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The cover and first two illustrations for the August issue were drawn by Friar Lawrence Tozzeo, O.F.M., a student for the priest-hood in the Immaculate Conception Seminary, Troy, New York. The remaining illustrations are the work of Sister Mary Liam, F.M.S.C., of St. Joseph's Convent, Peekskill, N.Y.

A REVIEW EDITORIAL



The Foundations of Belief¹

Despite Professor Dewart's disclaimer in his brief preface, this book seems addressed to the identical question treated in *The Future of Belief*. In this time the groundwork is more carefully laid, and the loopholes lugged in a way that would have been impossible but for the controversy enerated by the earlier book.

We maintained, in reviewing that book, that Dewart's thesis would rove "the single most important contribution in many decades to the radal renewal of Christianity." The thesis in question belongs, not to theology properly so called, but to the philosophy of knowledge. By adopting thoroughly radical empiricism which appeals both to history and to extrience, Dewart has recast the entire framework in which we understand lowledge and truth. This reformulation is achieved in a tightly organized tesentation which runs practically the entire course of *The Foundations Belief*; and unless one is able and willing to follow it through and conter it seriously, he cannot reasonably challenge the admittedly unsettling nclusions on our knowledge of God and the nature of belief.

(continued on page 255)

The Religious Superior in Light of Vatican II

Alcuin Coyle, O. F. M.

Vatican II has provided the Franciscan Order with a new vision of government. The new dimensions expressed in our constitutions are actually a reflection and application of the conciliar teachings on authority in the Church. In other words, the true meaning of our constitutions can be fully grasped and appreciated only within the larger context of the conciliar documents.

The vision of government which Vatican II presents is the unity of the religious body, and, too, the understanding that a close relationship between head and members does not destroy the authority of the head but actually strengthens it. To give an account of this conciliar notion of authority, I shall attempt first to consider some of the theological antecedents of Vatican II and, then, the role of the superior in this post-conciliar period.

Theological Antecedents of Vatican II

Three theological developments are particularly relevant here and should be considered prior to the

practical reflections on the superior's role which will be our concern in the second part of this article. The first of these is the ever-increasing awareness of the doctrine first expounded at length and explicitly in our age by Pope Pius XII. The Pauline image of the Church as an organic body, with head and members no longer considered as separate units, but organs of one body, provides us with a better understanding than do more abstract juridical concepts, of the Church's structure and life. Head and members are held together by the Spirit, who infuses life not only into the whole Church, but into the smallest part of it, to each and every community, to each and every cell. The healthy life of the community, therefore, depends on the balanced cooperation between head members. If either of them is infected, the whole body suffers.

The dynamic aspect of this doctrine is the ever-operative action of the Spirit, who is constantly prompting the minds and hearts of individual religious and individual communities. Positive signs of this charismatic action are seen

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¹ The Foundations of Belief. By Leslie Dewart. New York: Herder and rder, 1969. Pp. 526. Cloth, \$9.50.

 $^{^2}$ Cf. "The Future of Belief," A Review Editorial in THE CORD 17 (Jan., 7), 2-3.

particularly in many of the new initiatives and apostolates that are building up and enriching the Mystical Body. This means that religious families cannot detach themselves from or be insensitive to these signs of the times, but rather each family must manifest an openness to the call of the Spirit. It also means that if there is a breakdown of communication between head and members, or if the graces offered to individuals or to the community are rejected. not only the religious community suffers but the whole Mystical Body will be the poorer for it.

Following this understanding of the mystery of the Church, it will be relatively easy to grasp the new notion of authority (our second preliminary theological consideration) as one of service. With this notion, a more spiritual image of the superior emerges, the servant of the People of God. This type of service is not that of the slave, but of Christ, the servant of Yahweh, who received his authority primarily from the Spirit dwelling in him. He taught with authority; he promulgated the law of the new covenant, but he also washed the feet of his disciples and served them on the shores of Lake Genesareth. He summoned up the qualities of this good servant when he described the Good Shepherd, who leads and feeds the flock and gives his life for it.

The teachings of Christ frequently emphasize this truth: "He who desires to be great among you must become as a servant." This is the same insight which has led the popes, who possess so many powers, to cherish above all their highly significant title, "the servant of the servants of God."

In the Church, from the Holy Father to the lowest superior in the hierarchical order, authority must be exercised as an apostolate, as a service in a true spirit of charity. Each subject must also come to place his ability at the service of the community. The superior has the duty to serve the community by coordinating the personal efforts of each for the common good of the community, and ultimately for the Church.

We come finally, then, to an examination of the theological status of the superior. In the Church there are offices of divine institution with a charism attached to them; such are the priestly offices in their various degrees. The pope, the bishops, and the priests are all in possession of an office which guarantees a special assistance of the Holy Spirit. This assistance is explained in the theological sense in terms of the mystery of the Church. The assistance is there independently of the worthiness of the person; it is there because of the office. By God's will, it is given to the person through the office, and not otherwise.

The theological status of a religious superior is situated at a different level. There is no particular charism attached to this office; it is not conferred sacramentally. The superior does not have the grace of office in the strict sense as bishops have it, but is personally

assisted by God in exercising the role of superior. Therefore, the religious superior receives graces not through any office, but personally in view of the fact that he or she has to govern.

To clarify the theological elements of the office of superior means to discover in it God's mystery, that through the superior. God is working out the plans of his divine Providence. A divine action is taking place in a human context. This context does not include a special charism attached to the office, either in the form of infallibility in judging an issue or in the form of making unfailing prudential judgments. The superior's decisions are fallible, and the prudence of the superior is subject to failure.

At the same time, we must realize that these human elements are in a divine context. Here faith in providence comes into play. The world is governed by God, and he takes care of his chosen ones through the fragile action of a human person. This faith in the providence of God is the answer to the doubt and anxieties arising from the human limitations of a superior. Through a human person, God is working towards achieving his plan of love with regard to the superior and to the subjects. The perfection of the superior's judgments and actions is not divinely guaranteed, but God's effective love toward all is guaranteed.

Now all these theological trends converged at Vatican II and produced certain teachings which we

see reflected in so many of the conciliar documents. Relative to the point of authority and government, the basic theme of unity between head and members seems to dominate. It was also rediscovered that the highest form of authority in the Church, in its deepest reality and theological sense, is of a collegial nature. In this context, collegial means communion in the sense of organic unity — the communion of many. head and members, in the power of Christ. The position of the head is different from that of the members, but the close union between them in no way destroys the full authority of the head: it rather strengthens it.

The Role of the Superior

Vatican II refers frequently to the attitude of service that is needed by all who exercise authority in the Church, for the Church itself is at the service of mankind. Bishops and priests "endowed with sacred power, should serve their brothers," for they are called "to serve the People of God." The religious superior is likewise reminded that he should exercise his authority "in the spirit of service for his brothers in such a way as to express the love which the Lord has for them."

The council documents present a striking parallel between the bishop's role as pastor and father, and the superior's role in the religious family:

In exercising his office of father and pastor, a bishop should stand in the midst of his people as one who serves. Let him be a good shepherd who knows his sheep and whose sheep know him. Let him be a true father who excels in the spirit of love and solicitude for all... Let him so father and mold the whole family of his flock that everyone, conscious of his own duties, may live and work in the communion of love.

There is no doubt that there is a changing concept of the role of the religious superior in the postconciliar period, and there is no word in our language that adequately expresses what this role should be. If we tried to include all the phases into one title, we would fail to express its complexity. In conciliar terminology, perhaps the word "servant" might be the most appropriate. The superior would then exercise the role in terms of service to the community as a father; service as a leader and ruler; service as a pastor and spiritual guide.

Such a concept of the superior would change any unhealthy or incorrect attitudes on the part of both the superior and the community. Finally, instead of our placing great emphasis on a position of honor that has in the past alienated the superior from the community, this new role situates the superior in the midst of the community, unifying it and coordinating all the efforts for the common good.

The Decree on Religious Life reminds superiors that they are first of all "responsible for the souls entrusted to them" and that their responsibility should be exercised by listening to the Holy Spirit and

being "docile to the will of God." They are to be an expression of God's love for their subjects, and in the "spirit of service," they should respect them, looking upon them as "human persons" and as "sons of God." They are also asked to "gladly listen to them and foster harmony among them for the good of the community and the Church...."

These attitudes certainly concern the subjects much more than they concern the works to be accomplished in the community, and they spring from a real spiritual pedagogy. A good superior is first of all a good spiritual educator. This is why so much stress is placed on collaboration, consultation, and dialogue between superior and subjects, between the superior and the community.

Decision-making is necessary, and all members of the community should have a share in it. The final decision, however, is not a consensus or a majority vote; nor is it only advice and information-gathering that dialogue should seek. In presenting views, an individual, a group, or even a majority may be looking only for one's own sphere of good. What the superior and the religious community must look for in the dialogue, is the discernment 'of God's will.

Vatican II makes it clear that the right to make the final decision belongs to the superior alone. Following this decision, made in the light of all known factors, the community should proceed — realizing that the decision or course

of action is, here and now, the will of God.

Here we see the necessity and importance of dialogue in the decision-making process for the elimination of doubt and the clarification of all the known factors. There is usually, however, an area that remains in doubt or dispute. The decision that is final should not be influenced by the prejudices and pressures of conservative or liberal elements. The freedom of the sons of God in religious life is the freedom to see the will of God and do it. The superior's role is to keep this freedom intact, so that he or she may be able to discern God's will - and so the superior must be above all a discerner of the Spirit.

Now, if these notions are to be realized in the governing of our communities, then we must give a great deal of attention and respect to the conciliar principle of subsidiarity. This principle enunciates a law that is valid for any community and can be expressed in many ways. A superior should never take over the function of an inferior, but should only subsidize strength when it is necessary. Or, less technically, "Each person should be left to do his job fully; the superior should not interfere unless the common good imposes it." The practical applications are numerous, and the examples can be drawn from every phase of our life and apostolate.

If this principle is to be realized within our communities, we must first accept what is most explicit in the conciliar documents: the



equality of all men before (What does this mean in pract terms? It means that we n live within equality-groun structures, where we accept notion that both those who gov and those who obey, obey a govern to create a community. community that will be created one where Christ is and truly be the unifying principle. Wit. this context, the community v become familial in the deepest a most strictly theological sense the term. God alone will beco our Father, and we will all become brothers and sisters in Christ.

The acceptance of this famil understanding of the commun will effect the recognition and t close interdependence of all persons in the community. Even member will participate in the cration of this community, through involvement, in decision-making through shared responsibility as through the particular assignme of each member.

This principle of subsidiarit however, implies that authorican be true to itself and to the community only when there is a ambivalence, no vagueness in the minds of its members regarding

its reason for existence. Its purpose or goals must be clearly defined, universally known, and unequivocally accepted. Goals that are mutually defined, mutually agreed upon, and mutually accepted demand a principle of diversity for their realization. If the goals represent the thinking of the community, then the response to the goals should be as unique and diverse as the people participating. There is and needs to be this diversity of gifts and diversity of personal response for the building up and the creation of the community.

We must also realize that no goal is the achievement of one person. Each and every goal, no matter how small it is in relationship to the final one, is evoking a response from many members of the community. This is where we can come to appreciate personal initiative and its value to the community. If we are to encourage and achieve this creative response, our communities must establish structures that allow for the making and executing of decisions at every level of responsibility. These structures must not only encourage a very flexible exercise of authority, but they must allow as well for a diversity of response at every level.

The principle of subsidiarity further requires that the person

given the responsibility knows its extent and its limitations. Each person responsible for a given area must also have all the necessary authority for the proper exercise of the goal of his office. With complete acceptance of this principle, the person directly responsible for the work would have the power to make the necessary decisions. If, however, the problem of responsibility is of such a nature that the final decision cannot be made at the local level, then the structure must admit the possibility that the person locally responsible shares in the final decisionmaking.

The principle of subsidiarity often fails at the local level because religious superiors are more concerned about uniformity than they are with the achievement of goals. Such an attitude is foreign to the creation of a community. If the community is growing in the theological sense, then every member of that community should be helping to create that community, both the governing and the governed. Any unnecessary concern for uniformity can destroy the very nature of community life. We must do everything to overcome our natural passion for canonizing uniformity. We must conform to the goals of the community, but conformity always allows for a richness of diversity to realize those goals.

No Myth for Clare

Because you are light, I looked for a haze of dawn Pearling my sorrows over, Kept careful vigil For warmth and wonder To scatter persistent night.

Only you came,
No spatter of dawn on sky,
But pitiless light
To show the rose's thorns,
Beacon to point
The bramble on the way.

Break on my heart, then, Your fantastic light! Clean with your flame the dinginess unfit For light to look on.

What droll masquerade
Has made you, woman of light, a tender myth
On tapestry pale-lovely and remote?
No! I will shout your true identity,
Unmask you to the world, sweet lady of light,
Of light that rescues soul from shadow's comfort—
Of light plunged, swordwise, deep into the heart.

Mother Mary Francis, P. C. C.

Holy Orders:

Sacrament of the Son Conferring Unity of Thought

Valens Waldschmidt, O.F.M.

At times we hear people ask: "What is the secret of the Catholic priesthood?" Men seem to recognize that there is a kind of mystery in the priest, which does not spring from his personality, nor from his accomplishments, but from a certain hidden, dynamic power. What is the nature of this hidden, dynamic vitality? For many, it remains a mystery. And a mystery it is, not even understood by the priest himself. The ultimate explanation of the Catholic priesthood is the mystery of the Blessed Trinity.

If God the Father contributes to all Christian life and, in particular, to the priesthood, the "unity of life," then the Son of God contributes to all Christian life and, in particular, to the priesthood the "unity of thought." Christ is the manifestation of all that the Father is and possesses. The priesthood will be reflective of the word of Christ, then: "I am the way, the truth, and the life." If it is true to say that the Christian's life is caught up in this mystery which is Christ, is it not even more pointed to say that the mystery of Christ is still more completely expressed in the priest-

hood? In the union of Christ with his priests are special expressions of faith, hope, and love - of grace. and of intimate friendship. In human terms, we can say that Christ is the finest, the very best, of the Father, and he has shared the choicest of his blessings with men through the sacramental character of Holy Orders.

It is our aim in this meditation to see in the priesthood a reflection of Christ's priesthood. It is our purpose to remind ourselves again that the Sacrament of Orders conforms a priest to Christ, and to see again that the source of the priestly powers of the priest

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is the priestly power of Christ. If Christ is the exemplary cause of all creation (and this in a very special sense for the Franciscan because of the doctrine of the Primacy of Christ, so he is also the exemplary cause of all that the priest is and does in the Mystical Body of Christ. In our daily conversations, we may at times speak of my "favorite priest," but there is only one "favorite priest," and this is Christ, Jesus, our blessed Lord, the eternal Priest.

The Scriptural Setting

The individuality of any vocation, either to the priesthood or to the religious life, always leaves a gasp of amazement in the imagination. Each vocation is a story in itself. In the last analysis it is the story of the grace of God. "Why me?" This is something that you do not measure completely with psychological tests, as you do not measure grace with tests, for, if you did, a number of the saints would "never have made it." With a little note of caution, then, we all realize that in the vocation particularly to the priesthood, there is something over and above the man.

For our consolation and our inspiration, we read in God's words: "You have not chosen me, but I have chosen you and have appointed you that you should go and bear fruit, and that your fruit should remain" (Jn. 15:15-18), "For every high priest taken from among men is appointed for men in the things pertaining to God, that

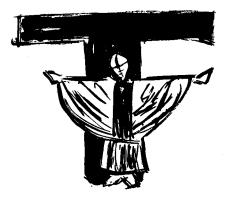
he may offer gifts and sacrifices for sins. He is able to have compassion on the ignorant and erring, because he himself also is beset with weakness, and by reason thereof is obliged to offer for sins, as on behalf of the people, so also for himself. And no man takes the honor to himself; he takes it who is called by God, as Aaron was. So also Christ did not glorify himself with the high priesthood, but he who spoke to him, 'You are my son, I this day have begotten you.' As he says also in another place, 'You are a priest forever, according to the order of Melchisedech" (Heb. 5:1-6).

Lord, in all humility, we ask you to aid us in weighing these words for our greater edification and understanding of the office of a priest of God.

The Doctrinal Basis

A descriptive sign of membership in the Mystical Body as stated by Pope Pius XII is the unity of faith. To be a member of the Mystical Body, one must profess the true faith. This bond of union finds its source of unity in the fact that the priest essentially does not preach the opinion of one bishop, or of one theologian, or of one Father of the Church, but rather the divine Truth. The storehouse of this light and truth is Christ, whom the priest attempts to set forth in the world. The priest as teacher is therefore the link between Jesus and the minds of men; belief in the teaching of the Church establishes contact with Christ who is Truth and therefore the center of all revealed as well as natural truth, and the inner light of our human intelligence.

On the other hand, what is said of the priest as teacher is true also of the person who accepts his teaching. The faithful Christian



believes freely, for faith is a free act; and he believes with an intensity of faith commensurate with his own individual capacity — always in and through Christ the eternal Priest.

This, then, is the work of the priest: to express Christ the Word of the Father, to the world. The human priest is only a participant in (or extension of) Christ's priesthood, as Pope Pius XII emphasized: "For although prayers are very often directed to the eternal Father through the only-begotten Son, especially in the eucharistic Sacrifice - in which Christ, at once Priest and Victim, exercises in a special manner the office of Mediator - nevertheless not infrequently even in this sacrifice prayers are addressed to the divine

Redeemer also; for all Christians must clearly know and understand that the man Jesus Christ is also the Son of God and God himself" (Mystici Corporis, § 90). We can say then that Christ is God's plan for all men and for the priesthood itself.

The sacrament of Orders is, moreover, a sacrament of conformity of the priest and all creatures with Christ, the Son of God. For the Franciscan, in a special way, Christ is the reason for the union of all creatures and their Creator: through Christ were they brought into existence, with Christ are they gathered together and in Christ are they made pleasing to God. Christ advances the effects of this union through a union of all things with his oblation; and, now in this present day, the human priest becomes in this oblation the hands and arms of Christ. His hands are raised to bless all things of the earth, and his arms are lifted up to offer all things in and through the Sacrifice of the Mass in which is gathered together all creation all men and all creatures - in Christ, sending up to the Father the perfect priestly act of the whole Christ. All things are united in a unity of grace, in a unity of thought, and in the unity of a divine Person.

Present-Day Needs

Left to himself, man sits in darkness. His thoughts are no greater than the world of his own ingenuity. His explanation of his

self-created world is as mechanical as the machines that have been designed to save this world. Yet man soon discovers that the human mind and heart are not motor-driven. Soon man's thoughts and loves cry out for redemption and resurrection. His mind feels the need of faith, and his heart the need of a supernatural love. We must not think that psychologically, emotionally and spiritually man will be satisfied with less. He cries in the darkness of his mind: "I want to believe." His heart echoes back: "I want to love God. Let someone help me."

It would be a mistake to think that man will — or can — create his own redemption. Nor must we think that man can form and fashion a robot priest who will teach him the pathways to happiness or wash away his sins, or cure his heartaches by simply oiling his mental and emotional joints. He needs a priest who will enlighten his mind, a priest who is light, a priest who is truth. He needs Christ the priest.

This was one of the errors that came out of the Reformation. It did not deny so much the need of a priesthood as the need of a special priesthood — therefore, the priesthood of Christ. The priest is not simply an abstract truth, nor a leader chosen in some democratic way, nor even a saint among sinners. He is one chosen by God to participate in the eternal priesthood of Christ. The modern mind, then, needs not only a redemption from its sins but also a redemption from its false

ideas about the priesthood itself, about its self-sufficiency and its false self-sacrifices. It needs to learn that little human sacrifices mean something only when they are joined to the Sacrifice of Christ, and through him, with him, and in him offered to the heavenly Father.

Benefits for Religious Life

The truth of the matter is that a religion without a priesthood amounts to the same thing as a life without Christ. The modern puzzlement has resulted from a man-made answer to Saint Peter's question: "Lord, to whom will we go?" When man fashions his own priesthood, no one remains to instruct him in the sure-footed truths that lead to friendship with God: all things become man-sized instead of God-sized or divinized. No one remains to sanctify man or to raise him out of his own peanut-size world into the world of the Most Holy Trinity.

Without Christ's priesthood there would be no missions in Africa, South America, or the Philippines. The ears of pagans would have little hope of hearing the truths of God. Mass. Communion, and the sacraments become silent (words in a ritual). If there are no human priests, who participate in Christ's priesthood, the lips of Christ remain silent, and men lie asleep on their beds of self-righteousness. But Christ has arranged things differently. The priest of the Mystical Body has been given the task of gathering together the whole

world, the iron from the mountain, the wheat from the fields, the grapes from the vine, the souls of men from the jungles, farms, and cities, to offer them to the Father in heaven. All belongs to Christ. Yellow men and red men, black men and white men have been destined to be brought to Christ through the hands and words of Christ's priests, who impart life, dispel darkness, and conform men to the image of the Son of God, the eternal Priest. There will always be a need for a priest, and always a need for a priest to do the works of a priest.

Resolutions

- (1) The apostolate of religious life takes its meaning from the apostolate of the priest, which is the apostolate of the Church. The end of the apostolate of religious life and of the priesthood is to conform men to the image and likeness of God. Let us make certain that we do not forget it. This eternal truth stands and remains as long as the eternal priesthood of Christ remains.
- (2) Recall again that the end of the priesthood, its essential reason for existing, is to conform men to Christ. In its very sacramental character, the sacrament of Holy Orders is a special existing conformity to Christ. What is a principle of reality ought to become also a principle of action.
- (3) The priesthood belongs to Christ. Let us avoid narrowing the

priesthood to the Franciscan Order. As Franciscans we must avoid the temptation of telling the Church what she can do with the priesthood; but as true sons of Saint Francis, obedient to the Church, let us ask what she wants us to do with the priests in the Franciscan Order.

(4) As Franciscan priests, we should renew again our fervor in the apostolate of the Church, which is the apostolate of Christ, through days of recollection, hours of prayer, visits to the Blessed Sacrament, and the practice of the presence of God in the exercise of our priestly powers.

Prayer

O Jesus, our eternal Priest, bring forth in loving detail the image of yourself expressed in your priests through the sacrament of Holy Orders. What has been fixed in their souls through sacramental character. bring to light in the ministrations of their priestly actions. When their hands are raised to bless, when their lips are parted to teach, may your truth be in evidence in their gestures and in their words. Through their actions and speech may the mystery of your heavenly wisdom be accepted by the minds and hearts of all, so that we all may be conformed to you and this conformity may be made known to the world for the growth of your mystical body. May all of us, sister, brother, and priest, be of one mind, because all have been made one in and through your holy priesthood. Amen.

Communicating and Understanding

Sister Rosilda

Communication is dead. Gone the way of all good gods, that word has been turned in, tuned in, and dialogued to its demise. Not that we don't communicate any more — we just don't know what it means. Or, in our haste to join the ranks of the mind-blowers, we forget. In our rush to communicate, we face only confusion over the many kinds of communication.

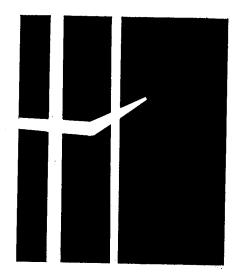
To be someone today, we must be part of a community; we must be involved. Furthermore we must communicate. Communication is a prerequisite to the good society. the freaked out society or nevernever land. Doing their part, some attempt communication with drugs, some with God. The higher-ups communicate with the underlings; the President with his people; students with administration. Everybody is talking at once. Unfortunately, it sometimes appears that nothing is being said.

But "saying something" is not the whole answer, because communication is a line with two ends: saying and hearing. It is not talk for its own sake, nor is it a blank listening, an absorbing. It is the active, verbal or non-verbal process of understanding — or feeling — with another. Once again, we turn to the feeling of a community, the feeling of involvement. And we find that the feeling of communication is the same. This empathy is the concern that is the base of the triangle, the base of any society, good, bad, or freaked out.

We can see, therefore, that there is really only one type of communication. It need not be aimed at a particular person. It need not be a shout, or even a whisper. It is, however, a realization, a knowledge, an understanding that originates from within and consequently affects the outer self. It is a genuine interest in the needs and wants of others; in their lives with respect to one's own, knowing that they are a vital part of it.

The same old thing again? Of course. But it's an important thing, the thing that makes all those words we so casually use meaningful. A reaching out and being reached. The feeling that, complacently resting in peace, we too often forget.

Sister Rosilda, a member of the Franciscan Sisters of the Sacred Heart, teaches at Sacred Heart High School, Mokena, Illinois.



A Visit and a Response

A Paraphrase from the "Little Flowers" by Patrick Jordan, O.F.M.

Late one evening when Francis and another friar arrived at the gate of a prominent gentleman, the gallant householder welcomed the two brothers and asked them to stay that night in his house. This chivalrous fellow treated Francis and his companion with the greatest care, sensitivity, and hospitality. Immediately, Francis was endeared to him. For when they had first arrived, the man had greeted them with a hardy embrace. Now he showed them where they might refresh themselves after their evident journey. Then he got wood for the fire,

set a splendid table, and brought the brothers a warm and delicious meal. He himself served the food, and was the utmost of a delightful host.

After they had eaten, the good man spoke to Francis and his companion: "Francis..., I want you to know that anything I have is at your disposal. And if you ever need a new habit or clothing of any sort, you get it and I will take care of the bill. And I want you to know that I am ready to cover for any and all of your needs. God has blessed me with an abundance of fine things, and

for love of him I want to help the poor and anyone who is in need."

Needless to say, Francis was delighted. The man's offer was not only generous, it was genuinely earnest. This caused Francis to remark as he and his companion were later on their way: "That fellow would be a real addition to our community. There's nothing quite so beautiful as an eminent man who is still heartfully grateful for what he has received. And his kindness, not only to us but to all the poor — how imposing. What's more, he's got a wit. There's real joy in his life. I think he would make a great friar. We'll have to visit him again someday soon. Maybe God will encourage him to join our company. Let's pray the good Lord moves him to follow our life of service."

It was not along afterwards that Francis felt moved to visit this gentleman again; so he mentioned it to his friar brother, and the two of them set out to see the man. Francis was sure that something special was going to happen. Just before the two friars got to the fellow's place, Francis

decided it was time to pray in a special way. So he began fervently to express his wishes to the Father. It happened that the gentleman in question saw Francis at prayer. He was deeply moved at the intensity and devotion of the little man from Assisi. It seemed as if Francis was all afire, and the gentleman felt his own heart soaring to new realms. Then it struck that princely man that now was the time to go and start something new. He would sell everything he had — home and patrimony - and follow Christ in Francis' company. He went up to Francis, knelt, and asked if he could join the little brothers of penance.

Francis was blissful, simply overjoyed. Here was God doing such great things again! And he embraced his new brother in gratitude and hope.

So the man took Francis' advice on how to distribute his money to the needy. He became one of the poor brothers. And he spent the rest of his life in the community, doing good service to all peoples.

To the glory of Christ. Amen.

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Interaction Ritual:

A New Dimension of Liturgy

Anthony A. Struzynski, O. F. M.

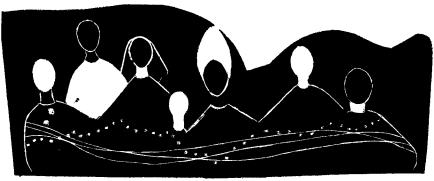
Sacred rites cannot be understood, Louis Bouyer maintains. much less re-shaped in accord with contemporary needs, unless their roots in human nature as well as Christian tradition are understood.1 But Bouyer never becomes quite radical enough in his effort to accomplish his goal of proposing this necessarily profound explanation of Christian cult. Restricting his understanding of "rite," even when considering it as a separate element of cult. to the area of religion, causes him to have a built-in deterrent to the very insight he rightly considers necessary for renewal.

Erving Goffman has, I think, developed an understanding of the roots of cult in human nature that Bouyer is really seeking. What he has done in Interaction Ritual is critically analyze the ritual dimension of human nature itself in six penetrating essays.² I shall summarize and briefly explain his main thoughts before offering an

evaluation of them from the view-point of their utility in liturgical renewal. As an aid to understanding his ideas, I shall begin the summary by placing his ideas in an even broader context than he himself has adopted.

Ritual, defined in its most comprehensive and basic meaning, is a pattern of action and reaction socially recognized.3 Thus a pack of baboons, jumping and squealing to frighten off the enemy, can be said to be engaged in ritual just as truly as a group of human beings gathered together in a mob, rioting in the jungles of Harlem. Not only is there definitely patterned action in both cases; there is also social recognition of the patterns. There is, in other words, communication. In the case of human beings, this ritual communication is recognized by intellect, rather than mere brute instinct; yet it takes place at a level far deeper than that of conscious verbal statements.

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In normal human relations what is communicated at this deep unconscious level through patterned action and reaction is the positive social value a person claims: the "sacred self" (itself a creation of ritual interaction) that brings into operation a very definite pattern of action and reaction in every person-to-person encounter. It is this universal human social notion of ritual that Goffman considers from many points of view. The basic theme is constant: one's face, as he calls it in his first essay, is a sacred thing, and there is an expressive order, a prescribed pattern in face-to-face encounters that is required to sustain it. Every man has such a self-image of social worth that is the object of such ritual care. Every man is a ritually delicate object in this sense, and unless ritual equilibrium is maintained at this deep level of human encounter, there can be no unmarred flow of communication at the conscious level of social interaction. In fact the ritual order in such social interaction is arranged precisely to accommodate the maintenance of this object of sa-

cred value. Human nature itself is formed to respect it. Such elements of human nature as having feelings attached to self and self expressed through "face," having perceptiveness of this central element in encounters, having all the elements of character needed to extend and preserve it, are part of a universal human nature formed by ritual and completed in ritual.

Furthermore since the self is from one viewpoint such a ceremonial thing, a sacred object which must be treated with ritual care, deference and demeanor in social encounters emerge as definite patterns. They become the patterns, really, by which one's sacred self is displayed and confirmed in social encounters. These two important ceremonial elements of concrete behavior are treated at length in a separate essay by Goffman. Other essays look at interaction ritual from a negative standpoint: the embarassment that that can occur in any face-to-face encounter when an individual is felt to have projected incompatible definitions of himself before those present; aliena-

¹ Louis Bouyer, Rite and Man: Natural Sacredness and Christian Liturgy (Notre Dame, Ind.: Notre Dame University Press, 1963), 207.

² Erving Goffman, Interaction Ritual (New York: Doubleday, 1967).

³ This definition is taken from the lectures of Father Aidan Cavanaugh,

O.S.B., in a course entitled "The Theology of Symbolic Forms," given in the graduate school of theology at the University of Notre Dame, 1968.

tion from spoken interaction when spontaneous involvement of the participants in an official focus of attention fails to occur, and the consequences of this failure; analysis of infractions of the social order in general when the latter is viewed as such an approved pattern of manner and association or co-participation in terms of which individuals are obliged to regulate their comings together. A final essay analyzes, from a sociological point of view, the phenomenon of action itself.

Post-Reformation theology of sacrament was so narrow and defensive that it almost completely neglected the sign element of sacramental worship in its effort to defend causality. We have emerged from that narrowness now, only to be made aware, by a work like Goffman's, that our vision is still not broad enough. We must move out of the area of religion and into the complex world of human living if we are really to understand how we can best structure public worship.

Goffman's work does not, of course, give us any "pat answers" that would solve all the problems of structuring liturgical worship. In fact, its main contribution may be its re-emphasizing that there are no "pat answers," no perfect structures to be found and imposed from without as the forms of public cult for modern man. Instead, Goffman clearly shows us ritual

patterns emerge from the way people live and have been formed. The ritual element of cult must be sensitive to this basic ritual dimension of human living; it must develop around it, sustain it and enhance it with the additional rich symbolic communication Christ effects in and through public cult. One will feel comfortable and at ease in presenting himself in worship only if these ritual patterns are incorporated into the structure of public worship.

Goffman's emphasis in his second essay on the connection between environment and this understanding of ritual is, I think, also extremely important. The environment for public worship must be a place where this unconscious game of having this ceremonial sacred self can be easily played. It must insure that the individual will not pay too high a price for acting with good demeanor and that deference will be accorded him.

Goffman's ideas here lead us, I think, logically into the area of recent psychological studies done on the effects of environment on our selves. A summary of the ideas of Paul Sivadon, e. g., seems to tie in very neatly with Goffman's findings. Sivadon has done a fine study of the effects of forms, dimensions, colors, and materials on people's feeling of well-being or discomfort.⁵ His analyses on the "critical distance" with which each

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And I do not see how we can afford not to take seriously this broader approach to ritual as such, if we intend to go any further with liturgical renewal than the slight revision of rubrics to which our efforts have thus far been restricted. Specific and detailed so-

lutions will be a long time in coming, and still longer in being implemented. But the crucial first step in all this is the acknowledgment that theological tradition and liturgical legislation, important though they are, are not the sole source to which we must look for norms in restructuring public worship. On the contrary, we have to look to every social and behavioral science which may be of help to us if we are to enable Christ to encounter his people today as fully and richly as he wills to do in the Christian liturgy.

Hands

Hands — yours
fingered
with potential
Pulsated
by creative mind —
capacitated to
change, to
react in
varied,
unanticipated ways

Yet

not wholly independent but

cooperative with inventive limbs of

union vine

Tes,

hands

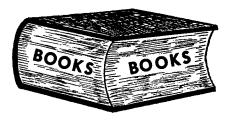
generated by Love Made timeless to eternalize unselfish giving.

Sister Anthony Maureen Connery, O.S.F.

man surrounds himself, on the zone of visual intimacy, on the shape of a room that best conveys the feeling of reassurance, on the effects of different colors on feelings, etc., seem to be vital areas of study we must pursue if we take Goffman's thesis seriously.

⁴For a fine analysis of this see Godfrey Diekmann, O.S.B., Come Let Us Worship (Baltimore: Helicon, 1961), 23-40.

⁵ Paul Sivadon, "Our Space within the Space around Us," Realities (October, 1968), 84-87.



The Relevance of Teilhard. By R. Wayne Kraft. Notre Dame: Fides, 1969. Pp. 158. Paper, \$0.95.

Reviewed by Father Romano S. Almagno, O.F.M., Librarian of the Teilhard de Chardin Assn., Inc., New York City.

The author of this slim volume has written a splendid introduction to the life and work of Teilhard de Chardin. Professor R. Wayne Kraft (who teaches Metallurgy and Materials Science at Lehigh University, Bethlehem, Pa.) has avoided the pitfalls of many another volume on Teilhard by achieving just the right balance between scientific, theological, and biographical considerations. The book is, therefore, especially well suited for students, discussion groups, and those "just starting out" on Teilhard. Unfortunately, due to the steady stream of books being published on Teilhard, as well as the continued publication of Teilhard's own writings, the bibliographical data on pp. 22-28 is already somewhat dated.

Poverty of Spirit. By Johannes B. Metz. Trans. John Drury; Glen Rock, N. J.: Newman Press, 1968. Pp. 57. Cloth, \$3.25.

Reviewed by Friar Kenneth Lovasik, O.F.M., a student for the priesthood at Immaculate Conception Seminary, Troy, N.Y., and a graduate student in philosophy at Duquesne University.

In this age of renewal and adaptation, religious literature has been

on the upsurge. Hardly a week passes without the appearance of some new theological and/or spiritual literature. With the myriad books coming off the presses, it becomes difficult at times for the discerning reader to "pick and choose" with any kind of certainty that his choice will be worth his while. So much that has been written turns out to be of such short-term value, that one wonders at times which books are worth the choosing. On the other hand, much has been, and continues to be, written on the nature of religious life with copious suggestions for a truly meaningful renewal and adaptation. Much of the publishing in this field has a certain shallowness about it; one gets the impression that the author is skimming the surface without attacking the real problem at hand.

In Poverty of Spirit, Johannes Metz, who studied under Karl Rahner, goes far below the surface that most authors only dare to skim, and uncovers a problem which, in the opinion of this reviewer, is at the base of many of the problems besetting the religious life today.

With the depth and precision of the skilled theologian that he is, Metz probes into the deepest and yet the fullest meaning of "being human." As his thought unfolds Christ emerges as the only fully human man, and in Christ's experience of full humanity lies the secret for man in his quest for authentic human existence. In the midst of his probing, Metz succeeds in subtly raising a very important question for the reader: are we, perhaps, with all our efforts towards "personal fulfillment" really succeeding in turning away

from the only real possibility of that fulfillment? For it is only in coming to terms with the poverty and depravity of human nature—and consequently with our utter dependence upon God—that we are truly open to the possibility of true human fulfillment.

Metz theologizes within a philosophical tradition — transcendental Thomism — which views man as a spirit and as an historical being. He is spirit, insofar as he is open or capable of being open to the totality of Being; insofar as he has the capability of transcending himself through his genuinely human activity. But man, as historical being, is also bounded by space and time, and his openness unfolds only within this context.

Utilizing this philosophical conclusion that man's openness to the totality of Being is the expression of his capacity for transcendence, Metz translates this into theological terms. In man, this openness is possible only through poverty of spirit—i. e., man standing before his God with empty hands, submitting himself in all things to His will. In this sense, Christ was the most perfect human... for his life was one complete dependence upon the will of the Father.

In becoming a man, Christ accepted our humanity, with all its depravity and helplessness, and redeemed us with it. With that act, he gave humanity a dignity that we very often miss in our search for happiness.

The book is divided into two parts: "God Becomes Man," and "Man Becomes Man." In the first section Metz delineates the meaning of the Incarnation in terms of poverty of spirit, with special emphasis on the Temptations of Christ and the abject loneliness of his Passion. In the second, he draws out the practical implications of such human "becoming" on man's part, showing that the acceptance of our human condition — with its complete helpless-

ness and radical dependency upon God — is not merely a necessity for ascesis, but is indispensable for any genuine human fulfillment.

Though the book is quite short, it contains a wealth of material for meditation and reflection. I cannot recommend it highly enough, nor can I praise it adequately: Metz succeeds, in my opinion, in bringing the insights of transcendental Thomism to bear upon a very real problem for the contemporary Christian and religious — personal fulfillment — and doing it in so deft a manner that it is not too sophisticated or technical for the average reader to assimilate it with great profit.

Introduction to Catechetics. Edited by Peter De Rosa. Milwaukee: Bruce, 1968. Pp. ix-198. Paper, \$2.75.

Reviewed by Father Maury Smith, O.F.M., a member of the Province of St. John the Baptist. An alumnus of the Divine Word International Centre for Religious Education, Father Maury is currently pursuing doctoral studies in pastoral counselling.

De Rosa has divided his book into three parts: what we teach, whom we teach, and how we teach. The first deals with Christ. Catechetics is concerned with presenting the person of Christ, not merely propositions in a book. This cannot be over-emphasized. The chapter on salvation history, incidentally, is a good enough summary, but I fear that the children have gotten as tired of hearing the theme repeated as I have. It was a great rallying cry a few years ago; but we may have, by this time, worked it to death.

The second section, on "whom we teach," gives some very helpful information about the psychology of children, and about adolescent attitudes toward religion. We cannot, of course, go wrong by striving to be child-centered, or by trying to give them what they need at the

precise time when they need it. And we do need more activity-centered teaching.

This last statement forms a bridge to the third section, on "how we teach." This is a pot-pourri of helpful hints. It bothered me that Sister Romain side-stepped the thorny question of when a child should begin to frequent the sacrament of penance. The best chapter of the entire book was, perhaps, the last: "A Creative Approach to Teaching Aids," by Desmond Brennan. The basic idea is good, but one cannot simply copy what Brennan has done. Each of us must himself be creative. Instead of engaging in a vain search for the perfect curruculum and perfect text which will enable the teacher to sit back in peace and security, we must throw ourselves into an earnest search for new ways of presenting Christ to modern youth. There certainly is no one way to do this, and what works wonderfully today may not work at all tomorrow. Since the youth of today is accustomed to variety, we must use every ounce of our ingenuity and creative talent to keep them involved in the search for Christ in their lives.

I would highly recommend this book to CCD teachers and others interested in teaching religion, as a fine popular presentation of the subject. Those with some training in the field will doubtless find it both shallow and outdated. It if is accepted as a handy synthesis of developments in the recent past, rather than an exploration of future possibilities, it can be of no small value.

A Rumor of Angels: Modern Society and the Rediscovery of the Supernatural. By Peter L. Berger. Garden City, N. Y.: Doubleday, 1969. Pp. xi-129. Cloth, \$4.50.

Reviewed by Father Michael D. Meilach, O.F.M., Editor of this Review.

In his earlier book, The Sacred Canopy, Peter Berger set forth a technical sociological analysis of the con-

temporary religious scene. Aware that theology and sociology are two different things, he seeks in the present work to repudiate any suggestion of an anti-religious viewpoint. The sociology of knowledge, he maintains, has demonstrated the relativity of every theoretical viewpoint and concrete institution. At its extreme point, such relativizing returns the human questioner to his starting point: the quest for objective truth.



Such truth is, moreover, not to be regarded as unattainable. Only the sources from which it is to be attained must be carefully selected and duly respected. Religious truth, in particular, is not to be sought as definitively formulated in any one event, record, or tradition, but rather in certain "constants" which recur in every culture. One may single out for study, e. g., the phenomenon of "play," in which eternity breaks into ordinary time; of man's tendency to unify and introduce order into his experienced world; of man's hope in the future: and of his thirst for justice (which Berger

treats here from a negative viewpoint, claiming that certain atrocities demand a supernatural realm for their punishment).

Theology therefore has an anthropological starting point, since religious doctrines and practices are clearly revealed by sociological study to be human products explained in terms of human needs. As the author points out, though, it is gratuitous to conclude with Feuerbach that the Transcendent is a mere projection of human constructs. On the contrary, it is much more reasonable to see these human phenomena as "signals of transcendence" - reflections of another and higher order -"angels" sent to lead us back to their Source.

Berger's ventures into constructive theology in the later parts of this book will doubtless draw some heated criticism, and it is true that his offerings in this area are both meager and highly dubious. Yet it is worth noting that they are tentative; and that they are not the point of his book, a volume which is of real significance because of its more sociologically oriented methodology and conclusions.

Celibacy, Ministry, Church. By Joseph Blenkinsopp. New York: Herder and Herder, 1968. Pp. 252. Cloth, \$5.95.

Reviewed by Dr. Robert T. Francoeur, co-founder and member of the Board of Directors of the National Association for Pastoral Renewal.

The issue of mandatory celibacy for priests, like birth control, has become a searing question for the Church, for priests and religious, but also in a very important way for laymen. The reason is simple. Interesting but devastating in its effect is the contradiction between the Church's teachings on the sanctity of married life and the arguments used to defend priestly and religious celibacy. Until very recently, when

Vatican II and the celibacy debate brought the contradiction into clear focus, theologians followed Augustine's distinction between the "ratio superior" of man, in which there is no sex, and the "ratio inferior" — or Hugh of St. Victor's dichotomy between marital and carnal union in which only the former has any real spiritual value (in terms of procreation alone).

Is there any place for the erotic in the Christian spiritual life? Is the ultimate goal of every Christian a life in which his sexuality is purely accidental and discardable to his nature (as Aquinas and others maintained)?

Joseph Blenkinsopp, a brilliant young biblical scholar, surveys an answer: affirmative to the first question and soundly negative to the second. Dr. Blenkinsopp holds degrees from the University of London and Oxford; though he is a "former" priest, his writing retains a balance and competent scholarship that would preclude any charge of prejudice or slanting of facts.

The historical background is sketched in the opening chapter, as the author traces the ever shifting theological evaluation and practice of a dedicated single life from the Jewish and pagan communities of the Old Testament times, through apostolic days, the middle ages, and modern times. Throughout this history, one becomes very much aware of a radical unchristian influence coloring the basic perennial biblical view of the celibate life. Limpid in the remarks of Cardinal Pizzardo's decree ending the priest-worker movement in France is a Jansenistic/Platonic interpretation that has found its way into much of our spiritual life: viz., the world, matter. body, sex are evil and dangerous, to be avoided at all costs.

This history leads Blenkinsopp to re-examine the place biblical writings give to the erotic and physical. From many vivid passages in both the Old and the New Testament, it is evident

that the biblical view of human life is far more sane, balanced, and wholesome. This biblical view of human sexuality is in sharp contrast to the legalistic approach taken by the recent encyclical Sacerdotis celibatus which Blenkinsopp examines in the preceding chapter. The total lack of biblical references in that encyclical highlights Blenkinsopp's criticism of its illogical syllogisms, as, e. g., that the celibate life has many deep spiritual values; the priest is interested in the spiritual life; therefore every priest must be celibate to be spiritual.

The main section of the book, chapters 4-8, detail beautifully the understanding of congregation and ministry in the Old Testament, priesthood and prophecy in the New Testament, the transition from presbyter to the clerical caste priest of Constantine and the middle ages, and finally the changing role and image of the priest in today's secular Christian society.

Is a new form of Christian presence demanded by our modern structure? Blenkinsopp argues convincingly that it is and that the clerical caste system of the priest set apart is no longer relevant or effective in the ministry of the Church.

Then comes the punch chapter, a plea for a new form of ministry rising not out of episcopal or papal edict, but rather out of the Spirit moving collegially among the grassroots. "What, I think, has become painfully clear after Humanae Vitae (the recent encyclical on birth control) is that the post-Vatican II middle-of-the-road liberal position has collapsed and that the only realistic alternatives are either to go along with the curialist position or work towards a renewal based on an understanding of the church which is both radical and conservative. What I am arguing for in this book is. basically, a new self-understanding closer to the sources of Christian life as it is presented in the New Testament. To attempt structural reforms within a nonviable theological frame of reference seems to me self-defeating. As against those people who like to speculate how long it will be before we are permitted to have a married ministry in operation I would argue that Humanae Vitae has shown us that problems like this can no longer be solved by decree. They can only be solved by the creation of a new situation in which the problem resolves or dissolves itself."

The de facto creation of a married priesthood functioning at first without hierarchical imprimatur is already with us to a certain extent. Rome has in its own way contributed to its creation since the debate between canonists and theologians in Rome over whether a "priest forever" can logically or theologically be reduced to the lay state. Because of this debate, Rome frequently leaves out any mention of "reduction to the lay state" when it grants a priest permission to marry. Rights, once formally granted, are presumed intact unless formally withdrawn. From the grass roots, the Society of Priests for a Free Ministry, a group of married and inactive priests continuing their experimental ministries while "looking forward to official recognition by the bishops," the Tentmakers Ministry of the midwest, a group of "active" priests who want to support themselves like St. Paul with secular jobs, these and other groups point to the reality of a married ministry already operat-

This makes Blenkinsopp's study all the more vital to Christians interested in the church's mission in the world, for his choice of title indicates that we must go behind the symptom of clerical celibacy to a genuine understanding of priesthood and behind priesthood to a genuine understanding of ministry and behind ministry to a genuine understanding of what the church is meant to be and is not yet. Such an orientation makes Blenkinsopp's book invaluable.

The New Russia: Communism in Evolution. Edited by Denis Dirscherl, S.J. Dayton: Pflaum, 1968. Pp. x-203. Cloth. \$5.95.

Reviewed by Ann Baker, an editorial assistant at the offices of a leading New York publisher, and formerly an instructor in social studies at the National Academy of Ballet and Theater in New York.

From the outset it needs to be asserted that this book, while commendable in certain areas, is superfluous. The New Russia hits no group of potential readers at that point where it could be either useful or stimulating. This being the case, what was the point of publication? Denis Dirscherl has compiled a basically undistinguished set of lectures and previously published articles in an attempt to define the new Russia of the post-Stalin period. He assembled the works of these "ten carefully chosen specialists" to make a "modest contribution to the

ongoing analysis of Russia a ternational communism." "M seems perhaps an ambitious for the summaries contributed volume, although the subjec plored are crucial. The m covers economics (especially cialist economy applied to a ture), the impatience and disc vouth for the Stalinist vouth nizations, the role of religion Soviet Union, Soviet cultural : and containment, the military plex, educational changes, and importantly, the workings o communist party bureaucracy government.

Studies of the Soviet Union painfully emerges from the St era, are essential to many of levels of the American public residue of the McCarthy syn in this country remains fairly vasive through organizations at the John Birch Society and Minutemen. The Cold Wal presented, in part, the confrom



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of these two inflexible isms (Stalinsm and McCarthyism) in their grip ipon the minds of millions of uneflective and frightened people withn both nations. The thaw which began in the diplomatic and political reas, has yet to reach the strata which permitted those perversions to lourish — the common people. This neans that this segment requires a alculated outpouring of public inormation through the mass media, lesigned to lead to a more thorough nd un-biased understanding of each ountry. In the United States this ask has been undertaken by national veeklies, TV specials, and radio inerviews. This approach has utilized he journalistic style of presentation nd has apparently reaped a fair neasure of success. The New Russia oes not employ this technique, and o the book will be of little use to he masses of Americans for whom change of attitude is vitally necssary. The tone of most of the esays is dry rather than abstruse. This ails to elicit sufficient interest, reating a "who cares" frame of aind. In short, this could never be he kind of book someone would ant to read in its entirety. Would then, be the sort of book that ontributes to the reader's scholarly nderstanding of in-depth problems, kind of research book? It would eem that the answer is, once again,

Since the book's intent is not one clearing away basic misconcepons, it could be assumed that it a scholarly volume with some we breakthroughs to correct the liverals. Unfortunately, it is be this either. The liberals, in their pical broadmindedness, had sufficed severely under the scourge of cCarthy. Hence they responded ith alacrity to the offer to proote East-West understanding, and the beginning they had sufficient howledge (Russian studies would be been nearly treasonous to Mcarthy) to be convincing to those ore skeptical and/or frightened.

In most cases, these new promoters of Soviet-American relations did their homework thoroughly nevertheless and became well-informed on the issues. Without becoming experts themselves, they read the scholarly articles in journals and ably represented the new attitudes. The point with regard to the book under consideration is that many well-informed and articulate liberals may have started with material of this quality early in their studies but have long since advanced to the point of familiarity with some of the sources indicated in the bibliography. As a consequence, the works in this book are summaries more than expositions for those at this level. Younger students will have already accepted the fundamental tenets of the rapprochement and will not find it so necessary to adjust former attitudes. Their intellectual requirements on the subject will be different; to them the new Russia is Russia.

All of this is not to say that much of the material in the book is worthless. It seems to be a problem of direction and intended readers. With this clarification the book could have avoided the limbo I just discussed. As lectures to university students followed by probing discussions, many of these articles were without doubt highly successful. They would indicate the direction further research could take, and summarize the problems to be pursued by students. But few of these essays can stand as a self-sufficient compendium, stimulating the mind with insights at the same time new knowledge is provided. This is indeed regrettable.

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The One Bread. By Max Thurian. Trans. Theodore DuBois; New York: Sheed and Ward, 1969. Pp. 159. Cloth, \$4.50.

Reviewed by Father Zachary Hayes, O.F.M., Dr. Theol. (Bonn, 1964). Father Zachary, who contributes articles to scholarly and pastoral publications, is a member of the faculty of St. Bonaventure University's Sacred Science program and of the Catholic Theological Union at Chicago.

In this short but significant volume, Max Thurian addresses himself to the tension-laden situation in which the Church finds herself today as she becomes so explicitly aware of the problems raised by her desire to be faithful to the gospel and yet open to the modern world. Thurian is concerned not with removing the tension, but with learning to understand it and live with it. During the course of his development, he deals with problems within the Christian community as well as those raised precisely because of the historical, cultural moment in which this community now finds itself. In this situation, the common search for a solution to the crisis of faith makes the division among Christians more intolerable than it may have seemed in the past. Thus the question of ecumenism is closely related to the problems raised for faith by the contemporary situation.

It is in terms of the crisis of faith that Thurian treats certain "domestic" problems of the Christian community. But he is careful to point out that, despite the problems with which we are confronted, one of the essential requirements for genuine ecumenism is the respect for conscience. In our desire for unity, we cannot demand that divided Christians abdicate the demands of conscience.

The first part of the book deals with such questions as the nature of Christian eucharistic celebration, Real Presence, ministry and intercommunion. Intercommunion, Thurian argues, requires a basic common faith, firm commitment, and a true communal life. The necessary context for eucharistic intercommunion is a real intercommunion of faith and life, of theology and commitment. This raises what is perhaps one of the basic problems in this

book. It is not at all clear at this point, nor is it clear when we have reached the end of the book, precisely what is meant by this fundamental unity of faith. The treatment of diversity is developed in terms of divergent doctrinal formulations such as consubstantiation, transubstantiation, and concomitance. Here, he argues, all affirm the reality of Christ's presence; they differ only in explaining the how of this presence. The question must clearly emerge as to where we are to look for unity. Need there be agreement on the level of doctrinal formulations? If so, is there any way out of the deadlock in which we seem to be imprisoned? If not, are we already united to a far greater extent than we have ever realized? This problem appears later also in the chapter dealing explicitly with intercommunion.

In handling the problem of ministry, Thurian indicates clearly the relation between ministry and valid celebration of the Eucharist, After speaking of the divergence between episcopal and non-episcopal traditions, he asks whether in the future it might be possible to develop a concept of extra-ordinary ministry. We must point out that several exploratory studies have already been published on this matter by J. van Beeck (Journal of Ecumenical Studies 3:1 [Winter, 1966], 57-112), and D. O'Hanlon (Worship 41:7 [1967], 406-21). While recognizing the changing social factors which help shed light on the question of ministry, Thurian points out the fundamental importance of basing our concept of ministry on a proper understanding of the ministry and priesthood of Christ.

The second part of the book deals with the crisis of faith in the modern world. This situation is the common lot of all the churches today. Without doubt, secularization and atheism raise serious problems for Christians; but they may also be seen as occasions for purifica-

om mythical and ritualistic rpretations of our faith, prohe Christian does not simply ler to secularity. The Church in a dialogical relation with rld. Its concept of the world be neither pessimistic nor optimistic. The Church is in the world and should be world. It should not see ita closed society. While reng the inevitability of some structure, the Church must lf as radically liberated from forms of structure and must concerned with simplifying itutional elements so as to more humanly present in the In this context. Thurian sugew forms of ministry which e characterized as a return uman situation.

uture of Christianity demands onstitution of visible unity. views this unity as a reconbetween sister churches respects fully all legitimate of structure and doctrinal. The basic question is that er churches be in intercomin the one fundamental faith haring of the Eucharist, and utually recognized ministry. union of this kind can proadequate basis for the mission in the world.

pook raises a number of provoking questions. But perreal problem, which is hintut never explicitly treated, question of what we mean. What notion of truth is when we speak of a unity? If the pursuit of unity evel of propositional state-deadlocked, as many believe, what possibility remains izing unity in a divided ty? We would like to have question treated more ex-

age of Salvation: The New an Catechism. By Martin Parish Priests. Des Plaines, Ill.: St. Mary's Press, 1969. Pp. viii-184; ii-188. Paper, \$1.50 each.

Reviewed by Father Julian A. Davies, O.F.M., Book Review Editor of THE CORD.

This New American Catechism is not, as one might expect, an American attempt at a "Dutch Catechism," but an updated catechism like those we have always known. It will be useful as a supplement to instruction of prospective Catholics. Particularly pleasing in this work are the discussions of the Sacrament of the Anointing of the Sick, the Resurrection Liturgy of the Dead, and the continuing policy of avoiding detailed lists of do's and don'ts in a discussion of the Commandments. Because of its brevity, however, it is an aid to the task of instruction, not a substitute for it.

Of rather different quality is Instructions for Non-Catholics, which is neither new, nor modern, nor fit to be given to any prospective convert. This harsh judgment is based largely on the overly detailed, overly moralistic, and overly abundant pedagogical advice which is sprinkled throughout the book, which seems at times to be nothing but page after page of "danger" signs. The moral teaching is, moreover, erroneous in more than one instance - e. g., when it states that to come to Mass on Sunday after the Gospel is a mortal sin, to wash and sew without necessity on Sunday is a mortal sin, and telling a dirty joke may well cause thousands of mortal sins (a discussion of impure talk under the second commandment, however, renders a much more realistic estimate of such stories). There may be some prospective converts of an overconscientious bent who would read and enjoy this series of instructions, but I would hesitate to give it to such a person, as I would to the Catholic public in general.

THE FOUNDATIONS OF BELIEF

(continued from page 226)

Presumptuous as it obviously is, to summarize a 500-page thesis in a few lines, we must make the attempt here before rendering any judgment. To begin with, Dewart's is a dynamic evolutionary outlook which not only takes the past seriously but also reveres it as a series of developments, organically related and for the most part both valid and ingenious, which have given rise to our own culture upon which we are expected to build our future. What is most truly human is consciousness -man's presence to himself - rather than the biological structure upon which recent evolutionary thought has concentrated. It is not, therefore, to man's organic nature that we should look for evidence of his continuing evolution, but rather to his distinctive quality of self-consciousness. Now, since reflection and selfunderstanding are the crucial point in the very reality of consciousness, we must say that man himself continues to evolve as he continually re-defines himself in light of his growing, maturing experience of himself and his world.

Of the utmost importance in this continued re-definition of consciousness, and a viewpoint not peculiar to Dewart's thought, is the contemporary understanding of man's existence as a knowing being. Whereas pre-critical philosophy believed that the knowing subject (man) had to bridge the "gap" between himself and the world by assimilating the intelligible essence of things, it has now become clear that conscious man emerges from a world with which he was from the first totally related, of which he was a part. He "distances" it in knowledge and, instead of reduplicating its structure in his mind, he gives it a structure and imparts meaning to it even as he becomes increasingly present to himself.

Recent studies in comparative culture have revealed, moreover, that the Indo-European way of doing this is only one among many. Dewart certainly had all this data on comparative culture in mind when writing The Future of Belief, but his failure to spell it out was doubtless responsible for much of the unwarranted criticism that greeted that book. Even though the linguistic considerations in this newer volume are somewhat brief, one may hope that they are at least adequate to give his critics some pause before reproaching him with gratuitous pronouncements and assumptions on the nature of Western metaphysics. In point of fact, his diagnosis is not at all gratuitous: some of the best pages in this book are those bolstering his earlier opposition to Gilson's misreading of the history of ideas.

It is a fascinating story that Dewart tells. The fatalism of early Greek religion was never overcome throughout the course of Hellenic philosophy. To be at all was to exist necessarily and to be necessarily a certain kind of existent. St. Thomas followed Avicenna and improved upon the latter's efforts to make existence contingent, but neither they nor the whole Western Christian tradition after them succeeded in following through and de-necessitating essences. This has been done in modern secular thought, of course, but the point of Dewart's book is that Christianity itself has nothing to fear from adopting the procedure and, indeed, everything to gain.

One must, as we have said, let this imposing volume run the entire course of its logical and chronological argument before trying to assess the validity of its author's conclusions. This is all the more true because the conclusions themselves are not too well developed; bereft of their closely reasoned support, they are bound to appear vulnerable to the urbane attacks of such competent writers as Lonergan and Novak. One gets the feeling, in examining the

reactions to Dewart, that the man is decades ahead of his time — that the positive development of what he has glimpsed is simply not ready for articulation.

What, then, has he glimpsed? For one thing, as he has often observed elsewhere, contemporary atheism may well be seen as the culmination of Christian mataphysics in its traditional form. If philosophical progress has made it impossible any longer to conceive God as "being" in any form (and we agree with Dewart that this is indeed the case), then reality is not co-extensive with being. Analogy becomes a useless expedient if our use of it is presumed to be revelatory of positive, ontological content regarding God himself.

We must pass over the other implications of Dewart's thesis here because of space considerations. The new understanding of the magisterium, of the church's structure, of worship, of the supernatural order, etc., are certainly important and interesting, but they are logically and methodologically secondary to the point at issue. We likewise pass over the minor philosophical inaccuracies and the book's typographical misfortunes. Not even Dewart's reconceptualization of God as "real presence" rather than being, nor his interpretation of belief as man's natural response to God's self-disclosure, is central to our purpose here. We believe that these interpretations are valid, but we are content to let the book itself demonstrate that. Our question here is, rather, the same one we raised in our editorial for May of this year. We asked, then, whether the dynamic view of reality and thought presupposed by much of the new theology is just "one new way of looking at things," which we can take or leave.

Dewart's point — and ours — is that this is not the case. It is not a question of those who like thomism conceiving God, man, and the world

thomistically, darwinians doing their thing darwinially, etc. And — it must be stressed — we are not implying that Dewart's is now "the way" in which all cultures today, and all succeeding ages must philosophize. As we pointed out in May, the evolutionary viewpoint contains its built-in dynamism which not only allows for but even demands constant re-evaluation.

But if truth and error are real and are taken seriously as having claims on us from what Dewart rightly calls a moral standpoint, it follows that we have an obligation to transcend the past when it is clearly shown (as in this book) to be inadequate to present needs. It is not out of disrespect or irreverence for our forbears' real achievements that we seek in faith and humility to build a new future on what they have done, but precisely in fidelity to them.

To take seriously our developing understanding of ourselves, and on that basis continually to reassess our understanding of God, of belief, and of the church, is not to run in scatter-brained fashion after the newest, often half-baked, ideas in every field. Such a course of action is, needless to say, the exact opposite of what Dewart is calling for.

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If the reader reflects patiently on what Dewart has said, he will realize that the Judeo-Christian revelation retains its full normative force in The Foundations of Belief — that its author's viewpoint actually turns out to be quite conservative in the very best sense of that term: wholly orthodox and realistic. Dewart has done the negative part of his task extremely well: viz., he has shown that the past must be transcended. We hope that criticism of his work will take a constructive form, elaborating more fully and perhaps in more satisfactory fashion the positive implications of his attractive position — which he himself has asserted will and must in turn be transcended.

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