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CONTENTS

OF PERSONALISM, MYSTICISM, THE EXODUS, ETC Editorial	66
LEADERSHIP LESSON Randall Holahan, O. F. M. Cap.	68
CAPTURED BY ROBBERS AND INTO THE SNOW	69
CREATIVE FRANCISCANISM TODAY Valens Waldschmidt, O. F. M.	70
WHO DO YOU SAY I AM? Robert C. Neville	75
"AND YOU ARE ALL BROTHERS"Zachary Hayes, O. F. M.	77
WE APPLAUD Alan Rosenau	84
BOOK REVIEWS	87



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Of Personalism, Mysticism, the Exodus, etc.

"Christian brotherhood," says Father Zachary Hayes in this month's feature article, "is grounded in the fatherhood of God." No platitude this, but one of the most important statements one can make in the context of contemporary religious renewal.

It is important because it can too easily be overlooked in our reformulation of the religious ideal in personalist terms. Even religious can be ensnared by an implicit naturalist humanism, so that they begin unconsciously to use others as means to their own fulfillment. The personalist ideal is not at fault; it is quite true that human existence is a "being-with," that personality emerges only in interchange with the other. But fraternal interrelationships must, for the religious, be "in Christ"—i.e., must have essential reference to God's fatherhood. No purely human relationship can sustain the religious in his quest for total self-giving.

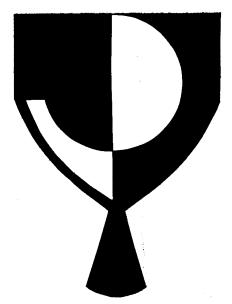
But undue stress can also be placed on the community as such—not only on self. The naturalist quest for fulfillment in the community leads to disillusionment with the facts of life in large communities; and in the smaller ones being set up to implement the personalist ideal, religious are finding that no comprehensive solution is to be found in "doing everything tether" or in total mutual openness. It may prove helpful to re-emphasize specifically religious character of our life by deepening our awareness our common sonship—not at the expense of genuine personalism, but its necessary correlate.

The quest for self-fulfillment is itself a subject deserving of more critical reflection than it sometimes receives. Without repudiating it entirely, can we not raise some doubt as to its ultimacy as norm for religious living? In view of all that is being said today about the deeper meaning of marriage, can we maintain uncritically that religious life offers (or is meant to offer) human fulfillment in anything like the same sense as married life? Is it not at least possible that religious life consists in a predominantly negative present for the sake of a wholly positive future—the eschaton?

We are not prepared to say this is the case. But let us suppose that it is and consider some of the implications. If religious life is basically a negative phenomenon consisting primarily in celibacy and renunciation for the Kingdom, must the religious not necessarily be a mystic? Must he not find his personal fulfillment mainly if not exclusively in mystical union with the divine Other?

And might it not follow from this, that the current mass exodus is the best thing that could have happened? Renouncing every less radical explanation of the "unique essence" of religious life which distinguishes it from every other life of service, may we not look ahead to a "renewed monasticism" and the demise of every other form of religious life, the ministerial functions of which would be absorbed by lay and even secular organizations? Not that all this has to follow from a reduced emphasis on personalism: of course it can be argued that the mendicant is supposed to be a mystic too. Only let the argument be waged critically, with open eyes.

Fr. Michael D. Meilach, of



Leadership Lesson

Randall Holahan, O. F. M. Cap.

Christ was a leader

When Hosannas went up
and the coats and palms came out,
He left.

When Christ looked out at the mob near Pilate's palace, He led.

This was no two-timer (He'd had his fill of those.)
He laid things straight
That Palm Day had to be seen with
Pilate Day in mind.

Great words like "love" are measured not in the soft times but in the hard times when you give all to measure up
Greatness means putting down confetti and taking up the cause
Tho it means tossing in your life to equal balance.

Captured by Robbers and into the Snow

A Paraphrase of I Celano 7 by Patrick Jordan, O.F.M.

Before he set out on his new way Francis had been one for sprightly fashions. He was the young dapper of his day. It was no secret that scarlet was his vogue, and raging scarlet at that. But all that had changed with his dream of the rood. Now it was "best with what's do," and surprisingly he could rage for rags as much as for ribbons.

It was a winter day. The forest lay all in white and brown, and Francis went along the grey evening paths, ragged but adreaming. Dreaming and singing in French, mind you, a world trip it was. He was the vagabond of Christ. Suddenly, some roughsome woodsmen fell on him. In surly reproach they asked him what he was about. And Francis let them know: he was the Herald of the Great King. Great King! Herald of the Great King — in rags! This fellow, thought the woodsmen, belonged with the stable hands or the prisoners of maybe a Duke, but certainly not the King. So into the bank of snow the burly outlaws pitched him, crying out: "Go to the devil, you peasant herald of God!" Francis rolled over in the aching snow, little bits clinging to his flesh like fire. But by God did it all take him somewhere else. He climbed from the ditch, enraptured in joy. And sing! Did he sing now. Winds of jazz in the woods, woodwinds resounding with flashing French cymbals.

After awhile Francis came to a monkhouse. The Prior put him to work in the kitchen where carbon clung to pots like coal to diamonds, and he ate the leftovers of beggars' meals. But no new rags were forthcoming. And eventually Francis had to leave this monastery in search of newer clothing. Traveling from there he came to the city of Gubbio, where he obtained a tunic of sorts from an old friend. For a friend is a shield in the night, a cloak in the day.

Creative Franciscanism Today: Sources and Applications

Valens Waldschmidt, O.F.M.

Having suggested, last month, some basic perspectives in creative Franciscanism and an inner dynamic of creative Franciscanism which may serve as starting points, I would like now to offer a synthesis of some sources and to suggest some applications for our concrete Franciscan life today.

The conciliar document on religious life, which authors judge to be not among the Fathers' most notable achievements, states that we must return to the sources of spirituality. What are these sources? It would seem that we need a correct conversion to the theology of the person, to the theology of the world, to the theology of community, and to the theology of the gospel. I do not wish to treat specifically of these in this article; but, accepting the new insights of such theologies, I wish to by-pass detailed consideration of them and

analyze the following sources: The End or Goal, The Font, The Motive. The Means, and The Fruit of a creative Franciscan Spiritu-

1. The end or goal. In our prayerful thought, we must remember that Saint Francis had as his goal a union with the crucified Christ. Francis put Christ at the center of his life; as he said to the robbers, "I am the herald of the great King!" As this spirit of Francis expanded through the centuries, followers of the Poverello emphasized Christ as the King and Center of the whole universe, and the theology of the crucified Christ found its expression in the Bonaventurean vision of the kingship of Christ and the Scotistic vision of his absolute primacy: God is love, and this is the most excellent way in which

But if Christ is the center of all things, it is ultimately — espe-

God could manifest his love.

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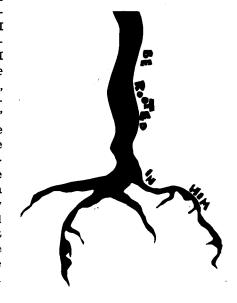
cially for Francis — because God is Father. God our Father makes us all brothers in his only-begotten Son. God is our Father. and Jesus is our way to him, and the Spirit is the love that joins us — the divine Flame that cast fire upon the earth and upon the heads of the apostles the fire that makes human minds and hearts run like sparks amid the stubble — a fire that creates a happy glee and urges men to spread the word that the triune God has stepped into history.

Immanent in history, God reassures us that we have a freedom and a responsibility to hurry the whole world in its orbit back to God himself through Christ and the community of the Church.

"I have been crucified with Christ: the life I now live is not my life but the life which Christ lives in me; and my present bodily life is lived by faith in the Son of God, who loved and sacrificed himself for me." "I live, now, not I but Christ lives in me" (Gal. 2:19-20). "But God forbid that I should boast of anything but the cross of our Lord Jesus Christ, through which the world is crucified to me and I to the world" (Gal. 6:14). These words of the Apostle to the Gentiles form the foundation of Franciscan spirituality in every age. They are timeless and yet must take on new flesh in every age. New worlds and new men will need to hear them. New cultures must be given a chance to assimilate them. New philosophies and "life styles" need to try them. And

new American men and women, priests and nuns and laity, must have creative freedom and ingenuity to be tested by them. So we ask ourselves and others: Will there be enough room for Vatican II to blossom forth and bear fruit?

I would like to symbolize the point I am trying to make by relating a little incident that happened to me recently. During a renewal I conducted, a young nun decided to make a banner, one of those burlap holy picture affairs so popular now. The banner was doubly meaningful in that it gave expression to an event in her own life. Prior to entering the convent she had been a nurse. After her novitiate, while her class was assigned to go on to college, she was assigned to return to hospital duty. She said rather pensively, "You know, sometimes



it is very difficult to say goodbye." She then made this banner to express Renewal. It reads, in yellow, black, blue, and green letters: "Renewal! Dare the risk of a hello. Risk the challenge of a goodbye." Doesn't it express the theme of every creative spirituality? Every creative opportunity demands many risks and many challenges of many hellos and many goodbyes.

2. The font. There is a font from which springs a creative Franciscanism. Francis himself nourished his renewals from the continual and sorrowful meditation on the passion and death of our Lord Jesus Christ. We know that he lived in another time and culture, another spiritual atmosphere, but I am certain that he would never suggest that we should miss a part, the smallest part, of the mystery of Christ. His contemplation of the crucified Christ was not morbid; his celebration of the paschal mystery would be intuitively complete, sensing that the choicest flower of the Passion and Death of the suffering Christ would be his Resurrection. We must say that the mystery of the Crucifixion was no mere mechanical device of asceticism but a living and loving response to Christ's Death out of fullest love. It led Francis to that point of the crucifixion in his own life, at which he planted a kiss on the cheek of a repulsive leper. Are we ready for this kind of modern crucifixion in a living and loving service of the poor and the suffering? Ready to become the modern "suffering servant" of II Isaiah in union with the Suffering Servant, Christ?

Our creative response must also be spontaneous. Imbued with the spirit of Francis, it will not be a stoic response to the gospel but will spring vibrantly from gratitude. Gratitude to God was the wellspring of Francis' spirituality, which made him answer love with love. To speak in modern language, it was his fundamental option for renewal.

- 3. The motive. As buyers of spiritual books, we know the motive of creative Franciscanism: creative love. How far ahead of Francis are the Erich Fromms and the Ignatius Lepps of our day, with their psychologies of love and their arts of love? Surely our deepest motive in our creativity must be agape but do we know, do we really know, what agape is? Do we really, really care about others?
- 4. The means. If we ask about the means toward the attainment of a creative Franciscan Spirituality, the answer resounds loudly, clearly, and disturbingly. The means is poverty - highest poverty. Yet we tend, today, to duck instinctively from the volley of magazine articles and books on poverty, turning instead to "something more positive." What do you mean by poverty? May I pass? But I would suggest that creative poverty — I use the words deliberately — should look beyond material things. It may attempt to contemplate the dependence of

the Anawim on God. It might ask, Am I poor with my very person, so that I am of service to others and available to their needs? Do I practice poverty positively rather than negatively? Am I more concerned about the globe of the earth than a ball of string? Am I spending more time looking for a light-switch in the dark, than removing darkness from men's lives? Am I more devoted to giving up a trifle than advancing the potential in God's creation? Am I more persickety about living in isolated austerity than about real sharing in community? Does my poverty make me open enough to discover in the ordinary actions of life the possibilities of bringing the Incarnation and Redemption to the happenings of each day, of understanding people rather than converting them, of going from the human level to the divine, of healing the body before healing the soul, of listening to people without foisting upon them the ready-made evaluative judgment? Am I poor? Am I open?

5. The fruit. The fruit of creativity is peace and satisfaction. It is the same as the fruit of love — namely, joy. If love sometimes asks strange questions, joy probably doesn't ask any at all. As a fruit, it presupposes many things. It is the "Magnificat" of having shared. So, like a lover obtaining a gift for a loved one, the creative lover of Christ chooses his gift with hesitancy, with concern about its symbolic meaning. He will never

choose it and attempt to play the part of the "prophet of gloom." As the result of his creative love, he will be deterred from condemning practically everything, even technology and teenagers. One of the fruits of his creative love will be a prayer, perhaps, such as this: "Lord, teach me that in every true love there is a choice which entails a sacrifice. a union of will which demands a dependence, a thoughtfulness of others which cries for a forgetfulness of self, a joy which breaks forth in song and laughter, a sorrow that bears up under trials and temptations, a dying that is detached from the lower to rise to the higher, a love that longs to do only the will of the beloved."

The words of Francis should be for each of us a particularly rich quarry in which to find enlightenment and inspiration as we ponder these sources of creative Franciscanism and endeavor to apply them in our lives. Saint Francis was not a narrow man. and we must not be misled by the historical date of his writings into concluding that we can ignore his actual words as we seek elsewhere for his "spirit." It was his real, concrete words and actions which incarnated the spirit everyone talks about. Without the historical Francis there is no Franciscan spirit, in much the same way as a docetic Christianity is no Christianity at all.

The words and gestures of Francis have not failed to inspire the most diverse of men. Seven hun-

dred years is a long line of inspiration; it would be tragic if the line were to be broken in our day of renewal by a specious, spurious appeal to an ethereal "spirit" to be sought elsewhere than in the concrete life of the man Francis who lived in 12th- and 13th-century Italy. I am sure there is abundant hope to the contrary. As Sidney Wicks has said in his little book, The Friends of Saint Francis, Francis had the happy facility down through the centuries of always shaking hands with some new wolf in some new Gubbio.

I am convinced that we ought to look more frequently and enthusiastically to the future than to the past, but it needs to be emphasized that the two are not, if correctly understood, mutually exclusive. Looking to the past does not mean clinging irrationally to a custom, an interpretation, or a regulation simply because it is there — in our heritage. It means understanding the past in all its vitality as a "present then." It means, therefore, being open to and even ardently eager for the new possibilities which the future holds for us. Paradoxically, it is by looking to the Francis of seven centuries ago that we can best discern the profoundly future-oriented and eschatological nature of our Franciscan spirit.

May every human situation, then, call forth a new burst of creativity on our part. Today, creativity speaks a new language; it sings a new song. With the timeless themes of truth, goodness, and beauty, may it burst forth from us with the new melodies for which the world waits.

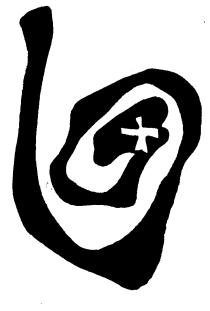
Theologians...make a systematic study of the experience of the founder and the influence of his first disciples. These theological studies doctrinally justify the aspects characteristic of that particular spiritual school and encourage deeper research. In the course of time, the spiritual school offers new features and acquires a new, inner richness from the saints whom God raises up in this spiritual family and from their contact with the religious experience of others.

The study of the exterior forms of a spirituality, therefore, has no importance in determining its essence. On the contrary, the singular spiritual vigor of the founder and his first disciples must be identified; for it is this that constitutes the animating principle, the life, of their distinctive spirituality and makes its modes of expression intelligible.

Agostino Gemelli, O.F.M. The Message of St. Francis Copyright 1963, Franciscan Herald Press; used with permission.

Who Do You Say I Am? Robert C. Neville

The identity of a person consists in what he does with his historical material, his own self, and his situation. So the identity of Jesus is to be determined in part by noting His historical situation; it is to be determined in larger part by noting the personal things He did in that situation (His righteousness, compassion, obedience, and so forth); but most importantly for us, perhaps, it is to be determined by noting what He has done, is doing, and promises for the world's redemption. Jesus-and this is an historical claim—was raised from the dead (Acts 2:32), commissioned His followers as apostles (Mt. 28: 18-20), ascended into heaven, and is present in history for the moment in the Holy Spirit (Rom. 8:9-11). That Spirit has worked in the Church, tempering it to be the body of Jseus Christ (1 Cor. 12), continuing His work; Spirit and Church together, therefore, continue the growing identity of Jesus.



and in large part that identity still consists in promise. But the metaphysics of redemption is that the world properly glorifies God only in that it participates in Christ. It is the function of the Holy Spirit

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both to constitute Christ the one in whom we participate and to move us so that we participate in Christ.

The reason Christianity demands a historical Jesus is now apparent. A picture of Jesus may be all that is necessary for the response people make to God's redemptive act. But salvation or redemption consists, over and above men's choices, in participation in the real person Jesus. Only in actually redeeming or completing the creation does Jesus have a divine identity; He is divine because He is the Word not only through which things were made but also through which they glorify the creator; He is the divine glory, the only proper normative expression of the Father. Without participating in His concrete reality there is no concrete glorification for the rest of us. If there were only a picture, there might be an adequately human response to God's declaration of love; but the most adequate human response is not adequate to the task of redemption; that task requires God's cosmic activity. To say otherwise is to step into Pelagianism, to be blind to the cosmic drama (Col. 1:15-20).

The key to Christology is pneumatology. The divinity of Jesus Christ, in both His person and his works, consists in His being both the beginning and end of creation, as well as its middle. He is the general Word that is the normative expression of the Father in every harmonious determination of being. He is the consummation of the world in which every determination enjoys its perfect status as a normative expression of the Father in glory. And He is also one who, so far as His historical particularity goes, lived for about thirty years some two thousand years ago, now is in eternity, and for whom we wait in our final consummation. But the only way by which the whole world, from beginning to end, can have Jesus Christ as Godman Lord, seeing that His full reality is human as well as divine, is through spiritual participation. This participation is part of the very fiber of created being and the Spirit is the divine creator's.

"And You Are All Brothers"

Zachary Hayes, O.F.M.

It is important, for our continuing efforts toward renewal, that we try to grasp the meaning of Christian brotherhood with its extent and limits. This implies an awareness of the basis, meaning, and direction of Christian brotherhood in as far as it involves the relation of Christian to Christian, as well as the meaning of Christian brotherhood for those who are not Christian, at least in any explicit sense.

Sons in the Son

In trying to grasp the mystery of the human person from a Chris-

tian perspective, perhaps the most basic thing that we can say theologically is that "no man is an island": or, no one of us is in this alone. The most radical mystery of our persons derives from the fact that we are "from" a Love-Communion and "unto" that same Love-Communion. We have been created in the likeness of God. But the Christian God is the triune mystery of primordial love. That from which we come as persons is the original mystery of fruitful giveand-take; that to which we are moving is that same mystery of give-and-take. And the way in

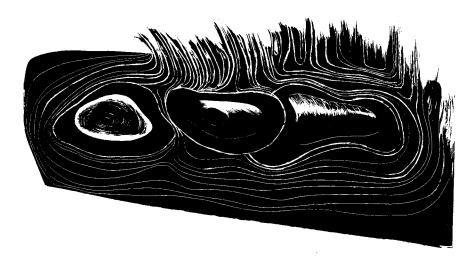
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which we are to find genuine, deep meaning in our life is in give-and-take. This is expressed in myriad ways in the texts of Scripture when they tell us that we must empty ourselves if we would find fullness; we must suffer if we would find joy; we must die if we would live. No one is alone. In some way, all of us depend on others; we cannot find the meaning of life by ourselves alone.

To specify this point more precisely, we might take from the Gospels a text which played an important role in the thought of Francis. "You have one teacher, and you are all brothers" (Mt. 23:8). From an exegetical viewpoint, it is not entirely clear whether the one teacher refers to God as Father or to Jesus himself. But looking at it from our own perspective today. we might not be too far afield to see the one teacher as God, who teaches us so concretely in the person of Jesus, the incarnate Son. The significance of this Gospel text lies in the fact that it defines the relation between Christians as one of brotherhood; and this Christian brotherhood is based on the fatherhood of God. It is the deep mystery of God's fatherhood that is concretely revealed in the mystery of Christ. Christian brotherhood, then, is grounded in the fatherhood of God as this mystery is revealed in the mystery of the incarnation of one who is Son. Christian brotherhood is a brotherhood in Christ; and as such, it is another way of looking at the fact that Christians are called to become sons in the Son. Man, then, is created in the image of the Son. Jesus, the incarnate Son, reveals in his concrete, historical existence the law and direction of human, personal existence—a law of self-sacrificing love. We are destined not to be for ourselves alone, but to give and share our lives with those of others, and ultimately with that of the triune God.

When the basis of Christian brotherhood is seen in this way, then that brotherhood can be justly seen as one that transcends all natural relations of blood, nationality, etc. The way in which Christ reveals the fatherhood of God provides the basis for the Christian conviction that all men may become brothers, even though—in a Christian sense—they are not brothers now, or they are not fully brothers as yet.

When we speak of Christ's redemptive work, therefore, as a work of reconciliation whereby man is reconciled to God and man to man, we should not conceive of this as though the reconciliation were fully accomplished. Certainly Jesus himself enjoys the most perfect union with the triune life of God; and certainly what he has done is of unique and universal significance for the ensuing history of mankind. We might say that he has provided us with the basis required for true brotherhood. He has clearly revealed what we must do if we would become brothers; he has shown that it is possible to live that way, so that we may know that it is possible for all men to become brothers. But very concretely, they are not yet. Every man



can realize the full meaning and potential of his humanity in Christ (therefore, universal reconciliation and brotherhood are possible), but only he who actually does so is really a brother. Only by actual, personal, brotherly union with Jesus, the Son of God, does a man truly become a brother in a Christian sense. The process of becoming a brother involves the overcoming of the barriers by which men are separated, whether these be barriers of nature or such as arise from historical circumstances. To the extent that the history of God's grace working in history is a history of unity and communion working against the divisive and destructive history of sin, we can see to what extent the making of genuine human community is a response to God's grace whether this be seen explicitly in these terms, as in the Judaeo-Christian tradition, or anonymously, as in the history of man outside the biblical and ecclesial tradition.

Since there is a very close interaction between the way we see things and the way we live, and since we are in a better position to accomplish something which we see clearly, it becomes obvious that a fuller and more responsible realization of Christian brotherhood calls for a deep, vital knowledge of the fatherhood of God and the meaning of conformity with Christ. Here we see the need for reflexion in the Christian's life. In the history of mankind, Christ has rendered concrete and explicit that for which man is striving. Since what he revealed is of such basic importance in the accomplishment of the human task in history, it is urgent that that which he once said with such explicitness not be allowed to disappear from history. It thus becomes important that what the Christian has seen in the light of faith as a real possibility in human life be the constant object of reflection and celebration so that we may better understand

. . . it is important for mankind that the Christian community keep alive the prophetic finger of Christ in human history.

what we are about as Christians. It is important for the individual if he is to become a brother in a better way; it is important for mankind that the Christian community keep alive the prophetic finger of Christ in human history. But if the Christian community is to be a living, prophetic reality in the world, its members must show the possibility of brotherhood by actually realizing genuine brotherhood among themselves and by manifesting genuine concern for all those who come to them in need, whether they be explicitly or only anonymously brothers, or perhaps not brothers at all. Thus the Christian brotherhood becomes an attractive, exemplary, and prophetic force in society—not simply as a closed circle of initiates, but as a genuine community of persons concerned with and supporting one another, and willing to suffer not only for the brothers but for those. as well, who are not yet brothers.

It is this mystery of communion that lies at the heart of the mystery of the Church. What we refer to as a religious community is basically an attempt to understand and realize such communion in as deep a way as possible. This means that the personal dedication of the religious must share in the basic characteristics outlined above. Such a community involves a dedication of the entire person, with all that he is and has, to the work of es-

tablishing the Kingdom of God by realizing communion among men.

This dedication takes the form of the three vows, which are to be seen not so much in negative terms as "giving up" something; but rather in positive terms as the total absorption of the individual's concern in the vision of the Kingdom as that value to which he wishes to dedicate his entire being. The vows are not first of all a dedication to another human person; they are the consecration of one's person to God as revealed in Christ.

But since one cannot seriously affirm the fatherhood of God without also affirming the possibility of brotherhood among men, our religious profession dedicates us also to the community of those who have made a similar consecration. Ultimately, it is not human love that saves, but the love of God, Human love is simply too fragile and fallible to serve as the ultimate basis for such a dedication. (This is true of the dedication of married people as well.) But our faith in God which expresses ititself in our religious profession should be of such a quality that we can trust others even while recognizing the possibility that our trust may be betrayed.

The Christian is therefore one who can hope for man and trust in man despite man himself. While

there certainly is a functional quality about the religious vows, an exclusively functional interpretation would turn a religious community into nothing more than a benevolent organization.

In summary, the Christian knows man, through faith, as an individual who comes to be himself only in a complex network of relations with others. Human existence is a being-with. Christian faith and the Christian church are concerned with man in this way. Our existence as Christians is essentially related to others. In some way, Christian existence is always related to community. We are Christtians not because only Christians can be saved, but because the basic service of Christians has meaning and is necessary for the accomplishment of the human task in history. Religious community should be seen in this context.

Called to Heal Wounds

What has been said concerning Christian community in general and religoius community in particular is clearly reflected in the Spiritual Document when it speaks of the Franciscan life as an attempt to live the gospel life in the role of the Pilgrim Church among men (I, 2). We read further of the need for constant reflection on the gospel which should be a source of healthy unrest and a power for renewal (I, 3). The document describes the Franciscan life in terms of brotherhood; the friars are to

live not as hermits, but as brothers. It is not as isolated individuals that we strive for the same goal, but in mutual love. The brotherhood is seen not only, nor even primarily, as a school of perfection for individuals, nor as a group gathered for a particular apostolic work, but rather as a place where brothers can have the opportunity of uniting themselves through ties of genuine friendship. Such a community is understood to be a visible manifestation and sign of the renewed condition of man to whom God-in Christ-has given the power to love all men (III, 1 and 3). But if this is a genuine Christian Brotherhood, it cannot be shut up within itself. The power of true love reaches out to all we meet in our real-life existence (III. 17).

It was the genius of Francis that he could see his life so clearly as an effort to live the gospel by following Christ. This remains the purpose of the Franciscan community today. As our life is described in the Rule, we are to live the gospel by following Christ in union with the Church and in union with others of like mind.

Here we must note the way in which Francis brought the Order into relation to the Church universal—a way clearly expressed in both the First Rule and the present Rule. Francis promises obedience to the pope and to his successors; the brothers are to obey Francis and his successors. Instead of the structure of the monastic Orders where each monastery is subject

¹ James Meyer, O.F.M., ed., The Words of Saint Francis (Chicago: Franciscan Herald Press, 1952), pp. 249, 285.

to its abbot, the entire Franciscan brotherhood is to obey Francis, who in turn relates the entire fraternity to the Church.

The brothers are to live the gospel by obedience, without property, and in chastity. To speak simply of commitment to God may be very nebulous. The commitment which Francis sees is one in which commitment to Christ becomes the concrete form of our commitment to God. It is a dedication to that Christ who is accessible to us in the gospel and in the Church. Again we notice that the basis of our unity in brotherhood is not that we commit ourselves to one another, but that all of us have committed ourselves to God in a similar way. The individual's commitment is related to the life of the Church in as far as it is related to the one superior. Francis (and his successors), who in turn promises obedience to the pope (and his successors). It is the sharing in this common commitment that provides the basis for the unity of the brotherhood. We are not first united with each other; rather we become united among ourselves by the same type of commitment to God in Christ as known in the Gospels, as expressed in the vows, as related through Francis to the whole of the Church in the person of the pope.

The obedience of which the Rule speaks is not a question of constantly going to a superior to ask permission. In the mind of Francis, obedience is a whole way of life which develops organically from our original commitment to Christ.

This is a concept of obedience which allows for great diversity and individual development. But obedience does not relate simply to a job to be done. The brother does not simply live a life of obedience in relation to his superiors; he obeys his brother as well, for his brother's need is simultaneously a command to the other brothers.

The life of the brothers is called also "penance." This term is to be understood in the sense of the scriptural metanoia. It is not first a performance of certain types of penitential practices. Like the matter of obedience, this also is a way of life. The life itself is metanoia. This may make many demands on us. So the basic penances will be those which are required to live the gospel actively in the ever varying circumstances of life. Penance, then, is a very personal matter. Significantly, Francis rejected many of the standard penitential practices and advised moderation in such practices.

3

It is the desire to live the type of commitment which Francis envisaged that draws friars together. The living of their commitment involves a very close relation between poverty and charity. Poverty is concerned basically with Christ's mind toward the things of this world and thus is related to our union with Christ. Self-love moves us to appropriate to ourselves the common gift of God to all men; poverty is the renunciation of any right to such appropriation. Poverty involves the recognition of our own need and inadequacy. It requires of us that we place our security ultimately in God; for when we do this, we are freed to use things properly. Poverty is seen by Francis not negatively as "giving up all for the Lord." but positively as "giving up all to the Lord"; it is a dedication of all we have to the service of God. It includes the gift of one's body (chastity) and the surrender of one's soul (obedience) in addition to temporal possessions. Thus the understanding of poverty moves into areas formally treated of as chastity and obedience. It is the total dedication of material and spiritual goods to the Lord and his Kingdom.

Why, then, are poverty and charity so closely related? If love is the "gift of self," then it is poverty in the radical sense in which Francis saw it that makes such a gift possible. For poverty is the refusal to keep back anything as our exclusive possession. But such poverty is livable and practical only where there is fraternal charity and concern. The hundred-fold one receives for such poverty is the gift of the "brothers." For if a person really accepts and tries to live such poverty, there must be a mutual concern of a very practical type for those who are in this thing with you. This may help us understand the primacy which Francis gives to charity. In his first Rule, he suggests this perfect brotherly love in

a somewhat tentative fashion: "In so far as God gives them grace, let each one love and nourish his brother as a mother loves and nourishes her son." But in the final Rule, all hesitation is gone. This is the very grace of vocation: to love the brothers with such a love that it surpasses even that of a mother for her child. Such poverty as Francis envisioned ceases to be a hardship when brothers know they can rely on one another.

In contrast with the monastic Orders, the brothers would go about through the world. Theirs would be a life of involvement. They would continue to work as they had done before. It is the way we are involved in our work which has primacy over the nature of the work itself: though it is not a matter of indifference as to how one uses his potential. However, the primary Franciscan apostolate would seem to be that of restoring something of genuine Christian charity in the world: "Since you speak of peace, all the more so must you have it in your hearts. Let none be provoked to anger or scandal by you, but rather may they be drawn to peace and good will, to benignity and concord through your gentleness. We have been called to heal wounds, to unite what has fallen apart, and to bring home those who have lost their way."3

² Ibid., p. 262.

³ St. Francis of Assisi, His Holy Life and Love of Poverty, tr. Robeck & Hermann (Chicago: Franciscan Herald Press, 1964), 100.

We Applaud

If you did

If you died
This is the only supposition:
If you were crucified,
All things — no fewer —
Are plausible;
All that lives,
All that, consists
Reclaimed in you.

Your agony, a death moment's cry Out of time, and everything is wrenched. Gathered mankind, sullied stench of sin, Its breath in concert, tries to run, But a floodswell has begun: Scorching scathing fire of change; Pierce: a pinpoint transigures.

Now is Golgotha a place?
Salvation's range and scope
Are only felt, now guessed and hoped.
If you bleed and your body is broken
Past dreaming, then no nation
No star, no man is safe.
No token is your sacrifice;
Your fire shall never stretch too far.

Colors have paled, Greece is gone and glory of men alone. Our senses are dulled; we exploit Flesh and chew rotted bone. Sanity is assailed: All we thought good is dust Or fat. In this mist of relatively nothing, Arisen from moans of our becoming Sated, resurrection of not-new gods, Hope we have hated From edges of space (a last dream of pleasure), A person's magnetic voice, Announcing seemed anachronistic treasure, Announcing a choice. In each person, place and dream, coffee-Colored in a day, he comes cosmic and Common without a word to say. He charges air with meaning and Demands significance from wet sand. Christ lives over, courses through us all, Cannot, for our talking, move away.

A personal tension extended To the farthest stretches of thought, Recalling life to richness from Distended human shapes. To beginning back, From ending on, In agony until then, A universe fraught with overmeaning, Bought by Christ, Ended, as begun, in him. Churning power of work done, His and ours, together to hope. Christ of nowhere, nothing, Of all and beyond all singing. Christ of commonplace, cosmic Christ, your song - song of earth and heaven -Is incessant ringing in Christic ears. And we sing again in resonance a Story with no place, no bounds in years: Yours.

Your cross claims back all men. Within us is a visceral given known Of obviated sin. In time a will-be of your empty tomb Grows into the end Of death; work of love is about to Begin.

Alpha becomes Omega: a course Is run. All gathered, all claimed, A rising not symbolic, of the Sun.

I begin within and testify
To my life made new.
A stiff, brittle story that only little
Begs a why.
But your pulse, firepulse of real
Redemption, pushes me to things in reach—
A pumpkin pie, for instance—
In each of those I more than feel,
You let me see salvation, move on
And challenge then a sky.
Your charge, a course and swell of
Reconciliation, reels every
Moment of space.
And a seal, a trace of moving back:

Lord of cosmos
I cannot find you, and
I cannot escape you.
I cannot stretch far enough to claim you
Nor burn deep enough down to name you well.
You reign, claiming and calling on.
You die forever, but your incessant death
Is a song of joy, a moving triumph
Over hell.
I cannot make clear, work you do.
I cannot walk a step but impact you.
You suffer, cry and call until the end.

You finish through and to us what we Both begin
Ever anew.
Before the start and after the end
Of all acts empty,
Fulfilling: You.

You call all space
To rectitude, to planetary perfection.
We feel inside the loss of evil,
Name beyond with rich inflection
A recoil tide,
Your rejoining, resting place of
Resurrection.

Your mystery, Lord. You sing, you tug, you push, You call. We look full face upon you and Know that all we know cannot Begin in your name. Here, here, here you act. Now we see you galactic, Your cross enfolding to you Worlds of which we guess only a glimmer Of light. We feel all men Tugged by your power; we have No sight. A cross marks ending of puerile Evil, cosmic wrong is righted now. Your blood is sap, nonexistent Ether, and power of time is Your cosmic end.

Lord of smallest banes and nothing Moments. Lord of things and people and All,
Now I stretch with you past
Heaven, call your name in prayer
Beyond life, beyond space,
Beyond singing,
For you are calling there.

You call from beyond.
Without a place to find you,
In all places yours,
You draw us on.
We know your end in all of life;
You gave us our
Beginning.
Pulse of a cross spins history
Toward home,
Toward true,
And, until dawn, we applaud
In your strife.

Alan Rosenau



New Ways in Theology. By J. Sperna Weiland. Glen Rock, N.J.: Newman Press, 1968. Pp. 222. Cloth, \$5.95.

Reviewed by Father Anthony A. Struzynski, O.F.M., S.T.L. (Catholic University), a member of Holy Name Province and a doctoral candidate in theology at the University of Notre Dame.

This is the first of Professor Weiland's books to appear in English. Its purpose is to give the reader a good, brief description of the "new theology," and it comprises a survey of the thought of many theologians rather than an in-depth study of any one of them.

After drawing a rough sketch of the "secularized world view" in which theology finds itself today, Weiland launches into an exposition of the reconnoiterers of the new theology. Tillich, Bultmann, and Bonhöffer are considered first, but the New Hermeneuticians, the Linguistic Analysts. the American Theologians, and the Death-of-God Theologians are not forgotten. Weiland concludes the book with an effort to draw a map indicating the general features of the new theology, and thus changes his methodology-combining in this last section the thoughts of all the pioneers previously mentioned, under the general themes of God, Revelation, Christ, Christ the Saviour, Man, the Church, and Faith.

In general, the authors considered are allowed to speak for themselves and Weiland does an adequate job of not allowing them to misrepresent themselves. A couple of excellent features of the book are the short

bibliographical review that begins each chapter and the explanation of terminology. Tillich's category of "ultimate concern," e.g., and Bultmann's "Existenzialinterpretation" are elucidated when introduced into the discussion.

But there are also a couple of flaws. The brevity necessitated by the book's scope hardly allows justice to be done to men of such stature as Tillich and Bultmann. Nor is Weiland's survey complete: the important work of Heinrich Ott is missing, as are such prominent contemporary Catholic theologians as Congar and Rahner.

Still, New Ways in Theology does constitute a valuable contribution as a brief introduction to many aspects of the contemporary theological discussion. As a survey of what is going on, and as a guide for further study, it is well worth the price.

As I Loved You. By M.-J. André. Trans. M. Angeline Bouchard. St. Louis: B. Herder, 1969. Pp. vii-149. Cloth, \$5.50.

Reviewed by Father Richard Leo Heppler, O.F.M., a member of Holy Name Province. Formerly a professor of English at St. Joseph's Seminary, Callicoon, N.Y., and St. Francis College, Rye Beach, N.H., Father Richard Leo is currently serving as chaplain for the Franciscan Sisters of the Immaculate Conception in Paterson, N.J.

Fr. André states in his Foreword the aim of his modest little book: "These pages offer a few guidelines from the psychological and spiritual points of view for the attainment of concrete charity at the interpersonal level of daily living."

The title of the book is from our Lord's New Commandment of fraternal charity enunciated at the Last Supper. What follows is a rather rapid examination of the causes of the difficulties besetting anyone who tries to love his neighbor as Christ loves him, together with some helpful hints for the cultivation of brotherly love.

The book does not propose to examine in detail the elements involved. One gets the feeling that, while Fr. André has done his homework quite thoroughly, he has had to so compress his material that we get only a precis. Of course, one must remember that As I Loved You is the 37th volume in the Cross and Crown Series of Spirituality.

The material in the book is geared toward furnishing the encyclopedic variety of information. True, the author does enliven his pages with selections from life and from literature, but even here he seems to be space-conscious. It must be admitted, however, that he did not set out to write another We Are All Brothers.

Several good points must be mentioned. The explanation of the tension in charity created by the need for self-assertion and acceptance of others is one. The four pages on "Discretion," although not sparkling with new insights, casts some light on familiar topics. The chapter on "The Group" is timely for all interested in community. And were I permitted one quotation from the book, it would be: "Nevertheless, the fundamental truth remains: the most important thing is to love God himself. It was Christ that St. Paul wanted to possess through the entire sweep of his apostolic activity, and he wanted to be possessed by Christ."

In summary: guidelines can be helpful in dispelling some of the confusion between luv and love.

The Decomposition of Catholicism. by Louis Bouyer. Trans. Charles U. Quinn. Chicago: Franciscan Herald Press, 1969. Pp. viii-113. Cloth,

Reviewed by Father Daniel A. Hurley, O.F.M., M.A. (Phil., St. Bonaventure University), Professor of Philosophy at Siena College, Loudonville, N.Y.

Fr. Bouyer intends to show that the situation of the Church today, especially in France, is traceable to the influence of two currents of thought in the 19th-century French Church, stemming from the teachings of de Lamennais: viz., intégrisme and progressisme. The translator seeks to help the American reader with his own brief account of this French Church history. The book is divided into three parts, the first two of almost equal length taking up four-fifths of the book, and the third part the last fifth. In Part I the author assesses the present situation in the Church with special emphasis on the more liberal thinking. The second part presents the author's main thesis-that the division of the Church in France in the last century into the two camps of intégrisme and progressisme partially explains the present situation. Part III contains the author's suggestions for avoiding the danger into which the Church is heading.

"Unless we are blind," Bouyer predicts, "we must even state bluntly that what we see looks less like the hoped-for regeneration of Catholicism than its accelerated decomposition" (p. 1). In a sharp, critical, and sometimes satirical way, Fr. Bouyer describes the present situation in the Church as he sees it. His description of the conciliar and post-conciliar Church is a cutting criticism of the press-secular and Catholic-and of those who were and are influenced by them, especially in the tendency toward sensationalism and half-truths. As a result of such an influence,

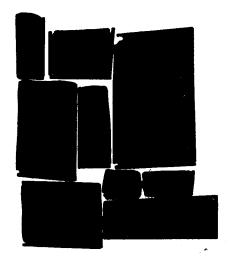
Catholic thinking has come up with two new "virtues": mythology (as a substitute for the analysis of reality) and sloganism (instead of doctrinal thought). The author then details how these two thought patterns have come to be applied to the principal themes of the Second Vatican Council: service, poverty, collegiality, ecumenism, openness to the world, and aggiornamento. He ends this part by stating that such mythologizing so weakens the "bark of Peter" that it is in danger of sinking.

In Part II, the author looks at the present Church historically: i.e., in the light of the thought of Lamennais. Such an approach leads Fr. Bouyer to assess the status of the Church today as polarized into integralism and progressivism. Whereas Part I stressed the danger of progressivism, this one shows the danger in integralism. The changing views of Lamennais during the political changes of his time are shown to be extreme forms of a traditionalism more rigid than the most orthodox position assumed by believers today. The pseudo-traditionalism and the pseudo-liberalism between which Lammenais vacillated can be said to be behind the integralism and the progressivism of today.

In the Third Part of the book, Fr. Bouver presents his views on what must be done right now to avoid the "decomposition of Catholicism." He states that any conflict between these two currents described above cannot be in the Church's best interests. He claims that the very source of this evil conflict lies in the corruption of the meaning of authority and tradition. The Church's problem today is to examine carefully the meaning of tradition and its relationship to renewal-and the meaning of authority and its relationship to freedom. Such an analysis will lead to a description of the ideal life of the Church in its interior reality. Along with an understanding of the interior life of the Church as a firm foundation, there

must also be a full understanding and practice of the missionary role. The book ends on an optimistic note: "The one, holy, catholic, and apostolic Church, over which Peter and his successors preside in charity, has the promise of eternal life, and its faith shall not be deluded."

The author is conscious that his manner of presentation, with its bluntness and satire, may prove offensive to many people today. He uses his cutting satire not simply to amuse the reader, and certainly not to offend him, but to cause him to reflect seriously on his belief and practice of the Catholic faith. The extremes of both camps, that is liberals (progressivists) and conservatives (integralists) are denounced as destructive of the Catholic Church. It is this reviewer's opinion that Fr. Bouyer clearly recognizes and stoutly exposes the dangers to be found in the more outspoken "experts" who profess to be interpreting or implementing the decrees of Vatican II. The author is to be commended in his suggestions for a "way out" of the present conflict, particularly his proposal for a more vital living of the grace which has been given to every Christian. The author's thesis



that the currents of conservatism and liberalism of these post-Vatican II days are the reappearance of the earlier currents of thought mentioned above, is interesting and well presented. His analysis of the present situation of the Church seems quite sound. This book is one that should be read and reflected upon by every serious-minded Catholic of the 1970's.

Luther: Right or Wrong? An Ecumenical - Theological Study of Luther's Major Work, The Bondage of the Will. By Harry J. McSorley, C.S.P. Glen Rock, N. J.: Newman Press; and Minneapolis: Augsburg Publishing House, 1969. Pp. xvii-398. Cloth, \$9.95.

Reviewed by Peter Macaluso, Assistant Professor of History at Montclair State College and Adjunct Professor of History at St. Peter's College, in New Jersey.

This book is the result of a doctoral research program of nearly five years and far exceeds the usual level of study. Ecumenical theology, a theology of origins and of sources, can boast a superb contribution in Father McSorley's work. Not only does it demonstrate a penetrating knowledge of the entire field of the history of theology, but it directs itself to systematic relationships and further possibilities of interpretation.

Its index of abbreviations and of names and select bibliography of 27 pages is an expected accompaniment to a work of 1515 footnotes and twenty conclusions. Father McSorley has brought symmetry into his program by a tripartite division further broken down into topical chapters, each with its particular topics and sub-topics. One is impressed by the unfolding order and its comprehensive scope.

The central theme is that Luther's primary reformation concern was to defend the biblical truth that the

sinner can in no way break through the bonds of guilt and condemnation by any effort of his own. Not the doctrines of the papacy, purgatory, or indulgences, but the doctrine of the freedom of the will was the real issue of Luther's protest and the reverse side of his doctrine of justification. Secondarily, the author tries to demonstrate that Luther's deeply biblical understanding of "servum arbitrium" is not only Johannine and Pauline, but also Augustinian, Thomistic, Lutheran and Tridentine. It is both Evangelical and Catholic.

To clarify some of the terminological confusion and obscurity surrounding Luther's De servo arbitrio, and to bring into focus precisely the "free will" which Luther rejected, Father McSorley presents a "status quaestionis" in Part One: a statement of the development of the relevant issues and concepts that had formed the traditional Catholic pre-Reformation teaching on free will. Luther's own transition from belief in free will to his affirmation of unfree will is analyzed: and here the author asks two important questions: (1) Was the theological formation which Luther received concerning the role of free will in man's salvation in conformity with Catholic tradition; and (2) Was the teaching on free will that Luther rejected the common teaching of the Catholic Church, or a theological opinion of certain Catholic theologians that had never been endorsed by the teaching authority of the Church,

The Ockham-Biel school under which Luther received his theological formation not only had little appreciation of Augustine's radically biblical doctrine of grace, but was unaware that its own teaching (neosemipelagianism) in this respect had previously been condemned by Church synods, (e. g., the Second Synod of Orange, 529 A. D.).

Father McSorley says that it is quite correct to designate Luther's basic transformation as a move-

ment from an un-Catholic outlook held by the Ockham-Biel School to a Catholic one. Despite some ambiguities; Luther's early attacks on free will could be interpreted as a defense of the Augustinian doctrine of the powerlessness of free will without grace in matters of salvation.

In Part Two, on Erasmus' De Libero Arbitrio, we see that Erasmus did not do justice to the traditional Catholic doctrine. There was doctrinal uncertainty regarding the very question that was at the heart of the Reformation, not only on the part of Erasmus, but on that of much of the Church at the time. The ambiguity was to be overcome only through the rediscovery of the canons of the Second Council of Orange during the fourth decade of the sixteenth century, and through the reaffirmation of this ancient Catholic teaching by tre Council of Trent. It is no exaggeration to say that until this clarification took place, Martin Luther was one of the few theologians in Germany who unhesitatingly defended the biblical and Catholic teaching on man's bondage to sin. Luther proclaimed that fallen man could do nothing whatever without grace to prepare himself for salvation. This he did at a time in which many, many Catholics - including Erasmus -- had either lost sight of this truth or were uncertain about it.

The central point of Part Three, "Luther: De Servo Arbitrio." is that Luther's biblical defense of traditional teaching was valid apart from the dubious speculative argumentation he also used in his frontal attack on the freedom of the will. This latter is a necessitarian argument which has never been accepted either by the Church or by modern Protestant theologians as a legitimate expression of the biblical doctrine of fallen man's bondage to sin and death. Luther argues that God's infallible foreknowledge imposes an absolute necessity on all things. Even though it is possible to defend Luther against the charge of determinism and to show that he need not be understood as denying man's natural free will, it remains unclear that Luther's emphasis on the necessity of all human actions does not rob faith of its character of personal, free decision.

On the other hand, Luther places himself clearly on Augustinian, Catholic ground when he says that it is man's liberum arbitrium that is enslaved and unable to do anything truly good or righteous. Luther speaks, not of the non-existence of liberum arbitrium, but of its helpless, prostrate condition in relation to salvation. He is even prepared to grant that liberum arbitrium is capable of naturally good works.

Luther's biblical concept of man's slavery to sin has been accepted by the Lutheran confessional writings as well as by most contemporary Protestant theologians. Father McSorley has made his point eloquently and cogently: Between this concept of servum arbitrium and the doctrine of the Roman Catholic Church there is no difference which is capable of justifying the separation of the Churches.

Introduction to Pastoral Counseling. By Michael J. O'Brien, C.S.V. Staten Island, N.Y.: Alba House, 1968. Pp. 272. Cloth. \$4.95.

Reviewed by Father Maury Smith, O.F.M., M.R.E. (Divine Word International Center, 1968), M.A. (Personality Theory and Religion, Butler University, 1969). Father Maury is serving as Director of the Alverna Retreat House, Indianapolis, while working toward the Doctorate of Ministry in Pastoral Counseling at Christian Theological Seminary.

Father O'Brien has written this book as an introduction for the priest interested in pastoral counseling. He attempts to show how the skills of pastoral counseling may help the priest in his ministry, and to show how the true needs of the recipient, the functions of the priest, the spirit of the priest's endeavors, and communication all combine in pastoral counseling.

In his first two chapters the author shows the place of pastoral counseling—ways it can be used—in the ministry. He defines it as a way of proceeding in an interpersonal relationship between a priest and a client—a procedure in which the priest seeks to free the client's capacity to live his life more fully as a child of God than he does presently, with greater openness to reality and inner harmony. The emphasis is on genuine person-to-person relationships and on counseling as a growth process.

Chapters three and nine give general background information for the pastoral counselor in personality development and abnormal psychology. The author discusses personality in reference to dependency, the need to love and be loved, the self concept, altruism, and the need for confirmation of one's worth. In chapter nine, he describes briefly the broader categories of abnormality so the pastoral counselor may detect the symptoms and make proper referrals.

In chapters 4, 5, and 6, Father O'Brien presents his conception of the counseling relationship. Briefly, he thinks in terms of two phases. In the first, the counselor is non-directive and strives to establish rapport and understanding of the counselee's internal frame of reference. In the second phase the counselor "collaborates" with the counselee—he takes a more active role of summarizing, probing, integrating, and giving information.

The last three chapters deal with various problems in counseling. The author gives guidelines and suggestions for handling these areas, showing how to deal with the unwilling client, the client not making progress, the

client who resorts to abstract labels, who wants answers, who engages in self-damaging behavior, who is manipulative, or who is very emotional. He discusses transference and countertransference. Finally he treats common problems that are brought to the priest: scrupulosity, sexual problems, alcoholism, marriage problems, and vocational commitments.

From a psychological viewpoint, I think Father O'Brien has written an excellent introduction to pastoral counseling and has fulfilled his stated purpose. He has summarized and applied contemporary studies of counseling to the areas of pastoral counseling in a masterful fashion. He gives as good a summary as I have seen of Rogers. Chapter five should stimulate the reader to consult Porter himself. But I wonder how the author would define his relationship to Glasser's "reality therapy" with respect to his views on the "collaborative phase." He makes no mention of Glasser, but it does seem that he would be in agreement with him.

The book is not as valuable from the theological viewpoint as from the psychological. The author does not seem to have thought out any theology of the person, nor one of relationship. He does not really show the relationship between grace and therapy, but merely repeats, in essence, the old dictum that grace builds on nature. Rather than being an integration of theology and psychology, the book is mainly a psychological statement seasoned theologically by rather insipid salt. Granted it was not the author's purpose to treat the relationship between theology and psychology, nevertheless he uses theology in his definition of pastoral counseling and therefore owes the reader much more than he gives from the theological viewpoint. Hopefully this defect will be corrected in a future. revised edition. And I do hope that the book will see many editions: for it is well worth reading and should be in the hands of everyone interested in pastoral counseling.

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The Gospel Where it Hits Us. By Rosemary Haughton. Notre Dame: Ave Maria Press, 1969. Pp. 188. Paper, \$1.35.

Reviewed by Father Julian A. Davies, O.F.M., Book Review Editor of this Review. While completing his requirements for the Doctorate in Philosophy at Fordham, Father Julian is teaching philosophy at Siena College, Loudonville, N.Y.

This excellent little work consists of eight papers delivered to various groups in various places on the topics of sex, marriage and virginity, the nature of woman, the problems of conscience, freedom, authority, and tradition, and "the work of a Christian."

The author's aim is to point out just what the Christian should do in the face of a contemporary problem situation, and her recommendations are in effect a call to "the most difficult activity of all: learning to change one's attitudes and patterns of thinking" (p. 2). Her method is to confront lived experience and the gospel: these two sources are the matrix both of her questions and her answers. Our method in reviewing will be to sample her theses.

Both experience and reflective Christian thought reveal marriage as a humanizing and maturing process. Sexual love is the model for the love that should be in all human relationships even as the Eucharist is. But marriage is not the only way to maturity in Christ. Nor is virginity. Both are valid ways to Christ, not because of their difficulty, but because of the love that they foster.

Christian life demands a recognition of the charismatic element as well as the authoritarian. Fear of falling into the extremes of legalism, where law becomes a substitute for God, and permissiveness the liberty that is license, must not prevent the recognition of a middle way which allows one to follow the call of the Spirit wherever it leads. More than

that, our times demand saints, charismatic leaders whose freedom in the Spirit does not tie them to structures.

Christianity is misunderstood if it is regarded as simply a religion of ethical formation with the sacraments seen as the prime effectors of such a formation; it is misunderstood, too, as a once-for-all radical transformation achieved by an act of faith in Christ's redeeming death. Christianity involves a response to Christianity involves a response to Christian a freedom for which education can prepare the way, but which it cannot effect. Life and maturity in Christ remain always a task to be achieved.

The education of children demands that we create in them as best we can a feeling of being loved, so that they may have the security necessary to respond maturely to Christ. Important in this task is developing their sense of mystery, not merely by recounting bible stories, but by showing them whatever is wonderful in life, whatever is truly human. Feminists should note that "the cure for the sickness of our society is not just to try make girls more feminine, but to try to foster the feminine qualities in both men and women" (p. 53).

As happens with essays, some topics are underdeveloped—e.g., tradition, conscience—and some topics treated too abstractly; but this may be a necessity dictated by the nature of Mrs. Haughton's views. Some examples, moreover, smack of provinciality, as with the analysis of the "dying-empire culture" in Britain which is not applicable to the United States. The final verdict on the book: "well worth reading."

Conflict in Community. By Robert J. McAllister, M.D., Ph.D. Collegeville, Minn.: St. John's University Press, 1969. Pp. 110. Cloth. \$4.50.

Reviewed by Sister Jane Kopas, Mistress of Novices at St. Elizabeth's Motherhouse, Allegany, New York.

Sister Jane is presently completing her requirements for a Master's Degree in Theology at St. Bonaventure University.

Since community is among the words that have sparked post-conciliar interest, the title of this book, as well as the author's experience, attracts attention. Yet the ferment that continues in religious life since Vatican II makes it difficult to write of community conflict as it is presently being experienced. Consequently one should not be led by the title to expect an analysis of a unique situation.

Dr. McAllister has not written a philosophical or a psychological treatise, nor has he emphasized the sociological perspective. Conflict in Community is simply a psychiatrist's reflections, from his personal experiences, on the person who comes to community and on some of his interactions with others in that community. The chapter headings, which include Stress in the Religious Life, Psychosomatic Illness in the Religious Life. Anger in the Religious Life, make it evident that the author is not so much confronting community directly as a setting for conflict as he is approaching religious life and aspects of personal conflict in that setting. For him, "Community involves joining with others in a psychological manner and sharing with those others some common purposes and participating in some common actions to achieve those purposes" (p. 37). Though this may not have a conspicuously existential tone, Dr. McAlilster consistently defends the right of human beings to be human and affirms the inevitable consequence that they suffer their humanity with the rest of mankind.

The collection of essays presented under this title apparently were gleaned from lectures the author has delivered at various times. In fact, though not mentioned, four of the ten chapters were given at mental health institutes for superiors from 1962 to 1964. The result is just one more book on mental health in religious life. Yet one can find practical value in the hard sayings, basic insights, and substantially spiritual thoughts Dr. McAllister contributes.

The first chapter will be of particular interest to those who desire further acquaintance with the procedure of screening candidates and the philosophy behind screening. The author states as the primary purpose the welfare of the candidate, emphatically asserting the irreplaceable role of community personnel in admitting and assisting development. In his professional and profoundly Christian viewpoint, Dr. McAllister makes it clear, if it is not already known, that testing and psychological interviews are tools, not answers.

Anxiety in religious life is exposed to the light of some basic questions introduced by the thought that a person tends to deal with anxieties that have less important causes and to avoid the anxieties that are deeprooted. One wishes, however, that Dr. McAlilster had drawn out the threads of this and other related statements. The time at which some of the articles were written may account for the failure to consider some expressions of anxiety that have developed in the course of renewal and adaptation.

Because of its easy style and pointed statements, Conflict in Community may be recommended for general reading. It will be unsatisfying, however, for the person who is looking for a finer analysis of the psychology of conflict in community today—one which will no doubt have to come from a Religious who lives it.

Experiences in Community. By Gabriel Moran and Maria Harris. New York: Herder and Herder, 1968. Pp. 205. Paper, \$2.45.

Is Religious Life Possible? By Patrick J. Berkery. Denville, N.J.: Dimension Books, 1969. Pp. 113. Cloth, \$3.95.

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

Religious life as we have traditionally understood it must, according to Moran and Harris, now "prove its right to existence" in the face of today's deepened understanding of man and society. Berkery's rhetorical expression of the same point is in question form, and his answer is that religious life may indeed continue to exist if we are willing to "go far enough," if the wounds of the Church mean enough to us, if we love the world enough, and if we are sufficiently prepared to give ourselves in sacrifice.

Experiences in Community utilizes fruitfully some prominent themes recently emphasized in more theoretical writings on theology: the personalist perspective on revelation, e.g., and man's self-creativity in freedom. The authors evince a realistic skepticism subtly woven into their optimistic prescription for a "quantum leap" into a radically new life-style which will subsume the best features of the old even while negating the old as such. Deliberately and quite properly refusing to conform their treatment to the threadbare fabric

of customary subjects, they cut across the whole abstract syndrome of "vows" and "virtues" to paint a realistic and attractive picture of what celibate communal life might be like once we have learned to take brotherhood and freedom seriously.

Berkery's viewpoint in Is Religious Life Possible? is the same as that in his earlier Reconstructing Religious Life (Alba House, 1968). The nine "phenomenological reflections" that comprise this new book are, basically, humanistic and sociological evaluations of religious life. They embody an understanding of theological anthropology which is still being articulated by theologians. To reproach the author with disrespect for tradition, or neglect of the "supernatural" would, therefore, be to beg the whole question he is trying to illuminate.

There is a good deal of wisdom in both these books: wisdom probing the intimate corners of daily life, and wisdom scaling the heights of Christian idealism. I do not think, in all candor, that either book suffices in itself to convince anyone who has not already at least suspected the need for a radical reconstruction of religious life. But both are extremely valuable in that they can give substance, roots, and coherence to the approach of religious who have made (or are trying to make) that difficult but exhilarating "quantum leap" into a new age.

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