difficult our understanding of the Rule of the Friars Minor, a document which should be an expression of the Franciscan charism: predominance of legend, predominance of asceticism, and predominance of law.<sup>23</sup> It is not impossible to penetrate these veils and re-discover the spirit of minority so needed today. Protestant communities relatively recently founded have looked to Francis as a model: the Little Portion Franciscans (an Episcopalian community), the Diakone of Sweden, and the Brothers of Taizé all bear witness to the contemporary relevance of Francis.

## Conclusion

Unity in the Church or in a religious community is not achieved by levelling out the diversity of spiritual gifts. It is important to unity that each person has his charism. As Küng phrases it, to each his own, but at the same time with one another and for one another and in obedience to the Lord.

We began this study with the hope of a "new Francis." There is a timeless and a timely aspect to the charism of Francis' order. The gift of God to a founder and his first followers is not a "once and

<sup>15</sup> *Ibid.*, 29.

<sup>16</sup> Yves Congar, *The Mystery of the Church* (Baltimore: Helicon, 1960), 180.

<sup>17</sup> Rahner, *Dynamic Element*, 62-63, 65.

<sup>18</sup> David Flood, O.F.M., *Lectures of Summer, 1967*, at St. Francis College, Joliet, Ill., unpublished.

<sup>19</sup> *The Testament of St. Francis*; cf. James Meyer, *The Words of Saint Francis* (Chicago: Franciscan Herald Press, 1952), §282c, and Regis Marshall, O.F.M., "No One Showed Me the Way," *THE CORD* 15 (1965), 167-71.

<sup>20</sup> Meyer, §191b.

<sup>21</sup> Cf. *Ibid.*, §§193-94, 130, 191d, 18.

<sup>22</sup> Herbert Workman, *The Evolution of the Monastic Ideal* (Boston: Beacon Press, 1913), 270-316.

<sup>23</sup> Kajetan Esser, *Definitive Rule of Friars Minor* (tr. Bruce Malina; Dietrich-Cölde-Verlag, 1965), 3.

for always" giving at the outset of the order. With the founder "something" is given and it is continually being given by the Spirit to all who are called to the same mission though centuries intervene. In God there is no time, and his giving is continual and creative. The charism is ever-new

in its issuance from the Spirit.

By being "Franciscanized" in the acceptance of Francis' ideals each can respond to the *kairos* of his existence. The timeless aspect of the order's charism does not suspend it apart from the founder but enables its recipients to be more at one with his spirit.

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## Hope

Clinging all unsure  
In the gathering dark  
Till the morning cock's crowing;  
Waiting for the dawning  
Tense for suspect beauty veiled  
Just beyond the day-break;  
Alive to,  
The barely-other side of all that is,  
All that might be;  
Ready even to brave the dragon of the day  
To wake with kiss the may-be life  
Of might-be princess  
Dormant just within:  
Hope enfleshed,  
The impossible dream  
Possibled.


Sister Rose Ann Sallberg, O. S. F.

*(I am indebted to Sister Corita Kent's reference to Rilke's words to the young poet in her FOOTNOTES AND HEADLINES: "Perhaps all the dragons of our lives are princesses who are only waiting to see us...")*

## Marriage

### Sacrament of the Mystical Body

Valens Waldschmidt, O.F.M.



As Franciscans, we may ask: Of what special interest is the sacrament of marriage and the family to us? We have chosen a way of life which has set us apart from family life and dedicated us to the Church, the Mystical Body of Christ. Interest in family problems, some have argued, may even incite idle curiosity and weaken a religious vocation. To reason in this manner, distorts the mystery of the divine economy, forgetting the meaning of the Church, the meaning of Christ, the meaning of the sacraments, and the prime purpose of the gospel: the conformity of men to Christ and the Blessed Trinity. No Franciscan, recalling the example of Saint Francis, who established a Third Order to aid families in the world to share in the Franciscan way of life, can be so shallow in his understanding as to be oblivious of the divine mystery expressed in the sacrament of marriage, which is a union that has been compared to the union between Christ and his Church.

What God has created, he has created wisely. A Franciscan is ever anxious to search for this divine wisdom, which, being a perfection closely joined to divine love, has been mirrored with a divine finesse in the minds and hearts of every man and woman, both married and single, priest and religious.

### The Scriptural Setting

The Letter to the Ephesians treats almost exclusively of the Mystical Body of Christ. God communicates divine life to all members, through the Head, Jesus Christ. The basic spiritual, organic unity of its members with Christ and with one another, the "new

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life" which elevates and perfects man's natural life, offers the same possibility and reality of perfection to all; and the married are no exception. In fact, marriage between two baptized people is a mystery of union with Christ. So we read in Ephesians (5:25-33):

Husbands, love your wives, just as Christ also loved the Church and delivered himself up for her, that he might sanctify her... For no one ever hated his own flesh; on the contrary he nourishes and cherishes it, as Christ also does the Church (because we are members of his body, made from his flesh and from his bones)... This [union of man and wife] is a great mystery—I mean in reference to Christ and to the Church.

### The Doctrinal Basis

What appreciation do our Catholic families have of Christian marriage as an extension in this world of the Mystical Body of Christ? How well are they instructed and prepared for a Catholic marriage? "In one study only 93 out of 167 married people received prenuptial instructions from a priest; in another study of 476 married people, 54 percent of the husbands and 51 percent of the wives received none at all; and 26.5 percent of them received only one."<sup>1</sup> The question may be asked: "Who is failing in his duty?"

Marriage is the work of God; not of man. God created marriage. Christ raised it to the dignity of a sacrament. He made it not only

a symbol but a revealing reality of his Mystical Body, so that we are able to call it the mystical body in miniature. It is a type, representation, extension of the basic Christian mystery, the sacred union of Christ with his Church. As Father Schmiedler wrote:

... since the union of husband and wife is patterned after the union of Christ and his Church, it follows, for instance, that the bonds creating the union of Christ and his Church are mirrored in the bonds of union of husband and wife in matrimony; it follows, again that the attributes of the Mystical Body are reflected in the attributes of Christian marriage, it follows that the purpose of the Mystical Union is mirrored in the purpose of the marriage union.<sup>2</sup>

The Franciscan religious looks upon marriage with faith and reverence, indeed, a truly redeeming viewpoint in this confused modern world of values. As all things are for the Franciscan reflections of the true, good, and beautiful of God, so the family is a revelation of God's truth, goodness, and beauty. For the Franciscan, God's viewpoint of the family is more than a thing of beauty — it is the strongest argument against all errors, which have been glamorized by movies, song, or wrong philosophies of life. He attempts to replace the false ideals of family life with the ideals of the gospel. To all destructive errors, concerning the

family, he applies the words of the curse of Saint Francis: "Cursed be those, O Lord, who tear down what you have built up and do not cease to build up."

For the Franciscan, families in the parish or around the friary or convent, families of the poor, families with their rounds of sickness, toils, heartaches, their joys, successes and reverses, are opportunities of seeing another mystery of God enacted and unfolding in this world of today. But the viewpoint of the apostle must always remain the viewpoint of God; otherwise the apostle is always in danger of falling to the level of the purely earthly, and, for him, the mystery of God falls beyond the horizon and is lost from sight.

### Present-Day Needs

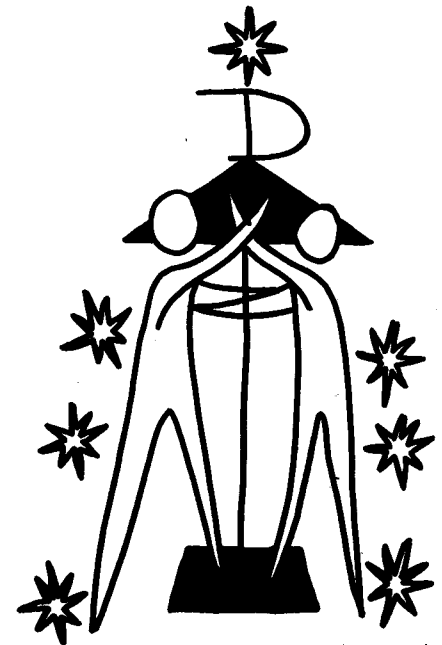
The future of the Church depends upon the welfare of the family. The most devastating disaster to the Church and a country is the destruction of the home. It takes no great analyst of history to see the handwriting on the wall. The wheels of history are large and heavy; they turn sometimes slowly. But they will turn. He who thinks he can with almost devilish glee destroy the home without destroying all else, merely waits to be pulverized into oblivion under the wheels of fate.

But there is hope. Americans have one saving quality; they have a desire to perfect themselves. As Franciscan apostles we might well use this desire. We must not pass

up opportunities to teach, to counsel, to reconcile Catholic families so that the Mystical Body will prosper. How much do we neglect out of sloth and laziness? How willing are we to sacrifice time and effort?

### Benefits for Religious Life

For all members of the Mystical Body of Christ, whether they are married or belong to the priesthood or the religious life, the doctrine of Christ on Christian marriage, as it is stated in the gospel and in the letters of Saint Paul, and as it is explained by the theologians, is of vital importance to the whole Church. To all it manifests the life of the Trinity itself in which there is an inter-



<sup>1</sup> Alphonse Clemens, *Marriage and the Family*, p. 317.

<sup>2</sup> "The Family Today," in *The Christian Teaching on Marriage and the Family* (Washington: NCWC, 1944), p. 14.

change of life and love between the Father, Son, and Holy Spirit. There is an eternal generation of the Son by the Father and an eternal Bond or Fruit of love between the Father and the Son in the Person of the Holy Spirit. In the Incarnation, God manifests this same life to the world. In turn, in the Church, Christ offers himself to all his members; and in the same Church all members are to spend themselves for one another. It is the same Church that is expressed in sacramental marriage and it is the same Church which is the foundation of the religious family. The mystery and the fundamental law is the same, the law of love, the essential law of the Mystical Body among men. Here is the face of God as seen upon earth. Here is the mystery that was in the beginning.

### Resolutions

(1) Review again for yourself the full doctrine of the Mystical Body and its application to the sacrament of marriage. Endeavor to remember what Christ enacted upon this earth as done for the perfection of man, man's love, work and vocation in the material world. The zealous religious strives

not to forget this basic supernatural concept of the family, for in it he sees the salvation of the world.

(2) As a Franciscan, a pastor, a teacher, a confessor, a religious, strive to bring to the married Christ's teachings. Do not substitute for them purely human means of guiding, saving, and perfecting the homes of the Church. When the laity are troubled and frightened, have time for them. They are a part of the Church — numerically, the greater part of the Mystical Body.

### Prayer

Lord, permit us not to forget the sacredness of the family and the holiness to which each member is called. Your Church is a community, made up of many members, of which you are the Head. But we know that the mystery of your Mystical Body extends to the homes of the baptized in a special way. Your Church, and the union between you and the Church, are mirrored in these homes. As Franciscans we beg you, help us keep this work of your Church before us and help us by word and example to perfect these homes with every manner of good works. Amen.

## The Greatest Peace

### A Paraphrase on "Perfect Joy" from "The Little Flowers"

Patrick Jordan, O. F. M.

One dormant, gray winter day, Saint Francis and Brother Leo were on their way from Perugia to Assisi. The barren landscape, the bitter trees in passage, the friar's cold mantle patches dying over eking holes: all affected the brothers' spirits as aching granite pebbles trodden under numb feet. As the two of them, Francis and Leo, walked together in this Umbrian limbo, Francis began to echo his deeply feelings to Leo. "Brother Leo, you know that even if our little community grew in such love that it spread to every corner of the earth, and did the greatest service for those whose lives are wasted in persecution and alienation, I don't think perfect peace would be found in that."

And walking on in the silent distances, once again Francis contemplated audibly. "Nor do I think real peace would be found in accomplishing all the miracles of the Gospels — I mean raising the dead, and getting the lame to walk again, and helping the deaf hear all the buzzing beauty of life. No, Leo, that still wouldn't mean a man had found perfect joy."

Still absorbed in such thoughts, Francis later announced to Leo: "And, Leo, even if our friars knew all the terminology of learning, and if each one could recount the scriptures by heart, and philosophize, and invent, and make poetry and the grandest sculpture, and even if the friars could tell you the deepest secrets of the human heart — Leo, I still don't think that would be real peace of soul."

As they walked on, caught in the hope of a future Umbrian spring, Francis smiled and spoke again: "Good brother Leo, even if one of our friars minor could sing with celestial tones, and could count the courses of the stars; if he could appreciate and explain the wondrous lichens and wild flowers, and could even make the unastute appreciate all these beauties, not even that would be the greatest peace. Why, even if a friar could preach so poignantly the gospel message so as to bring all unbelievers to life in Christ, even that wouldn't mean the real, deepest peace."

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They walked on. With the silence Leo began to experience again the damp chill that still overtook the countryside. Finally, he could no longer hold his curiosity. "Francis," he asked, "just what is this perfect peace you're talking about?"

And Francis replied: "When we get to Assisi, maybe all soaked with rain, certainly chilled from top to bottom, hungry from the walk; when we get to Assisi and St. Mary of the Angels, suppose the friars tell us to go away. Suppose our brothers and deepest friends don't recognize us, call us two good-for-nothing derelicts, and leave us outside in the night. And suppose we tell Brother Porter we're friars and he just scoffs all the more — that is the peace I'm talking about.

"And suppose if we continue to ring the house bell, and the brother on the door drives us away and threatens us with jail, and even uses abusive language — if we bear all of that patiently, with love and joy in our hearts, that, Leo, is true peace of heart.

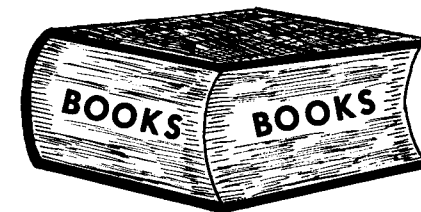
"And if we get so hungry that our stomachs ache, and when darkness calls out we plead with these brothers for just a little



mercy, even in the name of God, and we're still told to get lost, that we're vagrants and this is what we justly deserve; and finally let's even say that the brother porter even comes after us with a club and beats us and tumbles us into the mud — if we would endure all this (the blows and insults, the betrayal of our brothers) with a deep acceptance and understanding of men and the sufferings of Christ, then I think you could say we would be in a state of deepest personal peace, of perfect joy.

"So this is what I've come to on our walk, Leo: The greatest peace Christ has given us is to come to peace with ourselves. If we can conquer all our violent urges, and our plain uncharity; if we can accept even the weaker moments of our brothers and ourselves; if we can welcome without frustration the humiliations, insults, and hardships friend and foe alike visit on us, then we've died to ourselves and risen with Christ. For we can't really take pride in any of the abilities and charisms I talked about before, even if we would like to call them our own. We've really only received them for a time from the Spirit. But one thing we can do: glory in the peace and acceptance of the cross. Paul said it rightly: 'I will not glory, save in the cross of our Lord Jesus Christ.' And that is the greatest peace, that is perfect joy."

To Him alone be honor and glory forever.



**The Roads of Prayer.** By Kornelis H. Miskotte. Trans. John W. Doberstein; New York: Sheed and Ward, 1968. Pp. 175. Cloth, \$4.50.

*Reviewed by Brother Loren Connell, O.F.M., a graduate of Duns Scotus College, Southfield, Mich., and a student for the master's degree in theology at St. Leonard's College and the University of Dayton.*

**The Roads of Prayer** is not a theological or psychological treatise. The author states his purpose as to understand what prayer is and what forms it takes. He addresses himself to contemporary man, whether inside or outside the Church. Many of us find it hard to pray, and Miskotte suggests that such is the case because we do not have faith. Our world considers itself too sophisticated to believe. Faith and prayer are humbling for us because they confront us with our own insufficiency, a fact which should be quite evident but which we too often choose to ignore. By abandoning prayer we limit our horizons to this world and, in the end, to despair. Faith shatters our delusions of grandeur by revealing us as children, but it offers us hope in the love of our God and Father.

The most primitive form of prayer is petition. Petition is essential to any true prayer, for it most immediately places us in a relation of dependence upon God. Without the humble acknowledgment of our dependence, we cannot truly pray. Furthermore, if our faith and our petition are sincere, our prayer will naturally flow into thanksgiving and

adoration. True prayer is humanizing; in it we express our joy and sorrow unashamedly to our Father. True men of prayer come to see the object of their prayer as the establishment of God's kingdom among men; seeing themselves and all men as God's sons, they pray for the day when all men will joyfully praise their common Father who has revealed himself in his Son, Jesus.

Miskotte draws heavily from the Scriptures. He uses many of the psalms of Israel as examples of the whole-hearted and trustful childlike communion with God that prayer should be. He shows that the strength of our prayer is none less than the Holy Spirit, who cries out, "Abba, Father," in all of us who believe in Jesus. The man and the community which pray for the kingdom of God are in opposition to the world which tries to live without God, the world possessed by demonic powers whose name is Legion. Two extreme examples of demonic possession in today's world are the radical existentialists who posit man as a freedom in a void and those who see man only as one more part of a closed and determined universe. Both reject the Kingdom, and both lead to despair. Prayer resists and overcomes these and all other demonic forces.

**The Roads of Prayer** is a rewarding little book. The author shows a compassionate concern for the man who feels himself nearly or totally estranged from God. When he talks of the forces of evil in the world, Miskotte perhaps overemphasizes, or unmythologizes, them in a way that

might bewilder the American Catholic reader. Nevertheless he has shown the need and the roads of prayer. In the end, the reader should be able to accept his invitation to pray, "Oramus."

**The Spirituality of the Sacraments: Doctrine and Practice for Today.**  
By Bernard Bro, O.P. Trans. Theodore DuBois; New York: Sheed & Ward, 1968. Pp. 250. Cloth, \$5.00.

*Reviewed by Friar Gregory Tajchman, O.F.M., a member of the Province of St. John the Baptist and a second-year theologian at St. Leonard College, Dayton, Ohio.*

Perhaps the first thing I should say about this book is that it is one of the most readable presentations of the sacraments that I have ever come across. The most immediate reason for this is that Father Bro is dealing with the sacraments in terms of a contemporary understanding of human life and is not attempting an apology for the seven sacraments. As he says in his chapter on "The Seven Sacraments," "We can no more reduce God's gift and the sharing of Christ's energies to seven more or less magical moments than we can reduce the Incarnation to a few privileged moments in the history of Jesus... The entire existence of the Christian is sacramental" (pp. 68-69). The seven sacraments recognized by the Church must display their meaning within this total life context.

A second preliminary remark deals with the scope of the book. I believe Father Bro is trying to speak to the quest of the practicing Christian for an orientation in life. Even more than with doctrine and practice, he is concerned with a mentality or an approach to the sacraments. It is for this reason that he treats, especially in the first three chapters, the difficulties and questions of modern man and then finds the help and even the

solution we need in a sacramental approach to life.

Human life is both misery and grandeur. We exist in a wounded condition; we are sinners constantly in need of salvation. We must live with failure. In failure or sin, we tend to isolate ourselves, and yet from deep within us we feel the need and call for dialogue and unity. We are suspended between the finished past and the unknown future—but not quite suspended, because through regress and advance we move through history. It is to this situation that "sacrament" speaks, ennobling our human life. Sacrament is the prolonged saving acts of Jesus; sacrament is dialogue because God is with us; sacrament conquers time because the future time and eternity itself is present for the Christian.

Father Bro makes a point of the fact that the grandeur of our life is caught up in God's entrusting our salvation to us through the sacraments. This is the context he uses to deal with the traditional problem of how automatic and how dependent on our faith the sacraments are. It is here that I have some difficulty reconciling some of his statements. He says, for example, "Because of a seldom acknowledged automatism that wants to keep God at our beck and call, the Christian may go to the sacraments to reassure himself that everything is in order. In the extreme case, this attitude leads to a kind of Christian magic which tries to control grace and bargain with it at will" (pp. 215-16). Magic is, of course, an attempt to control or master the divinity. And Father Bro says that "by means of the sacraments, we are the masters of our Savior" (p. 123). And again, he says, "In asking for Baptism and in receiving it freely, man has an efficacious hold on the creative power of God, exactly in the same way as he is efficacious in face of the daily realities of his existence" (p. 124). He does try to strike the middle by saying that "we must in-

sist on the preparation and living disposition of the Christian... and at the same time not give up the certitude that the sacraments have an 'automatic effectiveness'" (p. 226).

One problem area that Father Bro does not treat at any length is that of the specific difficulties that people experience with the sacramental rites as we know them today. Perhaps this area is simply beyond his scope, if I have accurately stated it above—but it is true that sometimes even the best approach to the sacraments in general falls down in the face of some specific rites and ceremonies.

As a final note, I would like to point to the short scriptural guides that are provided for each of the seven sacraments in chapter four. For those of us who are not as familiar with the scriptural texts as we should be, he presents a useful line-up of themes and references in outline form for each sacrament.

**The Local Superior—Capstone of Formation: Proceedings and Communications of Regional Meetings of the Sister-Formation Conferences, 1967.** By Sister Mary Hester Valentine, S.S.N.D. New York: Fordham University Press, 1968. Pp. 238. Cloth, \$5.00.

*Reviewed by Sister Cecilia Marie Andrews, S.M.I.C., a graduate assistant in physics at St. Bonaventure University who has been active in formulating and helping to implement renewal plans for her province.*

Within religious life, as within the Church as a whole, a void is widening between two extreme positions: those who refuse to change attitudes formed in the past and those who far outstrip the hierarchy in adapting themselves to modern life. Writing for religious is, then, a difficult matter. A book which urges Sisters to heed the call of Vatican II to adaptation will seem revolutionary to the static and out of date to those who heard the call six years ago.

This collection arising from the Sister-Formation Conferences of 1967 is unique in that it contains something of value for every Sister, young or old, superior or subject, conservative or liberal. Topics treated vary from prayer and the essence of community to the special problems facing middle-aged Sisters today. The third section, which deals specifically with the role of the local superior, provides a fine summary of the responsibilities of that office.

The general tone of the collection is one of encouragement and exhortation; the values most stressed are freedom and maturity; the methods proposed to achieve renewal generally flow from the adaptation of the social sciences (particularly psychology and sociology) to both religious life and the spiritual life. However, the papers vary in the backgrounds which they presuppose in the reader. Some still urge the beginning of renewal, some speak to those who have begun and are slowly moving ahead, and some address the vanguard. The reader must simply skim through the articles which are not appropriate to her position in the spectrum of renewal and carefully read those which she finds relevant to her needs.

A particularly useful quality of this collection is that in examining the wide variety of positions contained in it the reader should develop an increased understanding and tolerance of opinions different from her own. Although directed mainly toward superiors, these readings will benefit every religious seeking to move in the direction indicated by the council fathers.

**The Local Superior—Capstone of Formation** bridges the gap between the bold and the cautious in renewal and so will be instrumental in building the community solidarity which is so often helpfully discussed in its pages. A copy should be available to every Sister for meditative reading and discussion, so that those of us who are not able to attend the conferences may still profit from them.

**The Last Years of the Church: A Compassionate Critique.** By David Poling. Garden City: Doubleday, 1969. Pp. xiv-153. Cloth, \$4.95.

*Reviewed by Father Michael D. Meilach, O.F.M., editor of this review.*

In recent months we have witnessed a spate of books like this, in which authors of varying backgrounds proclaim, each in his own way, the demise of Christendom as we have known it. The present author is a graduate of Yale Divinity School with pastoral experience and a mainly journalistic career. His emphasis is therefore on the empirical indicators of transformation.

Good use is made of some of Harvey Cox's better insights, and Poling is perhaps more faithful than Cox to Bonhöffer's program. He decries and exposes the foolish extremes of secularization with the same incisiveness he brings to bear on the spiritually bankrupt Christian establishment. His call is for a genuine appreciation of the sacred as much as for its sincere implementation in the realm of the secular. I have little hesitation in affirming the validity in theory of his view of the Church's future; but I tend to doubt the possibility of its realization outside the ranks of the most original, educated, and deeply committed Christians of our day.

While I would have liked to see a deeper historical perspective and an explicit justification of this thesis, I feel compelled to agree that a real linear development in both religious and secular spheres of human life has come to imply the need, not merely for reform, but for substantial change in the Church's structure and function. I am not sure that the present author has given us much of a positive nature to work with (even \$4.95 worth), but his book is one more contribution to the growing literature on the subject. It is readable and, despite its occasional naiveté and superficiality, worth reading and thinking about.

**St. Rose of Lima: Patroness of the Americas.** By Sister Mary Alphonsus, O.Ss.R. St. Louis & London: B. Herder Book Co., 1968. Pp. 304. Cloth, \$5.50.

*Reviewed by Sister Celeste Bowman, O.Ss.R., a Redemptoristine nun at Our Mother of Perpetual Help Monastery in Esopus, N.Y.*

Do you picture the Rose of the Americas, great mystic and ascetic, set off in a splendid spiritual vase, to be gazed on with awe? It is refreshing to see this Rose planted firmly in the context of her family relationships, neighborhood and civil life in Lima. "God did not create man for life in isolation, but for the formation of social unity. It has pleased God to make men holy not merely as individuals, without any mutual bonds, but by making them into a single people..." This §32 of the Decree on the Church in the Modern World describes well the spirit of solidarity breathing through this book.

Rose's modern world was Peru in the fifteen hundreds, sparkling with facets of Inca culture and riches, Spanish military and political intrigues. Her society was full of life and movement—not quite the breathless pace of our day, but quite breathless for those times. Henry VIII of England scandalized that world with his divorces; Pius V caused near revolution by forbidding bullfights in Spanish territory, both European and colonial; Philip II was ruling Spain, where the Grand Inquisitors kept up subcommittees in the colonies; Gonzalo Pizarro was trying to keep Peru's government steady; balance the budget; build just relations among the blacks, whites, and Indians; and fend off foreign threats such as Francis Drake and his English pirating the coast.

The political and military situations had direct effect on the family of Rose. Gaspar Flores, her father, was a guard in the house of the Vice-

regent of Lima. Epidemic, earthquake, plague, poverty unsettled the populace. These crises proved passing, but formed patterns of response in the child which recurred throughout her life. She entered fully into the trials and calamities experienced by her city and country, her Archbishop and Church. Her prayers and sacrifices, and, as she grew older, her penances were focused on these great intentions of her time.

But the unusual events are not exaggerated; rather the ordinary circumstances of family and social life are highlighted. She made Christ known to others "by the testimony of a life resplendent in faith, hope and charity..." She made the most of the present time, hiding not her hope in the depths of her heart, but even in the framework of secular life, she expressed it by continued turning towards God, and by wrestling 'against the world-rulers of this darkness, against the spiritual forces of wickedness' (Eph. 6:12)" (Constitution on the Church, §§31, 34). The inter-play of politics, social conditions, and the Spirit in Rose's life produced plenty of risk. Even her examination by the Inquisitors—four priests and one layman—she met with courage born of deep trust in God. The quality of her courage shows up in their cross-questioning, and is justified in their official report that her spirit is in perfect submission to God's will.

Legend seems to melt in the sturdy realities of this book, as in the incident of Rose and the pirates, which earned for her, and rightly, the title "savior of her city."

Sister Mary Alphonsus gives us here a colorful and enjoyable development of the authentic facts, which she uses with a scholar's accuracy and a contemplative's insight. *St. Rose of Lima* leaves the sweet fragrance of a double love: the love of the saint for God and his people, and the love of the author for this saint and her times.

There's a real experience in reading

this book that effects deepened dedication to God's service in our own America. We can see Rose living out the priestly, kingly, and prophetic functions of the layman's role. We beg her prayers that we can do so in our lives.

Sister Mary Alphonsus is a Redemptoristine nun in Keswick, Ontario. She has spent many years of loving work and research on original documents and history of Peru in the times of St. Rose, and has produced a most readable and inspiring account.

**Faith in the Face of Doubt.** Edited by John P. Keating. New York: Paulist Press, 1968. Pp. 176. Paper, \$1.45.

*Reviewed by Father Anthony Strzynski, O.F.M., S.T.L. (Catholic University), a member of Holy Name Province currently engaged in doctoral studies in theology at the University of Notre Dame.*

This book is a compilation of eight essays meant to speak to the present crisis of faith among collegians. The essays treat the subject of faith from various aspects, but in general they move from a consideration of individual faith to faith in community, to the relations of faith to the modern world. The authors are all Jesuit priests who originally presented these essays as lectures at the University of California in Berkeley.

In the first essay, through the use of the psychology of Erikson, the dynamism of making an act of faith is handled quite well. Lonergan's concept of the "infinite" desire to know is neatly presented as an inducement to take up a faith position that makes sense to modern man in the second essay. Freedom is given a good scrutiny and related to faith in the third essay; and the problem of faith in the "too quickly or too slowly" changing Church is handled adequately in the fourth essay.

The translation of theological terminology into inter-subjective cate-



gories made by Schillebeeckx is summarized and the weaknesses of modern belief analyzed in the next two chapters of the book. Faith considered as the trust element in inter-subjective encounters is analyzed and then applied to our relationship to God, and finally Teilhard's vision of faith as a world-view is very neatly handled in the final essay.

In general this is quite a good book. Especially to be commended is the use of contemporary literature to grasp the present situation to which faith must be related; the use of contemporary theological constructions as a means of making faith and its ramifications both logically and psychologically meaningful for today's collegian; the evident grasp of some of the most important questions collegians have on this subject which could only have come from sincere effort to communicate with them. The honest involvement in the problem of the "authority hangup" which must be rated close to number one on the list of collegians' (and everyone's?) difficulty with Catholic faith today, also is a telling point in favor of the book.

But, as is inevitable, there are criticisms that can be made. There is a sense of confusion engendered about faith because of the different meanings of the term as it is used in the different essays. In the first essay faith means "propositional belief"; in the second its core of meaning lies in the decision to believe, whereas in the third essay the significant act of faith does not at all exist in the decision but in the free acceptance of the consequences of the decision. In the seventh essay faith, although it is never stated, really means trust. Without clarifications such alterations of meaning cannot but confuse.

I would also criticize Father Coleman's essay, "Faith and Sacramental Encounter," as being somewhat deficient in the translation of theological concepts into meaningful religious ones. The concept of revelation especially should have been further

developed, perhaps by explaining it in the intersubjective terms of Gabriel Moran and relating it to faith as an intersubjective act between the believer and the risen Lord. In fact the failure of the translation to connect all the theological concepts sufficiently with the present risen Christ is, I think, a generally valid criticism.

Furthermore, Father Coleman's offhand dismissal of Luther as denying man's freedom to resist God's graciousness reminded me of the pre-Vatican II treatment of non-Catholic opinion, and can be seriously questioned in the light of modern studies. Paul Tillich, e.g., in Volume II of his *Systematic Theology*, rejects the Neo-Orthodox interpretation of Luther's thought, which Father Coleman evidently refers to, and repeatedly claims that Luther's "bondage of the will" actually presupposes essential freedom of the will. Tillich feels that Luther was speaking in "existential" — not "essential" — categories of thought when he formulated his doctrine, and that was why Erasmus missed the point. According to Tillich, Luther was expressing theological anti-pelagianism, and not philosophical determinism.

In general, then, the book is quite good. In spite of these criticisms it accomplishes its purpose as being a basis for discussion. Over all, it hits accurately and with insight some of the crucial questions collegians have on this fundamental and most questioned basis of religion.

**Co-responsibility in the Church.** By Leon-Joseph Cardinal Suenens. Trans. Francis Martin; New York: Herder and Herder, 1968. Pp. 218. Cloth, \$4.95.

*Reviewed by Friar Albert Jozik, O.F.M., a member of the Immaculate Conception Province and a student at Immaculate Conception Seminary in Troy, New York.*

Cardinal Suenens exposes his motivation for writing and his conviction

regarding the theme of **Co-responsibility in the Church** in the opening chapter. There he states that he considers the most pastorally momentous consequence of the Second Vatican Council to be the "rediscovery of the people of God as a whole, as a single reality, and then by way of consequence, the co-responsibility thus implied for every member of the Church." With this conviction as his point of departure, the Cardinal goes on to present a lucid exposition of the concept and the pastoral applications of co-responsibility—the duty of each member of the Church to act in conjunction with all other members, each in his proper role, in carrying out the Church's mission.

This is hardly a new theme for Cardinal Suenens. *The Gospel to Every Creature*, published in 1956, treats basically of the same subject. At that time, Suenens was aiming mainly at showing the importance and potential of the lay apostolate. But at the same time he spoke of the relationship between the apostolate of the laity and the hierarchy of the Church. Now, in *Co-responsibility in the Church*, he has taken up the same general theme and broadened the treatment, dealing with all members of the Church, the relationships among them, and the potential good to be attained by a practical implementation of co-responsibility.

Suenens is noted for being pastoral-minded. It is perhaps paradoxical that in the life of the Church we must all look to certain transcendent values discovered only in faith and at the same time adopt practices derived from experience. Too often we find a gap between the theologians who treat of the doctrines and the catechists who seek practical methods of bringing the gospel to people. The man of faith realizes that there can be no real contradiction between belief and practical necessity. Yet the connections are sometimes hard to find. Suenens is one who points out practical procedures based on sound

theology. This book sounds neither like a speculative treatise on the nature of the Church nor like a handbook on how to run a large organization. In clear language, it speaks of how the ideal of the Church, as expounded by theology, can be embodied in daily life, as experienced by all Catholics.

The book begins with a substantial exposition of the Cardinal's view of the Church today. Suenens speaks first of Vatican II in relation to past and future. He looks upon the Council as the culmination of half a century of revival in liturgical, patristic, scriptural, theological, and pastoral studies. He makes a telling point here when he blames a lack of awareness on the part of the faithful regarding these studies and developments for the confusion caused by what seemed to many to be abrupt breaks with tradition. The Church, he emphasizes, is in perpetual growth by its nature, and periods of widespread and rapid development are to be expected. With regard to the future, he sees the Council as the beginning of a great period of growth. What is especially to be noted is the pastoral emphasis of this last Council, which was critically needed at the present time.

With this as background, Suenens cites co-responsibility as "the central idea of Vatican II." Within the Church, there is a "fundamental equality" of all members, owing to their common initiation through Baptism. The Church is primarily a community, and while there are real differences between the members of the hierarchy and the much more numerous members of the laity, nonetheless all are properly spoken of as the body of the faithful. The ordained are not to be referred to as though external to this body of faithful, nor is the hierarchy alone to be equated with the Church. Rather, all are joined in a common faith and all are to an equal degree members of the Church. While the priest and the layman do not have the same specific



role to perform, both have the same vocation to a gospel life of holiness and service.

The second and larger section of the book consists of a series of chapters dealing with the coresponsibility of the Pope, bishops, priests, theologians, deacons, religious, and laymen. All of this is well presented and interesting, but a few points bear particular mention. We might point out the discussions of bishops' synods, of lay theologians, of a married diaconate, and of the role of the laity in the direct apostolate. On this last point, Suenens speaks of the dual role of the laity. Not only are laymen called to bring the gospel to the world by their example in their homes and places of work, they are also called to participate in the direct apostolate, i.e., through catechetical work, missionary work, etc. Furthermore, when a layman takes part in the direct apostolate, he is not to be looked upon as making up for a shortage of priests and religious. He is fulfilling a role which is properly his. This is not to detract from the special roles of the ordained or of the religious. It is rather to say that, while specific roles vary, the direct apostolate as such is proper to all members of the Church.

Something might also be said here about Cardinal Suenens' basic stance on the question of development in the Church. We are experiencing a period of a great deal of discussion and proposal. Among the prolific writings of Church members in these post-conciliar days, we sadly find much that is superficial and might be termed "pseudo-liberalism." The new progress in the Church has created a sort of "bandwagon effect." With newly-exposed vistas before them, too many hasten to press forward without the necessary grounding in sound theology. Their work thus lacks any considerable depth. Too many likewise adopt, consciously or

unconsciously, the attitude which equates change with progress. Perhaps the worst effect of all this is that it makes the whole renewal movement in the Church look bad at times. Seeing superficiality in many cases, one is tempted to take the easy way out and conclude that the whole movement is superficial. This is hardly true. The Church does have many deep liberals, whose writings are sound. Suenens is one of these. His work shows depth of thought and the necessary connection to the foundations of Christian life. His proposals are given in the light of scriptural, ecclesiastical, and pastoral considerations. He writes with the consciousness of having made a real attempt to reach the depths of the questions at hand.

If further proof is needed on this point, it might be noted that Suenens was writing in the same progressive vein before the Council was called. Often, in looking at the rapid change precipitated by the Council, we forget that all this did not appear *ex nihilo*. The fathers of the Council were influenced in their decisions by the thought of men who had been preparing the ground for progress during the last several decades. Suenens was one of those who came to the Council prepared to make positive and progressive proposals.

**Coresponsibility in the Church** is a clear and concise presentation and is practically oriented. Nevertheless, one who presumes it to be a manual for implementation of the concept is bound to be disappointed. Concrete situations demand individual study and solution. Suenens attempts to give broad guidelines. How these will work in individual cases remains to be tested. As a discussion of the concept of coresponsibility, however, and as an attempt to portray the practical consequences of that concept, the book is a praiseworthy work.

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