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A REVIEW EDITORIAL

ONLY "ONE WAY OF
LOOKING AT THINGS"?

In his recent collection of lectures, *God the Future of Man*,¹ Father Edward Schillebeeckx takes a decisive stand on Christian doctrine and life. It is a stand which insists on the historicity of every human reality, including the religious facets of our existence; on the sacramental principle, the development of which in recent years is rightly credited largely to Schillebeeckx himself; on the positive value of "secular worship," man's secular life as a form of serving and praising God. The "humanization of the world" is the author's concern, but the humanization in question is neither a blind utopianism nor a naive immanentism. It is a humanization "directed toward the eschaton" (p. 199).

Development of doctrine (the Catholic version of the problem better known to Protestants as "hermeneutics") is lucidly presented as the transformation undergone by the biblical message so that it can be truly understood and taken to heart by men of every age. What comes through best, here, is the need to avoid the abstract, logical treatment of the subject which we all know so well from our seminary training. Instead, we must respect the unfathomable mystery involved inevitably in a communication between the infinite Source of all things and his human creatures. At the same time, we know that the divine message was never "pure" in some wholly other-worldly sense—it had to be mediated from the first by human categories, and it is not as easy as some people once thought, to separate the mediating categories from the divine message itself.

(continued on page 159)

¹ *God the Future of Man*. By Edward Schillebeeckx, O.P. Trans. N. D. Smith; New York: Sheed and Ward, 1968. Pp. xi-207. Cloth, \$4.95.

In the Name of the Lord

David Flood, O. F. M.

Francis of Assisi gave his rule a new, concise and clear form in 1223. Honorius III confirmed the new rule text that November. In so doing, the pope removed it from the discussion and modification the friars' rule had undergone since the Order's inception. Gregory IX in 1230 and Nicholas III in 1279 promulgated bulls explaining the rule. In 1242, Alexander of Hales, John of Rupella and three others teamed together to write a succinct commentary on the text. These five Parisian friars are referred to as the Four Masters. Hugh of Digne wrote his commentary shortly afterwards. Bonaventure and John Peckham wrote commentaries in the 1260's. Three more commentaries have come down to us from the remaining decades of the century: one by Johannes Valensis, seemingly before 1279; an ascetical commentary by David of Augsburg; a commentary by the reputed leader of the Provençal spirituals, P. J. Olivi, written in 1288. The popes produced commentaries because requested to do so. In 1241, the general chapter invited each province to examine the rule and submit a report. Commentaries then became common.

Three reasons lay behind these thirteenth-century commentaries on the rule. First, they sought to protect the Order against the attacks of enemies. Some had spoken out against the possibility of living the life enjoined by the rule of Francis. The commentaries routed them by explaining what the rule held the friars to. In the second place, the texts sought to dispell doubts about various passages in the rule. The friars had bound themselves to live by it; they had to understand it. The commentaries helped furnish them the clarity they needed. The third reason for the commentaries lay in the institutional need of the Order. The Order as institution had to have those structures which constitutions and official explanations of the rule supplied. The crucial question arises here. Francis had not conceived his rule as keystone to an institutional edifice. The second and third reasons enter into subtle conflict. The need of an institution for clear struc-

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tures and the need of the friars for a sure grasp on the way of life originated by Francis are not the two sides of one coin, but the basic units of two currencies.

John Parenti traveled to Rome after the general chapter of 1230 with six friars to ask Gregory IX to settle several points of rule interpretation. The chapter had not been able to argue the points out to agreement or compromise. Gregory answered in the bull *Quo elcngati*, September 28, 1230. He gave an authoritative interpretation of eight points in the rule. Before he did so, however, he had to explain and justify what he was about.

Francis forbade any commentary of explanation on his rule. In his testament he wrote: "In virtue of obedience, I strictly forbid any of my friars, clerics or lay brothers, to interpret the Rule or these words, saying, 'This is what they mean.' God inspired me to write the Rule and these words plainly and simply, and so you too must understand them plainly and simply, and live by them, doing good to the last." Francis had asked that his testament be read at chapters together with the rule. He had made his ideas on rule commentary clear. He had used an effective means to impress them on the consciousness of the Order: he had put them in clear words at the conclusion of his final message. They could not be ignored.

Gregory IX set this injunction of Francis aside. He did not de-

bate Francis' words. He did not seek to fasten down their meaning. He merely asserted, citing a well-known canonical phrase, that Francis was not able to hold friars to the ruling without their assent; Francis did not impose an obligation on his successor. "A man cannot rule for one with authority equal to his." In brief, Gregory implied Francis had made a ruling against interpretation; he offered sound reasons why the ruling did not hold.

Gregory still felt he should justify the novelty of a commentary on the rule of the Order. He did so by asserting he knew Francis' mind; he had stood by him while Francis wrote the rule and got it approved, he explained. Who better than his old friend, Hugolino, now Gregory IX, could say how different passages of the rule were to be understood? Gregory knew. The pope then gave an authoritative juridical answer to eight points of Francis' rule. The first commentary on the rule treated it as a juridical text, a sum of prescriptions which the friars had to obey and which, consequently, they had to understand.

Gregory IX has had to bear harsh judgment from historians for the juridical way he handled the friars' request for help in 1230. Moorman writes: "Thus Gregory, in gentle and persuasive terms, and with many indications of the love and respect which he bore for the memory of S. Francis," quietly destroyed the very foundations upon which Francis had

built. Of course, the process had begun when, with a papal bull, Honorius III made out of the rule something quite different from what it had been before. His bull put an end to the dynamic role played in the Order by a rule text undergoing constant reformulation. The friars, too, should have known what answer to expect, no matter how they presented their request. All the same, Gregory IX's papal commentary on the rule removed the barrier to rule commentary seemingly set up by Francis in his testament; paved the way for the rule's reduction to a clearly delineated sum of juridical obligations; and tied in, all the same, the mind of Francis as point of reference for a clear grasp of the rule's meaning.

The pattern set by *Quo elongati* held for the rest of the century. Francis' intentions remained important in reflection on the rule. Nicholas III took time out at the beginning of his commentary, *Exiit qui seminat*, to explain that he had talked with companions of Francis about the rule and about Francis' mind on the rule. From long experience as protector of the Order, he was sure he knew what Francis wanted. He then went about putting into force new juridical precisions about how to read and obey several passages of the rule. By speaking about Francis in these terms, he affirmed life by the rule should stand in continuity with Francis' life. By defining the prescriptive sense of

several rule passages, he strengthened the institutional explanation and organization of life. He evoked the ideals of Francis; and he reduced them to formal rules.

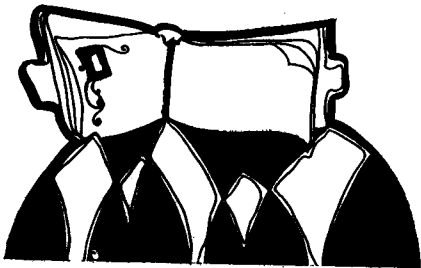
Petrus Johannis Olivi made Francis' mind the first point of his commentary on the rule. After he had explained why he was composing such a text and invoked the spirit of Christ and of Francis and his companions, he pointed out that Francis had written the text. He continued then that Francis' mind on the text must play a role in an effort to grasp what it means. Olivi attempted to hold to this point of view in his commentary. He wanted to see what shape of life it supposed. At the same time, however, he was engaging in debate on the rule's juridical meaning. Taking position on what different passages demanded of friars, he argued its meanings as those of an institutional document. His words sounded his understanding of Francis' life on a high level; and they mediated his position on rulings in the institutional organization of life.

Johannes Valensis indicated in his commentary, without developing the point, that Francis' mind establishes the boundaries within which interpretations of the rule should fall. Reflection on the rule in the thirteenth century did not detach itself from the historical origins of that rule, no matter how the judgment might fall on the satisfaction done Francis' insight.

Gregory IX effectively removed

Francis' condemnation of explanations on how the rule was to be read. Some friars harked back to it all the same and wanted to do away with all glosses on the rule. Several stories appear in the *Speculum* literature on this point. The commentaries of the thirteenth century, however, show at best lingering qualms about flying in the face of Francis' final wish. The Four Masters protested that they were not adding new explanation to the rule. They were not glossing it at all. They were simply explaining what the words meant. In other terms, they were glossing the rule, as Francis forbade. But Gregory IX had declared Francis' injunction non-binding, and the Order's superiors had requested their views, so the Four Masters eased past the difficulty with their word play.

Olivi imitated their dodge in his commentary. He was only explaining what the words meant. Translated out of the historical context, this meant he was not glossing, for Francis wanted none of that. It was glossing, though, and as such was playing the institutional game initiated by Honorius III and Gregory IX.



Most of the explanations of the rule did not really evince any concern about the anti-institutional wisdom buried in the remarks of Francis. They piled up opinions on what the rule meant, or how the rule could be read and should be followed. Saint Bonaventure spent no time at the beginning of his commentary with questions about glosses and Francis' understanding of the text. He made several comments on the covering bull with which Honorius III put the rule into official effect. He found in papal approval justification for the rule. Nicholas III hoped, with his bull *Exiit qui seminatus*, to settle all points of rule interpretation still under debate. He thought the demands of the rule could be spelled out in clear detail of obligation and non-obligation. Along with rule commentaries the first Franciscan century also knew an established body of constitutions. Some constitutions had existed in Francis' time. The thirteenth century Franciscan chronicler Salimbene wrote that the general chapter of 1239 passed a large amount of legislation. The first legislative texts which have come down to us, however, are the constitutions promulgated by the general chapter held in Narbonne, 1260. Bonaventure had seen to it that order was put into the legislation that previous chapters had laid upon the Order. The constitutions came with a prologue on the necessity of such rulings. According to the prologue, constitutions set up a hedge to protect one's possession of the heavenly

kingdom. Implicit in the commentaries lay the same idea: the friar held onto the value of his life in the Order by satisfying the obligations he had assumed by professing the rule. Gregory IX's *Quo elongati* had opened up the way to juridical mastery over Franciscan life.

Did the friars fail miserably when they turned to Gregory IX in 1230 for an explanation of their rule? Did they try to grasp why Francis forbade all commentaries on his rule? Did a rejection of his plea result inevitably out of conflict between high ideal and coarse reality, between the freedom of a small group and the needs of a large order? I do not believe so. Francis, it seems, had recognized the need for constitutions. He had initiated organizational forms required by the Order's rapid growth. I understand his plea to let the rule stand as it was, as an indication that it should serve the work of the Spirit of Christ in his brothers, not presume on this work by demanding a set line of conduct.

However that may be, his rule was turned into a juridical text, sworn to with all its details, which details had then to be spelled out in clear obligations. All the same, the rule remained Francis' text. Reference to the text's author and reference to his intention while formulating its chapters was made repeatedly in the thirteenth century. Such reference tied the rule

into the movement Francis had initiated at the same time as the commentaries added to and confirmed the sum of juridical precision on the rule's obligations. Juridical work on the rule strove to turn the Order into the well-protected garden of virtue described in the prologue to the constitutions. Reference to Francis kept alive a means of judgment and justification subject to no letter of law. This appears to me a better key to the drama of the first Franciscan century than the separation into one wing adapting to the needs of the apostolate and the other wing refusing the adaptations; or than the separation into laxists and idealists. The real tension arose from the conflict between the law and the spirit.

The history of the friars in the thirteenth century makes M. Weber's classic description of descent from charisma to institution seem too pat. The reference to Francis' gospel ideal remained a force to reckon with in the years after his death. This history should persuade us that rulings can supply large numbers with the organization they need; they cannot function as source of life. In the century after Francis' death, we have the constitutions of Narbonne praising the protection of the convent garden where life burns out as incense on God's altar; and we have that foolish adventure of a band of exalted friars marching in protest on the Avignon of John XXII.

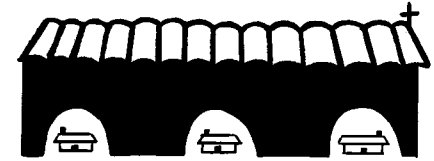
The Family: A Part of the Franciscan Apostolate

Valens Waldschmidt, O. F. M.

Zealous service of others is the choicest flower of the love of God. He who loves God, loves his neighbor and desires to spend himself in the service of his neighbor. But in striving after such love, none of us will accomplish any great amount of lasting good for the Church or for our country without improving family life. Everyone knows that the things which make the deepest impressions on us are the things we learn at home. A home is better than a thousand classrooms.

Saint Francis, therefore, did not ask wives and husbands to leave their homes or the world. But he asked them to put into these homes the leaven of the gospel. The world in which the laity work and live is their spiritual workbench. Christ asked them to bring the iron from the mountain, the grain from the field, the work of their hands as priestly offerings. But how will they know the manner of doing this unless someone show them?

Father Valens Waldschmidt, O.F.M., a retreat-master in the Province of St. John the Baptist, is currently pursuing a program of advanced pastoral studies in Detroit. In this second conference on the Sacrament of Marriage, Father Valens emphasizes the family as the fundamental unit of society to which our apostolate as Franciscans is directed.



The Franciscan apostolate has always been the Church's apostolate and Saint Francis always desired his friars to be close to the Church. He taught them to stretch a helping hand to those in need, comforting the sorrowful, instructing the ignorant, clothing the naked, and feeding the hungry. The Franciscan apostolate has always been an apostolate close to families, sanctifying them "like a leaven, which a woman took and buried in three measures of flour, until all of it was leavened" (Mt. 13:33).

The Scriptural Setting

In the pages of sacred scripture, many of the parables and illustrations of our blessed Lord centered about homes and household utensils or events. There was the house built on a rock, the cockle in the field, the friend who came at midnight, the prodigal son,

and of course the saying, "In my Father's house there are many mansions." But we must not forget the scene at Cana. "And on the third day a wedding took place at Cana of Galilee, and the mother of Jesus was there. Now Jesus too was invited to the marriage, and also his disciples" (Jn. 2:1-2). The scene has a certain warmth and friendliness about it, which artists have thousands of times attempted to put into pictures and stained glass windows. Should not the Franciscan apostle attempt to put the same charm of the gospel into the souls and the families that he is called on to direct?

The Doctrinal Basis

The Franciscan apostolate in the home rests on the doctrine of the Mystical Body of Christ. Francis looked at it in this way. He considered himself the herald of the Great King. Robbers, beggars, lep-

ers, even fire, water, wind, were so many opportunities to bring Christ to others and all things to Christ. Franciscan asceticism and mysticism, Franciscan work, prayer, and sacrifice, are like so many minutes and hours spent in union with Christ. The rule, "Without me you can do nothing" is supplemented by another, "With God all things are possible." Pope John XXIII simply summed it up by desiring the Church to be known as a community of love.

The words of Pope Pius XII in his encyclical on the Mystical Body give us the outline of the Franciscan apostolate. The Pope writes, "... when the Fathers of the Church sing the praises of this Mystical Body of Christ with its ministries, its variety of ranks, its officers, its conditions, its orders, its duties, they are thinking not only of those who have received Holy Orders, but also of all who, following the evangelical counsels, pass their lives either actively among men or hidden in the silence of the cloister, or who aim at combining the active and contemplative life according to their Institute; as also of those who, though living in the world, consecrate themselves wholeheartedly to spiritual or corporal works of mercy, and of those who live the state of holy matrimony. Indeed, let this be clearly understood, especially in these our days; fathers and mothers of families, those who are godparents through baptism, and in particular those members of the laity who collaborate with the ecclesiastical

hierarchy in spreading the Kingdom of the divine Redeemer occupy an honorable if often a lowly place in the Christian community, and even they under the impulse of God and with his help, can reach the heights of supreme holiness, which, Jesus Christ has promised, will never be wanting to the Church" (§17).

Present-Day Needs

Few people will question the needs that Christian families have today. Statistics state that one out of every four marriages in the United States ends in divorce. False theories of life and love have reaped their evil effects. With intellectuals stating that divorce is opening up new avenues for the development of personality, and newspapers delighting in giving front page coverage to scandals about the home, who can survive this bombardment of propaganda? Living in such a society, Catholics must struggle not to be influenced consciously or subconsciously about the ideal of marriage, the home, and the family.

It is a part of the Franciscan apostolate to protect and guide our Catholic people. This is done by word and example. It is done by work, sacrifice of time, by personal effort. The homes of our Catholic people look instinctively to the friary which in their minds is an ideal home where Christian love and virtue flourish. Does our time belong to the Church? Are we willing to teach, counsel, exhort, listen to the problems of troubled

people? Should we not feel guilty if we brush someone off because it cuts too much into our time of recreation?

Benefits for Religious Life

It is a familiar saying: "By helping others, we help ourselves." In pursuing our Franciscan apostolate, we likewise must pursue basic Franciscan virtues. We soon learn that, before we can show sympathy, we must have sympathy. Before we can give Christian love, we must have Christian love. Before we can help Christian families with the practice of virtue, we must have Franciscan families possessed of virtue. Perhaps Saint Francis had this in mind when he wrote in the sixth chapter of his rule, "Wheresoever the brethren are and meet together, let them show that they are of the same family, and frankly expose their needs one to another, for if a mother loves and cherishes the son that is born to her, how much more should each one love and cherish his spiritual brother; and, if anyone should fall ill, the other brethren ought to serve him as they would wish to be served themselves."

Resolutions

(1) As Franciscans, who have as a duty the apostolate which the Church has mandated to us in the Constitutions, we may ask ourselves, Do we have the good of the Church at heart? Do we engage in any creative thought in order

to discover the needs of Catholic families today? Do we begin with the problems of the laity? Or do we solve all things coldly, according to the book? Perhaps we have a set pattern of solving all problems. We have a framework of reference and, with unbending finality, we close all cases with an almost "uninformed infallibility." (2) A second point merits a little self analysis. As Franciscans, do we give as enthusiastically as we receive? The poor you always have with you — and it is to the poor that we Franciscans are devoted — the poor who test our patience, our selflessness, our charity, our Christlikeness. (3) No one denies that an apostle must be guided by prudence and wisdom. We do not beat the air as though we had no purpose. But on the other hand, the Franciscan must beware of hiding himself in an ivory tower and receiving genuinely troubled people only by special reservation or appointment.

Prayer

Saint Francis, our seraphic Father, help us to understand the meaning and the extent of the Franciscan family. If all nature is a reflection of the goodness and beauty of God, help us to see that all families are a reflection of the Most Holy Trinity and the Church, of which Christ is the Head. Bless our religious communities so that all Christian homes may look to us as examples of virtue and come to us when they need consolation and guidance in their approach to their loving Father in heaven. Amen.

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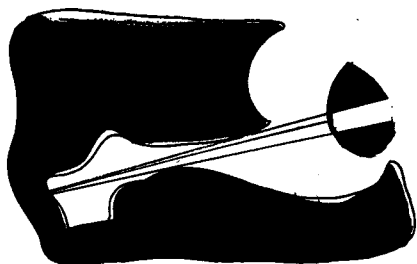
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The Song of the Sun

A Paraphrase by Patrick Jordan, O.F.M.

*Most loving and almighty Lord,
Yours is the power and blessing forever.
To You be honor in each of your creatures,
But first of all in radiant brother Sun. How quietly he
tumbles shadows into dawn, and warmth into our
blood.*

*Be praised, my Lord, in faithful sister moon. By her
the tides and seasons run, with her the stars
spill across your skies.*

*Be praised, my Lord, in the bellows of the winds. In
their channels scarlet leaves and windmills twirl
and dance.*

*And be praised, my Lord, by lowly sister water, pure
wine of your creation. She babbles and banters in
golden streams, making us young again in baptism
and rain.*

*Be honored, my Lord, by stately brother fire. He it is
who purifies our souls, and brings us homeward
in the dark. In his friendship men recline to
crackling warmth and mellow wine.*

*Be praised, my Lord, in spinning earth, in worms
and churning surf. Exult, my Lord, in green
and red, in dark and evening's end. Tumble
down, my Lord, on hillsides green, in sandy
black pebbles be you softly praised. Shine
forth, my Lord, in colored glass, in grass and
chimes and horns. Be praised, my Lord, in
sunly voices, scents, and sounding songs.*

*And yes, my Lord, be praised in chaff, in aching
lives, on bloody trees. For it is You who
make coins thick, and cast hope on unknown seas.*

*O praised and blessed be You, my Lord. Let us
give You thanks and awake with the dead.*

What Happened to Our Devotion to Mary?

Eamon Carroll, O. Carm.

The Present Situation

Mary, the Mother of Jesus, is a subject that points up the hopes and fears many of us share about the present and the future of the Church. To some the current unrest about the place of the Blessed Virgin Mary is a fearful sign that the Church is entering a new 'dark age,' for not only are old familiar devotions being abandoned, but even doctrines concerning our Lady seem to be undergoing denial. In fact, however, if we take up two lines of development that have occurred since the Second Vatican Council, Mary stands as a great sign of hope to the Church. The first line of development is the new interest stimulated by the Council in our Lady's faith, part of the rediscovery of Mary in the Bible. The other line of development is the trend of present-day devotion to Mary, and its future hopes, and this is the subject of the present article. By way of introduction, I wish to comment on the present state of devotion to Mary. Then I shall suggest that (I) knowledge and (II) courage are needed to restore and renew authentic devotion to our Lady.

We are living through a time of crisis in popular devotions, what has been called the 'piety void.' Many forms of prayer familiar to us from childhood and often part of parish life have been abandoned or are being phased out. Even though we must admit some of these devotions were moribund long before they died, we can argue rightly that others have been dropped without good reason; we may wonder, e. g., why so little is said these days about the Rosary, in spite of the fact that it is based so closely on the scriptures, with the Our Father and the first part of the Hall Mary from the Gospels, and with most of the 'mysteries' from the life of the Savior.

What we need in these troubled times is an understanding that is deeper knowledge, in order to face our problems without undue fear or confusion. "The need is more urgent now when the men in communications, having discovered the news value of religion, love to create a sensation out of every marketable item, not

Father Eamon R. Carroll, O.Carm., past president of the Catholic Theological Society of America and Professor of Sacred Theology at the Catholic University of America, has generously allowed us to edit and reprint this timely address given to the 17th National Conference of Lay Carmelites and the Scapular Confraternity in Denver, Colo., August 10, 1968.

caring always whether it is the nonsense of a shallow notoriety-seeker or the thoughtful hypothesis of a serious theologian."¹ Are we not all victims to some degree of the tremendous pressures exerted on us from every side by the communications media, press and radio and television? With respect to our Lady we recall how as early as the second session of the Council, through the month of October, 1963, it was first dunned into us that the bishops could not make up their minds what to do with the separate schema on our Lady, and secondly, when they did make up their minds and incorporated the consideration of our Lady into the document on the Church we were assured by self-appointed experts that this definitely meant a downgrading of the Virgin Mary.

The negative interpretation of what the Council said on our Lady is so widespread that Cardinal Suenens used this as his prime example in a press interview he gave in California. To the question: "Do you feel there is a basis in fact for... misgivings about certain abuses cropping up in the post-conciliar period, excessive liberalism in doctrine, excessive liturgical innovations, distortion of the idea of *aggiornamento*?" the Cardinal replied: "I think it is correct to say that after the Council we had to face some

unbalanced attitudes.... In the Council, for instance, we stressed — and it was necessary — the Christocentric aspect of Marian devotion; however, in some quarters this was interpreted to mean that opposition against our Blessed Lady had developed, which was exactly the contrary to what the Council Fathers had in mind."²

In spite of such clear statements, some of the false impressions created by the stories of five years ago are still going strong. There is not only a malaise about our Lady's place, there is even a sense of panic, a sense of helplessness among many Catholics, as if everything that was known and loved about our Lady before is being abolished and swept away.

When the people themselves are consulted in the matter of parish devotions, there is statistical evidence that as many as 60% still prefer devotions to our Lady. Such is the finding of "Operation Feedback," a computerized questionnaire service which has already been tested in a series of pilot parishes. And there are priests very active in the liturgical renewal who now admit that they too hastily cancelled out other forms of parish piety to our Lady without providing adequate substitutes for them.³

I do not think that priests ripping rosaries to pieces in the pulpit are a common phenome-

non, though I suppose such extremism occurs here and there. A simple neglect or silent passing over of the whole matter of devotion to Mary is the more likely occurrence. Why should this be so? In recent times, the past few years in particular, there has been an accelerated clash between the traditional, the handed-down, and the personal choice made by the young person. It is a poor argument, especially to the young, to say that a practise of piety, e. g., rosary or scapular, is good because it has meant so much in the past. What has been handed down from the past must be made meaningful to individual believers in the present, or it will not be accepted and practised.

Knowledge

What can we do to deepen devotion to Mary in ourselves and in those whom we influence? The first quality we need is knowledge; we must know not only what the people of God held about our Lady in the past and how they have responded to this awareness in their devotional life, but also know and put into practise what the Church of today understands of Mary's role as totally centered in Christ and as the great model of what Christ expects of his Church and of each of us who belong to it. The second quality required of us is the courage of our Christian convictions on Mary's place in God's plan and our response to her role which is authentic devotion. Let us consider first the knowledge, and then go on to see

how the courageous attitude needed today can be built on an intelligent appreciation of the truths involved.

We are told these days we must go beyond the letter of the Council documents and practise their spirit, that we must be willing to develop the implications of the Council. I would suggest that we be sure we start from the Council itself and not presume that we know what the Council did say and do about Marian devotion. For most Catholics the conciliar teaching on our Lady still remains practically unknown. The documents of Vatican II are not easy reading, and this is particularly so of the long chapter on our Lady. So much attention was given in the press to the long debate on where to consider our Lady, and the very close vote to place a chapter on her in the document on the Church, that little notice was taken of the succinct and splendid statement on our Lady in the liturgy constitution, promulgated at the end of that same second session in 1963: Chapter five on the liturgical year, §103, reads: "In celebrating the annual cycle of Christ's mysteries, holy Church honors with special love the blessed Mary, Mother of God, who is joined by an inseparable bond to the saving work of her Son. In Mary the Church holds up and admires the most excellent fruit of the redemption, and joyfully contemplates as in a faultless model that which the Church herself desires and aspires wholly to be." The

¹ Frederick Crowe, S.J., *A Time of Change: Guidelines for the Perplexed Catholic* (Milwaukee: Bruce, 1968). I found Fr. Crowe's book very helpful in understanding our present state of confusion about devotion to Mary.

² See the transcript of the interview in *Jubilee* (April, 1968).

³ See *Ave Maria* (Sept. 9, 1967).

dogmatic constitution on the Church — published a year later in November, 1964 — simply filled out in detail what had already been said in brief. The full chapter is called "The Blessed Virgin Mary, Mother of God, in the Mystery of Christ and the Church."

Authentic devotion and correct Catholic belief are, for the Council, two sides of the same coin: "True devotion does not consist in sterile and superficial sentiment or in empty credulity; on the contrary, it proceeds from true faith which leads us to recognize the excellence of God's Mother and prompts us to show filial love for our Mother and to imitate her virtues."⁴

The liturgy constitution summarizes devotion to our Lady in simple words: "Holy Church honors with special love the Blessed Mary, Mother of God." 'Honor and love' are the basic notes in devotion to our Lady; the Church venerates Mary with particular love in the liturgy, in celebrating the annual cycle of the mysteries of Christ. The constitution on the Church spells this out in greater detail: "Since the Council of Ephesus in particular, the cult of Mary by the people of God has grown wondrously in its veneration and love for her, and in its invocation and imitation of her" (§66). To 'veneration and love' we now find added 'invocation and imitation,' and the Christ-centered character of Marian devotion is brought out

when the Council says: "When Mary is honored, her Son is duly acknowledged, loved and glorified, and his commandments are observed." To venerate Mary correctly means to acknowledge her Son, to love her to love Jesus, to pray to her to glorify her Son, and to imitate her to keep her Son's commandments.

How are the two complementary elements of imitation and prayer joined together in devotion to Mary. In psychological terms, how are memory and experience inter-related in Marian devotion? We believe as Catholics not simply that Mary was once associated to her Son's saving work, but, as the liturgy constitution stated, that she is inseparably joined to the saving work of her Son — hence that she is still concerned with the saving work the risen Jesus carries on as he makes everlasting intercession for us before the throne of his Father (Heb. 7:25). From the moment Jesus passed out of human time, the time of calendars and clocks, into the glory of the Father in the mystery of the Resurrection and sent his Holy Spirit upon his Church, there is a constant mysterious inter-relationship between the portion of the Church which is on earth and the heavenly Church. It is because the 'time of the Church' is at once the 'time of history,' our measurable time, and the 'time of eternity,' the measureless 'now' of the world to come, that the Council

can say that in association with Christ Mary continues in heaven her saving role for our sakes, and that the pilgrim Church experiences this function constantly.

The past and the future meet in the present moment of the liturgy, and this is true to a lesser degree of other forms of Marian devotion. There is a great note of confidence and joy in the authentic celebration of the mystery of Mary, for what God has done in and through her, reminds us that God's mercy and gifts are without repentance, that his plan of salvation will not fail us in the future. Imitating the Mother of Jesus as she once lived on earth, totally committed to her Son, we pray to her with confidence now in her company with the risen Christ, not as if she were a 'go-between' between us and Christ, but knowing that his saints are

one with the risen Christ — even prayers addressed to the saints center on Christ and through Christ they reach the Father.

The over-all view of Vatican II shows that when the Church was studying its own nature, the secrets of its own make-up and how it should act, it focussed on the Blessed Virgin as the perfect type of the Church, devoting the climactic chapter of the dogmatic constitution on the Church to Mary. Further, when the Church was reflecting on its own spirituality, it insisted on Mary as the perfect image of the Church, 'spotless image,' first fruit of the redemption,' towards which the Church itself constantly aspires.

We could sum it up by saying that in its own dealings with God the Church does its best to imitate Mary's style in three ways: (1) Mary's style as listener to the word

Psalm for the Mother of God

Sleeved and skirted in sun, informed with Spirit,
Invade the moments of my history,
Mary with all your terrible bright battalions.

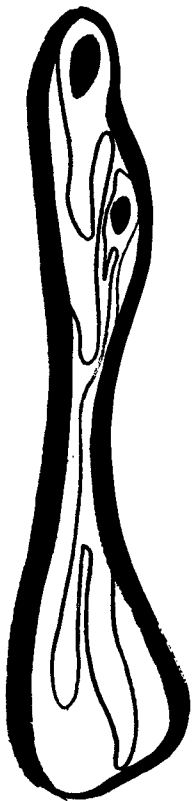
You are less cadence than sinew of my songs,
Girl whose smiles run down my joys, O woman
Whose fiat blames my sleep of sorrow, Mary,

Loop my feet retreating with your glances
Ropes of lilacs stouter than any chain!
Virgin of perspective, focus me

Fast on your Son, and catch my straying glances,
Little foxes, in your trap of hands.
Less cadence be than sinew of my songs.

Mother Mary Francis, P. C. C.

⁴ Vatican Council II, Dogmatic Constitution on the Church, §67, emphasis added.



in God her Savior. As mother — traditionally, Christian writers likened the baptismal font from which Mother Church brings forth the brethren of Christ to the virginal womb of Mary from which Christ was born. In modern language we might prefer the concept of service — as Mary ministered to her Son's saving work, so the Church is at the service of all mankind in Christian charity.

Courage

The second major recommendation for a responsible attitude to Marian devotion is courage to go with deeper knowledge. Is it not a sign of the weakness of our own devotion to our Lady, whether as individuals, as families, as parish groups, that we have been so quickly shaken, so easily upset, by the pressures of our times? Why do we scare so easily when we read in the papers and magazines denials of Mary's role and attacks on Marian devotion as outmoded and passé? Are we perhaps suffering what has been called the 'flagellation syndrome,' of which we have witnessed a sickening amount in recent times on the part of Catholic spokesmen? By this I mean the crushing sense of the Church's faults and the compulsion to talk only about the drawbacks of the Church along with the refusal to say or hear anything good about the Church, even about the Pope. This illness is sometimes displayed in the name of ecumenism, but it is unhealthy and false ecumenism.

of God; (2) Mary's style in prayer; and (3) Mary's style as mother. As listener — the great love of Israel for the word of Yahweh culminated in Mary, daughter of Sion, receiving the Savior, as she said: "Be it done unto me according to your word." As Mary heard and did God's word faithfully in the gospel, so the Church continues to hear the word of God in the liturgy. In prayer — Mary's Magnificat is the pattern of prayer to the Church, and it is not surprising that this should be so, for Mary is the human person who more than all others rejoices

This is not to say there is no cause, no place, for serious self-examination. In a ringing call to renewal, Father Kilian Lynch, former Carmelite Prior General, exhorted Carmelites everywhere to "give serious thought to the Marian tradition of the Order... to begin with the humble confession that we have neither lived nor preached Mary as our long and glorious tradition demands." Franciscans, too, glory in their consecration to Mary as Queen of the Order; and there is not a religious foundation in the Church which does not profess some kind of special allegiance to her. Surely laymen have a right to expect from religious something special by way of teaching and example; but in actual fact we seem to have little to offer. A vague sentimentalism lingers on, but facts speak far more eloquently. What contribution have we made in this field to the modern dialogue on our Lady? Our Marian organizations are on the point of death through neglect more than anything else. We have been told that they are not relevant, but what are we doing to make them relevant and bring them into line with the theology of today?

Courage in devotion to our Lady will require of us patience and openness and inventiveness. Those of us who are middle-aged and older have much to learn, more than we can imagine, from the young — from their generosity, from their spirit of inquiry, from their sensitivity to the needs and language of the present day. On

the young, moreover, is already falling the task of shaping the future. Only patience and openness will enable those who are older to transmit successfully the legitimate acquisitions of the past.

Inventiveness is another pressing need for the renewal of Marian devotion. Many older forms of devotion have been dropped and nothing put in their place. Many people feel they have been asked to change horses in the middle of the stream only to discover that there is no other horse. The Council encouraged public popular devotions, suggesting they be drawn up on the spirit of the liturgical seasons. Thus devotions to our Lady in Advent would be in the spirit of preparing for the coming of Christ, and the Church kept advent as a month of our Lady long before there was a Marian month of May. There are great possibilities here, for private and family devotions, as well as for public gatherings. Archbishop Pockock gave a good example in a pastoral sent to the people of Toronto in May, 1964: "Since May is usually the month of Eastertide and Pentecost, when we commemorate the resurrection of Jesus and the mission of the Holy Spirit, it is in this context that we must venerate our Lady. The Rosary with its decades of prayers, each dedicated to a different mystery of salvation, allows us to honor Mary as the first-fruit of Christ's redemption. This year we shall ask her to pray that the victory of Christ may be made more manifest in our lives and

that the power of the Holy Spirit may operate the interior renewal of the whole Church."

There is nothing wrong with the present situation of devotion to Mary which cannot be righted by courageous inventiveness based on a well-informed awareness of what conciliar theology tells us about our Lady's role in God's plan of salvation. But let our courage likewise lead us to reassert candidly in the face of that malaise we have referred to above as the 'flagellation syndrome,' that conciliar theology is not a radical innovation or revolt against some

imagined 'mariolatry' of which the Church would have been guilty in the past. If we are devoted to Mary it is, in the last analysis because "no one ever knew Christ so thoroughly as she did, and no one can ever be a more competent guide and teacher for knowing Christ."⁵ In our ecumenical age, it is good for us to reflect on the insistence of St. Pius X that "there is no surer or easier way than Mary for uniting all men with Christ and obtaining through Him the perfect adoption of sons that we may be holy and immaculate in the sight of God."⁶

⁵ Pope St. Pius X, Encyclical *Ad diem illum*, on the 50th anniversary of the definition of the Immaculate Conception (Feb. 2, 1904; Marian Reprint Edition, May, 1954, p. 3).

⁶ *Ibid.*, p. 2.

SCOTUS SPEAKS TODAY

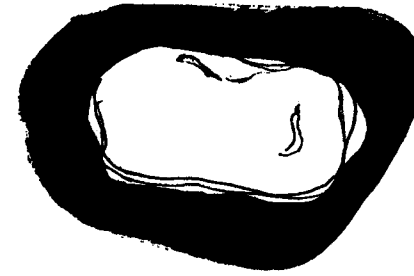
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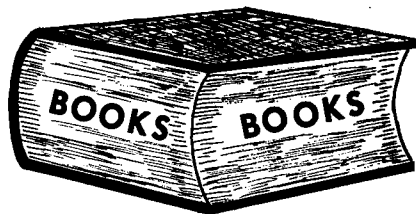
Demolition

(to Pierre Teilhard de Chardin)

steam-shovel-mouthed dinosaur
feeds mid the wreckage of years
on echoes and footprints from an old school building—
red brick, city-coral, is conveyed
where fossils grope at new design
fertilizing a saprophytic world
and swelling the subconscious of the noosphere,
forcing monads to confederate in
crosspatterns
that show the telluric birth
from an ancient starry womb

man cannot live in an elemental world
of over-valencing individualism,
that would fizz out in destructive human-oxide—
for man must feed on immolated brotherhood—
carrots and eggshells through an electric blender
form his health drink
and IBM pedagogues must feed a mega-mind.

Hugoline Sabatino, O. F. M.



Building the Human. By Robert O. Johann, S. J. New York: Herder and Herder, 1968. Pp. 192. Cloth, \$4.50.

Reviewed by Father Raymond Bucher, O.F.M., a member of the Santa Barbara Province and a doctoral candidate in philosophy at Fordham University. Father Raymond is an associate editor of this review.

The gerund in the title of Robert Johann's new book functions as a clue to his purpose. His concern is primarily practical: the reconstruction of life itself. This can come to pass only through a redirection of the forces already at work. And it is man's concern for human growth that prompts this reconstruction.

Human growth, functioning as both a final and a formal cause in Johann's philosophy, is characterized under the rubrics of quality, action, and thought — a trilogy very prominent in the American philosophical tradition. Human growth is not the progressive realization of predetermined goals, but the deepening of the esthetic quality of life. This quality is dependent on what one does, and naturally what one does is dependent for the most part on what one thinks. The lesson is clear: thought creates as well as contemplates life.

Man's task as builder of the human can be analyzed in the light of the following categories: thought, situation, and response. The essential relatedness of these categories should not go unnoticed: thought is the

operational and creative nature of inquiry; all inquiry is situational, for there is no inquiry without a problematic (a real problem, not just the "paper doubt" of a Cartesian); and every problematic seeks a solution, the nature of which is contingent on man's response, i. e., the mode of his intervention.

The three categories of human growth provide the titles for Johann's three main sections. This is fitting for one writing in the American tradition (though it took a Canadian to popularize recently the insight) where the forms are seen to emerge only within the situation. In other words, the format is not arbitrary, rather it is determined to a great degree by the subject matter. Within each of the three sections there are a number of short essays and one long essay. The former (first appearing in America) provide sheer delight. Though easily read in five minutes, they provide matter for hours of rich reflection. They are clear, and most importantly, timely and engaging. They are not intended as definitive statements, but their cumulative effect is to provide a spirit and direction for dealing with issues of current concern.

The longer essay, concluding each of the three sections, explores the categories in greater depth. These essays are far more demanding — and correlatively more rewarding. Though Johann might disagree, a certain familiarity with philosophical terminology is necessary to make these essays intelligible. I would like briefly to treat two of these longer es-

says; one deals with Teilhard's Universe, and the other with contemporary belief.

Today's world is one in process; and, as important as the origins of this process are, the current interest lies not in its past but in its future. Teilhard's contribution is to indicate the direction of this process. Mankind is reaching toward greater unity, and this augurs (according to scientific evidence) an enhanced form of consciousness. But to actualize this more unified human consciousness, men must reject selfishness and untutored nationalism. This can be effected only through love, the cosmic force behind all unity. The question then emerges: Is man capable of loving universally? Yes, he is, responds Teilhard, but only if the universe is personalized, i. e., united around a personal force. Thus human community (that toward which the process is directed) is possible only if there exists a supra-personal absolute value toward which all men can direct themselves.

Johann takes these now-familiar themes and extracts their implications for an understanding of the person. Two ideas emerge as central for Teilhard: the universal character of love, and the essential openness of the person to Being. Let's take the latter idea first. Johann interprets being as source and center of activity; being is seen as the power of being; to be is to be for being, promotive of being, love for being. Thus everything that is, is a power — a capacity to promote value; and this applies to the particle as well as the person. However in the person this task becomes explicit and thematic; in man the power of being to affirm being is unleashed absolutely. Today this affirmation is translated as the drive toward universal community. But only love will make it work, for only love can unite without destroying the uniqueness of the elements (in this case, persons) united.

The ethical implications of Jo-

hann's thought are worth consideration: the past does not provide absolutely fixed patterns for man to follow; traditions are starting points rather than end points. Natural law, if true to man's nature, will be a norm stressing not the world as it is, but the world as love and reason can make it. Morality will be best characterized as creative responsibility: viz., man's decision to grant Being (God) a fuller presence in the world.



Current discussion about belief centers not about its truth or falsity, but rather about its meaning. Johann, in his essay "Belief Today," provides some powerful ammunition for the theistic side of the debate. All the controversy focuses on the object of belief: God. Is "God" a meaningful concept, and if so, does its meaning aid or dissuade man in achieving his task? Johann accepts the premise of his critics: man's task is to direct and sustain creativity; but he adds that such a task is possible only if this creativity is spared a Sartrean subjectivism or a levelling collectivism. "God" means that man will never sell out to either of these traps. "God" signifies that there is a presence summoning man never to give final allegiance to anything finite. If the topic strikes some interest, I refer the reader to Johann's book, *The Pragmatic Meaning of God*.

Of the book's many philosophical implications, I found the following most stimulating: a cosmos inherently unfinished; man's task of provid-

ing a world in which he can grow; and the fact that forms are emergent only in the situation and therefore cannot be predetermined. Of the many religious implications, I mention only the following. Human fulfillment is seen as "radically this-worldly." It consists in reverence for life. And this I can buy, for human life is not other than divine life, but a participation in divine life, and thereby worthy of reverence. Empirically, this view bears confirmation — surely life is the one value unanimously affirmed by man. One's task then is to learn to harness the world's forces in such a manner that his experience may be enriched. And to seek enriched experience is to promote being — a task both human and religious.

The book is not without fault. Perhaps its biggest defect is its unevenness. There is the imbalance between the short and long essays, the latter clearly written for a more specialized audience. The unity of each section, both desired and claimed by the author, never emerges. The tripartite format also impresses me as uneven; much, for example, in the "Situation" section clearly engages "Response" themes — and rightly so. This makes me question the validity of the division in the first place. I also wonder about the author's usage of "being." Is it simply a power, or a personal force, or an act of existing? Unless its meaning is clear, the thrust of the argument fails to convince. Perhaps readers might find helpful Tillich's threefold classification of being as found in his work, *The Courage to Be* — it substantiates and clarifies what I take to be Johann's position.

The qualities of the book are legion; I'll limit myself to three. The content is a good distillation of the best in both Continental phenomenology (Scheler, Blondel, and Marcel), and American Thought (pre-eminently Dewey, but also H. R. Niebuhr). The style of the work is indeed welcome. The author writes not in the

didactic genre (of which the most obvious example is the treatise), but in the dialectic genre which utilizes the dialog. Such a choice is consistent, since the dialectic was fathered by Plato, who, like Johann, viewed philosophy as shared inquiry. Finally, the work is most appealing because of its sense of urgency, apparent in the author's very choice of themes. It speaks of contemporary concerns and optimistically affirms the possibility of these concerns leading to life's enrichment. I highly recommend the book, because with Robert Johann, I feel that of all human enterprises, philosophical inquiry is the most practical.

The Christian Understanding of Atonement. By F. W. Dillistone. Philadelphia: Westminster, 1968. Pp. 436. Cloth, \$7.95.

Reviewed by Father Geron Fournelle, O.F.M., Professor of Sacred Scripture at the Catholic Theological Union (University of Chicago) and author of the Old Testament Reading Guide commentary on Leviticus.

In this re-examination of "Atonement" and its relevance for the man of today, the author ranges over the full field of thought and experience from primitive ideas through psychology, literature, philosophy, and theological development. As he states in his brief preface: "... I have tried through this book to show that the vision of the Cross has affected every department of man's life and that this reconciliation has been expressed through sermons and theological treatises."

It is the author's contention in the initial chapter ("Alienation and Atonement") that the pressing questions of our day are related to man's alienation, in all its aspects, and that it is precisely a doctrine of atonement or reconciliation that is needed to answer the questions. Such a theory can be viable only if it links the historical death and re-

surrection of Christ "with the wider experience of mankind," by means of a pattern or comparison. The remainder of the book is concerned with examining the question of atonement under two aspects or "types of theory": "patterns of corporate experience," and "examples of individual achievement." To carry out this task the author divides the following eight chapters into four "analogues" (patterns of corporate experience), each followed by a "parable" (examples of individual achievement), concluding with a summation in a final chapter on "The Idea and the Event."

In these subsequent chapters the author treats of the cosmic, juridical, familial, existential aspects of atonement, leading to ideas that a view should be based on man's developing world view. He is particularly critical of the juridical view of atonement, both from his NT conclusions and from the theological basis stating: "... no unified theory of atonement in terms of legal comparisons can be derived from the NT" (p. 186). And again: "... no single theory of atonement can be constructed in terms of legal and forensic comparisons!" (p. 207). In fact, it is the author's contention that it is impossible to elaborate a single satisfactory theory of atonement.

To those struggling with the viability of the idea of atonement in the modern world, the author offers many insights and much food for thought. The reviewer found chapters 5 ("The All-Embracing Comparison") and 6 ("The All-Inclusive Forgiveness") particularly interesting.

The book concludes with an appendix on "Musical Expressions of Atonement."

The Porter of Saint Bonaventure's. The Life of Father Solanus Casey, Capuchin. By James Patrick Derum. Detroit: Fidelity Press, 1968. Pp. 279. Cloth, \$4.95.

Reviewed by Father Julian A. Davies, O.F.M., Book Review Editor of this review and a doctoral candidate in philosophy at Fordham University.

James Patrick Derum has given us a very readable life of Father Solanus Casey, the Detroit Capuchin who will be among the first native Americans to be canonized. The author brings to life the Wisconsin boyhood and young manhood of Fr. Casey, giving us a picture of mid-western life — both rural and urban — in the 1880's. At 26 Bernie Casey gave up driving trolley cars, resisted his family's pleas to wait, and left just before Christmas to enter the Capuchin novitiate in Detroit. Increasing difficulty with studies led his superiors to make him a "perpetual simplex" or Mass Priest, and he never received faculties to hear confessions or preach doctrinal sermons.

Not at all daunted by this restriction, Fr. Solanus served for over 40 years the friaries in Yonkers, Harlem, and Detroit successively as porter. In each place he became a legend because of the wise counsel, encouragement, and assistance he gave to the many who sought him out — at one time between 100 and 150 a day. An ardent promoter of the Seraphic Mass League, Fr. Solanus always attributed to the power of the Mass the cures that he worked and predicted — cures that are amply documented by Mr. Derum.

Fr. Casey seems to have been a Pope John before his time: deeply spiritual (he spent four hours a day in prayer, half of it on his knees) and courteous and affable to all, with a deep interest in everything human. It is encouraging to us who try to follow St. Francis today, that a man of such Franciscan holiness could root for the Detroit Tigers.

The Porter of St. Bonaventure's is, we hope, just the first biography of this giant of a Capuchin, Father Solanus Casey.

The True Priest: The Priesthood as Preached and Practised by St. Augustine. By Cardinal Michele Pellegrino. Trans. Arthur Gibson; New York: Philosophical Library, 1968. Pp. 184. Cloth, \$6.00.

Reviewed by Father Leonard D. Perrotti, O.F.M., a canon penitentiary at St. John Lateran, Rome. Father Leonard, a member of Holy Name Province, is superior of the community of penitentiaries at the Lateran.

In the last chapter of *The True Priest*, Cardinal Pellegrino writes: "Pastoral Christian love is centered upon Christ. The triple interrogation of Peter by Christ himself clearly proclaims the pastor's supreme duty as that of loving Christ; and Augustine never tires of returning to this episode to point the pastor to the ideal that ought to inspire him his whole life through" (p. 177).

From literally dozens of places in this rather small book it is clear that the pastor's duty of loving Christ is expressed in service of the sheep of the flock, and it is precisely on this point that the author himself never tires; in fact, he might be considered tiring at times, so does he labor the consideration.

His avowed purpose is "to study the thought of Augustine on the priesthood as that thought provides guidance and assistance for the present-day shepherd of souls" (p. 129). This purpose has been magnificently achieved. Augustine never wrote a formal treatise on the priesthood, but he has so very much to say on bishops and priests, their sacred state, their duties, their relationship to God and their fellowmen, that undoubtedly dozens of treatises could be composed from his works. Cardinal Pellegrino knows these passages extremely well and uses them with great familiarity and pointedness. There are many citations so vital and up-to-date that this reviewer found himself saying more than once: What a pity should this little book not fall into the

hands of undergraduate theologians and young priests; it would be a definite loss for them not to have read it.

The sub-title is the more valid one for it is actually the great Bishop who in these pages constantly speaks in his own words. Unfortunately, the Cardinal's comments, few and brief, leave unsatisfied to some extent the desire for more. These comments serve chiefly to lead us to Augustine's next teaching on the pastor of souls. That teaching, in essence, is that the bishop (priest) is a servant, and the more he is honored the more a servant he should become. In telling us this in a great variety of ways, Augustine many times anticipates what Vatican II documents tell us and what Pope Paul VI continues to urge in and out of season.

If bishops are now asked to step down for various reasons, it was also highly recommended in Augustine's day. "Certain men, endowed with holy humility, have laid down the episcopal office, motivated by a sincere sense of faith and piety, because of some shortcomings of theirs that caught the eye of others; and in this not only did they commit no fault, they even merited praise" (p. 82).

Several Vatican II documents underscore the priesthood as a service. For Augustine this service of others will above all be expressed by preaching the Word of God on every possible occasion. So it will ever be up-to-date to say: "Let every preacher pray at the outset of his own sermons, let him pray when he is composing them for the use of others, and let him give thanks for good results to the One 'in whose hands we are and all our works'" (p. 120).

Do we think we live in confused and unsettling times? Evidently Augustine felt the same way about his age, and the modern priest will be consoled on reading: "Their virtue [that of bishops, priests, and deacons] seems to me all the more

worthy of admiration considering how much harder it is to practise in the most dissimilar environments and in a way of life that is anything but placid. For their charges are not sound and healthy men but such as need constant care and attention. They must have patience with the common vices in order to cure them and must sweat out the plague until they can mitigate it. It is a very hard thing in such an environment to keep personal conduct above reproach and to preserve an even and tranquil state of mind" (p. 137).

Again, how well we know that the tendency today, in the face of the Church's internal difficulties, is to run away, with the excuse of avoiding the contamination coming from a sick body. "Augustine is equally firm in his insistence on the necessity of every faithful Christian (clergy and laity alike) avoiding two opposite extremes: leaving the Church because of the scandal provoked by wicked pastors; and putting his trust in good pastors" (p. 138). Our Pastor is Christ; he is the gateway to the City of God.

Why, then, a priesthood at all? Because the priestly ministry, far from setting a limit to the divine omnipotence, "is for the good of the Church, so that the Church may not be entirely passive in the work of salvation, so that its members may not be isolated but rather may cooperate effectively, in fraternal solidarity, with the action of God" (p. 140).

The priesthood is of divine origin. Priests (and bishops) are all too human. Let dialogue between clergy and laity continue in all openness and mutual sympathy, as called for by the Council. Many a misunderstanding and mistake will thus be avoided. "Even when the sheep are imitating the good actions of the pastors and shepherds," adds Augustine, "they must not put their hope in him by whose ministry they have been brought into the flock, but rather in the Lord by whose blood

they have been bought.' Let Felicia, then, love the Lord and his Church with all her heart. That is what really matters" (p. 135).

To say that this whole work might be reduced a third by eliminating repetitions is to point out what is really only a minor defect in a fine work. Its author may certainly, without exaggeration, be termed a contemporary Augustine. As the jacket says, this book "reveals no less about the author than it does about his subject." In any case, *The True Priest* is more than just valid for our times; it is quite actual in placing the finger on one and the other contemporary problem, as it offers a clear solution. And it must be classed among those works which, while not among the great classics, are of more than ordinary value.

Paul and Qumran. Edited by Jerome Murphy-O'Connor, O.P. Chicago: Priory Press, 1968. Pp. 254. Cloth, \$5.95.

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

Paul and Qumran contains a very important collection of articles by some of the best scholars in this field. The first chapter, "Qumran and the New Testament," by Pierre B noit, O. P., originally appeared in *New Testament Studies* 7 [1960-61], 276-96). B noit's study sets the tone for the book and also stands as a norm for any study in the field of Paul or the New Testament and Qumran. B noit makes three points. First, he shows that there are similarities between Christianity and Qumran; but he also warns "against an imprudent tendency to accept as immediate contacts arising from direct influence what in fact may be no more than independent manifestations of a common trend of the time" (p. 1). Secondly, he sets out



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to see when Christianity was influenced by Essenism; a comparison and study of texts from the New Testament and Qumran lead to the conclusion that the influence of Essenism on Christianity took place in the later rather than in the early years of the Church. Finally, Bénévoit examines three doctrines found in Paul (viz.: the conflict of light and darkness, the revelation of the mystery, and justification by grace alone) to show that Qumran did not exert influence upon the essence of the Christian message.

The remaining eight chapters of the book are specialized studies. Joseph Fitzmyer, S. J., writes on "A Feature of Qumran angelology and the angels of 1 Cor. 11:10." The thorough study of the word *Mystery* in Paul and Qumran is the contribution of Joseph Coppens. The editor of this symposium, Jerome Murphy-O'Connor, O.P., presents his personal research on the word *Truth* as the concluding article.

The other essays are by such well-known and outstanding scholars as Joachim Gnilka, Mathias Delcor, Karl Georg Kuhn, Franz Mussner, and Walter Grundmann. Each article is scientific, clear, and penetrating, and manifests the competency of its author. A general index as well as indices of biblical texts and Qumran references enhance the practical character of the book, which should be available to all students of the New Testament.

In Time of Temptation. By Ladislaus Boros. New York: Herder and Herder, 1968. Pp. 112. Cloth, \$3.95.

Reviewed by Peter H. Baker, Assistant Professor and Chairman of the Department of Philosophy, Marymount Manhattan College, New York City.

It is Christ's temptation in the wilderness that is referred to in the title of Ladislaus Boros' *In Time of Temptation*. Meditating on that, the author attempts to show the nature

of contemplative prayer, for he finds this gospel incident especially revealing of our Lord's spirit, and he thinks contemplative prayer essentially an imitation of that spirit, an imitation that ought to be not an intellectual exercise but an existential practice.

Boros is evidently not of that school of theological thought for which history makes a difference, for the end of contemplation is, in his view, that "we return to our innermost being, to that original impulse which informs all our activities" (p. 6). Indeed, "primeval" and "original" are terms which he uses frequently. When we have returned to this original impulse, we shall perceive the Absolute in the earthly and immerse ourselves in the mystery of the participation of the one in the other.

What fundamentally is revealed by Christ's temptation in the desert is his selflessness. Christ in refusing to turn the stones into bread rejected self-glorification in favor of a nameless obscurity whereby he let the world be itself. Self is evidently for Boros an obstacle to the manifestation of reality. The world and men do not need to be transformed by astounding power. All that is required for the Christian is a change of heart towards things, an interiorizing that lets the world be. Crucial in this sacrifice of self is humility. By not throwing himself down from the pinnacle of the temple our Lord manifests humility, which, for Boros, is a property of love for others. Some love is destructive and possessive. It is a kind of bondage and binds the beloved. Humble love lets the other be. It is self-less and an expression of freedom. Christ's selflessness is poor. When he, instead of worshipping Satan, rebukes him, he manifests his poverty. God himself is, according to Boros, poverty, because he has nothing and is everything. Christ calls us to renewal; he wishes to bring things to the divine poverty which in fact

is fullness. Those who would renew the world must be young, free of old habits and possessions. This is the poverty of Christ. He would bring us back to the original. He has no vested interests in what has transpired since then. In fact, after Satan leaves, the angels arrive. After we become self-less, humble, and poor, we shall see the spiritual reality that has always been there.

Boros writes in a manner that stirs the mind from indolence, but one might wish for a greater rhetorical clarity. His use of terms such as "humility" and "poverty" is not a little peculiar and would profit from rather more explanation than he offers. There is another lack of clarity of a rather different order. Boros seems to oscillate between saying that Christianity is very radical and that it has always already been there. Nowhere is this better expressed than when he says: "Only that for which I can die — it does not absolutely have to be death, perhaps only the daily spending of myself in simple service to my brother, or only the vocation to misfortune — belongs to the core of my conviction, is it my mission to proclaim, is eternally valid for my life and prayer" (p. 111). Boros cannot make up his mind whether Christianity requires death or not. He is not a little like Nicodemus. On the one hand, he appeals to traditional Christian notions of sin, redemption, the cross, martyrdom, the gratuitousness of salvation, etc. On the other hand, at times the cross, martyrdom, grace seem to be ontological entities not at all pinned to historical happenings such as man's sin. Sometimes Boros speaks about what one must do to become a Christian. At other times it seems as though everyone after all is a Christian or inevitably will become one.

Boros runs into difficulties because of his concept of the already, the original, the primeval, contemplation as a matter of return not only to God but our own original

self. Nothing happens in Boros' world. It is already there. If such is the case, however, the value of contemplation, the value indeed of doing anything, is highly questionable. If ontologically we are already related to the Absolute, if already the world is beautiful, etc., then the drama is really all over. Conscious events, i. e., human events, seem to lose their importance. Man is but an epiphenomenon in a fully actualized universe. All the interesting attitudes, actions, opennesses, and questionings to which Boros invites us would seem to be rather pointless, ornamental rituals. Doubtless that is not what Boros intends, but I wonder if that is not what his concepts entail. I submit that the original self is a vicious abstraction. We are not already what we are to become, save perhaps in the mind of God. Possibly Boros has some difficulty in distinguishing the divine intention and the concrete term of that intention modified by human sin. He might do well to clarify his concept of the distinction and link between Creator and creature.

Closely related to the theoretical difficulty about the already is this matter of selflessness. For all the world, Boros seems to be taking sides in the egoism-altruism debate and, beyond that, in the subject-object debate. Doubtless, that is an important debate. Nonetheless, the existence of debates of such hoary history may indicate that there are more than a few oversights at work. The danger of oversights might cause a thinker to tread lightly. Boros counsels that there is strength in silent listening to the other. Perhaps he is on to something, but he gives us no good reason why silence is alone appropriate. Indeed, he seems to assume that listening is best because of the inalienable otherness of truth. That is objectism in the extreme and rather open to question. I do not say a Christian ought to be selfish, but I suspect that he would do well to think some before

applying Boros' altruistic prescriptions.

There are some interesting possibilities in this book. There are things that stimulate the mind to question. As a spiritual guide for the perplexed modern, however, I fear that it is too ambiguous and

too concealed in its theoretical underpinnings. It asks too great an investment for too small an intellectual collateral. We moderns indeed yearn for lessons in spirituality, but we shall require rather more theoretical satisfaction in our guides than Boros has given us in this work.

ONLY "ONE WAY OF LOOKING AT THINGS"?

(continued from page 130)

Secularization is seen by Father Schillebeeckx, as by so many recent authors, as basically not only a blessing but even a necessity in the historical unfolding of Judeo-Christianity (and even of some oriental religions). The blessing is not, *de facto*, unmixed — mainly because many people tend to over-generalize the phenomenon and, in particular, tend to confuse the sociological with the theological categories in which we seek to understand the secularization process. There is a good clearing of the air in this second lecture, and the insights are still further clarified in the Epilogue dealing with the same subject.

The topic of the third lecture is "Secular Worship and Church Liturgy." The lecture does much to correct the insidious ambiguities propagated by those, on the one hand, who want to dissolve Liturgy into a vague spiritualization of one's secular life; and those, on the other, who would divorce what goes on in the sanctuary from the rest of human life. Liturgy in church is not exactly a "retreat" from the world, but rather a celebration in praise and thanksgiving which overflows from a truly Christian secular life.

In the fourth lecture, Father Schillebeeckx highlights what is really novel in the official admission by the Church that she is a partner in genuine dialogue with the world, with other religious bodies, and with each of her own members — none of whom is really "lifted from the

world" by membership in the Church. Some of this material provides an interesting correlative to what the author said in *Christ the Sacrament of the Encounter with God*. There he regarded the Church as sacramental presence of Christ to the world; here he gives equal emphasis to the Church's function as sacrament of the world before God.

The final lecture deals with "Church, Magisterium, and Politics." It is a fascinating effort to determine just how it is that the magisterium can give specific guidelines in areas that some would consider purely political — as, e. g., in *Pacem in Terris* and *Populorum Progressio*. The biblical message can and must remain a corrective and stimulus for every transient social structure; but it can do so only through the mediation of an enlightened magisterium which has "read the signs of the times."

Father Schillebeeckx is honored today as one of the Church's leading theologians; certainly he is unexcelled in positive constructive thought and in theological balance and precision. This is worth mentioning here for two reasons. First, it may serve to remind the reader of the inevitable deficiencies of a brief review of his work, in which the impossibility of conveying the subtle and precise developments of the author is felt more keenly than is the case with the more popular writers. And secondly, Schillebeeckx' qualifications as an orthodox theolo-

gian are worth emphasizing here in light of the investigation planned but quickly aborted, in the course of which he was reportedly to be summoned to Rome to defend his teachings.

The fact that the investigation was never actually carried out may, perhaps, indicate that Schillebeeckx has published nothing suspect on any particular Catholic doctrine. If this is the case, one may go on to speculate that what met with curial disapproval was, rather, his evident espousal of a whole way of doing theology which is repugnant to those trained in an older methodology.

There are many people today — priests and laymen alike — who are well educated in theology and who adopt a position different from that adopted by those curialists who suggested the Schillebeeckx investigation. In the face of writings like this book, which either propose or presuppose an emphasis on historicity and an evolutionary perspective, these people retort that, "Well, that's only one way of looking at things," implying that it carries no more weight than the earlier, static perspective of preconciliar days. It is less deserving of attention, in fact, because it has not been tested by centuries of tradition, whereas Aristotelian Thomism and its variants have been so proved.

In opposition to this retort, we insist that whatever in "traditional theology" necessarily presupposed a static view of the universe has been definitively superseded. This is not by any means to say that the whole of tradition has been subverted, for there are myriad insights in the human development of theology, as well as the whole revealed depositum itself, which have not been and can never be superseded. Nor does any responsible theologian pretend (and this must be stressed as strongly as possible) that the positive formulations of today are any more definitive in what they positively assert than what was said in preconciliar theology. But the interesting

thing is that the developmental world-view contains its own built-in justification for future revisions in light of new scientific and cultural discoveries, a quality not possessed by earlier theological systems.

It is no argument against the newer, dynamic world-view and its doctrinal implications, to point out that it has received no official approbation from proper ecclesiastical authorities — the implication being that it therefore lacks the solidity of the "accepted" systems. It is one of the major advantages of the "post-conciliar" theology that it attempts to distinguish more clearly than has been done in the past, interpretation and the revealed truth being interpreted. As we observed above, the distinction is a difficult one to draw, and no general guideline can be laid down a priori. In individual instances, however, it is possible at least tentatively to specify what is interpretation and what is of faith. Unless the interpretative categories are over-extended so as to prejudice the revealed content, there is no reason for the magisterium to speak out either way on their formulation. It is, rather, contemporary science, philosophy, and general culture which dictate such formulae, since interpretation has the function of making attractive and intelligible to men of a new age what has always been the heart of the biblical message.

The interpretations of Father Schillebeeckx in this volume, *God the Future of Man*, are therefore open to further precision and perhaps revision in the future. But from the practical standpoint, which is at once catechetical and apologetic, the evolutionary and historical emphasis in the work is, in comparison to preconciliar theological formulations, most emphatically not "only one way of looking at things."

Fr. Michael D. Meilach, OFM

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