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### COVER AND ILLUSTRATION CREDITS

The cover and all the illustrations for the May issue of *THE CORD* were drawn by Mr. James Buckley, a former staff member of *Billboard* magazine now a student at Pan America Art School, New York City, where he is majoring in Book and Magazine Illustration.

# the CORD

May, 1970

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## No Bars to Manhood

This remarkable book is called, on the dust-jacket, "a powerful personal statement on radical confrontation with contemporary society."

And so it is. It is a powerful statement by reason of both content and form. The content embodies the power of love, of self-respect, of humanity in the face of the inhuman, manipulative, blind forces of today's society. And the form—well, Berrigan is easily one of the two or three most competent writers we have around today: a master of rhetoric, poetry and paradox.

It is also a personal statement, because in Berrigan we have one of those few "theorists" whose life is their theory and whose theory shines resplendently in their life. It would make about as much sense to talk about Berrigan's "platform" or "principles" as it would to discuss Jeremiah's metaphysical system.

The book is autobiographical in two ways: only the first few pages are so in the ordinary, formal sense of setting forth vital data and chronology; but in a more important, real sense, every page gives eloquent testimony to the reality of what Berrigan is and stands for. Several small sections of the book are reprinted from the many different periodicals in which they first appeared, and some have been treasured by many in the mimeographed form in which they have been circulated within the Movement. But there is no question as to the value and utility of having them gathered together here in this latest, published Berrigan volume. And a varied offering it is: exegesis, poetry, narrative, incisive commentary on the lives of outstanding personalities—virtually every side of the author is admirably displayed here.

<sup>1</sup> Daniel Berrigan, S.J., *No Bars to Manhood* (New York: Doubleday, 1970). Pp. 215. Cloth, \$5.95.

The two fundamental aspects of this book must, however briefly, be mentioned here. One is subjective: the whole complex of motives, personality, and attitude that gleam so transparently through the concrete words and deeds of a man like Berrigan. Those complacent critics of some general thing called radicalism, who like to focus on the irresponsible actions of the violent, would do well to ponder the wellsprings of Berrigan's witness, which is so akin to that of Thomas Merton. The rigorous discipline, the sense of direction, the deep reverence for every positive value which so permeate this prophet's life, show up clearly the inadequacy of our nice distinctions and nervous hesitations as we dole out, from our perch of safety, well-measured praise and thanks for doing what we cannot bring ourselves to do.

On the other side is the "objective" complex of issues—mainly civil rights and the Vietnam war, but in a deeper sense, our whole sick society with all its sputtering sub-systems. What Mother Mary Francis says in this month's Conference was never more true or more applicable than it is today: "Right here is where the opportunity for greatness lies, for peace, for happiness. . . God is, at this hour, here." We have had our fill of grandiose programs, plots, committees for future discussion. Here, now, at this moment, our witness of love is needed to combat the encroachment of institutions and manipulative interests upon our human freedom and dignity.

We are invited, in Mother Mary Francis' Conference, to respond here and now to our Lord's invitation to love—to find his life where we are now, and to mediate it to others from this precise point in the universe. It may come as a surprise (but before shaking your head, read this book!) to hear that Father Berrigan's message is strikingly similar.

Yes, you—we all—have the right and the duty to question the liceity, the utility, the morality of what people like Berrigan are doing. But our questioning ought to be a questioning, not a premature judging. And our questions should be directed to particular instances, not to a vague movement out of which it is all too easy to isolate extremists to justify our doubts and our non-involvement.

It is important to note that this book is written by a Jesuit whose work has been neither condemned nor repudiated by his superiors. It is even more important to realize that militarism, prejudice, and economic thralldom are not matters of mere politics. To insist that God has become

man is not, one would think, to deny that God remains transcendent. Similarly, to emphasize quite properly and rightly that the religious is primarily bound to a special closeness to the transcendent God, is not to deny that he partakes also in the mission of the Word made flesh.

No, we cannot all do everything. But at the very least, we should have some sympathetic understanding, each of us, of what the other is doing. Even a cursory glance at the contemporary American scene ought to make us think, to make the dedicated religious want to know in Whose Name we think, in response to what imperative, a man like Daniel Berrigan has entered on the grueling path he has chosen. *No Bars to Manhood* goes a long way toward answering this question.

*Fr. Michael D. Meilach, OFM*

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## Magnanimity

Count

*the ripples of the mountain  
streams,  
the twinkles of the heavenly  
stars,  
the rolls of the ocean  
waves,*

Count

*the grains of the desert  
sand,  
the leaves of the autumn  
trees,  
the beats of the human  
heart,*

Count

*them all, infinitesimal  
fraction,  
and you'll know the eternal  
magnitude,  
of my love for you; says the  
Lord.*

Cormac Neal McDonnell, O.F.M.

## Friendship—the Art of Arts

Sister Rosilda, O. S. F.

“A friend is the one who knows all about you and still likes you.” Friendship is a supreme good in life. It means kindness, sacrifice, and sympathy. Some of our friends will be strong in ways in which we are weak. The best in us is often brought out by self-sacrifice for the sake of helping a friend. Friendship is easy for some, because they are by temperament open and accessible. Others are reserved and silent; so it is hard for them to show openly, as others more easily do, the friendship they have for those they love. These latter are the very ones, however, who often need the help of friendship the most. Friends help to take us out of ourselves. It is good for us to be roused to a normal regard for others and the courteous treatment of them.

We have in our personality a power that drives us on to love someone who appeals to us. The business of being a friend is one of the greatest human responsibilities, for unselfish friendship is the surest way of interpreting God

to others. Our life is rounded out by the gifts of other lives. One friend may have an artistic eye through which the outer world becomes a new discovery to us. Another may have a great capacity for understanding hearts. Still others may be the soul of courtesy, or may have a logical mind, or be blessed with an excellent sense of humor.

Friends become ours through a common work, mutual purpose, or affinity of spirit. Certain people will grow in love and nearness to each other, no matter how far they are separated. One must have a deep sense of the value and sacredness of the individual person. Those who are most spiritually advanced generally do not scorn friendship. We know our Lord's affection for his disciple, John. This did not exclude any one of his disciples.

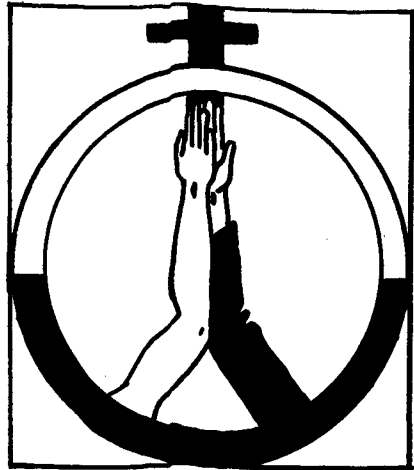
### Marks of Friendship

Every friendship that is to last must be built of certain materials. Trust is the first requisite, fol-

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*Sister Rosilda, who holds a Master's Degree in Library Science from Rosary College (River Forest, Ill.), is librarian at Sacred Heart High School, Mokena, Illinois.*

lowed by faithfulness. For a lasting friendship it is essential to have a certain respect and reserve. Our inner thoughts and motives are seldom uttered, although our friends may catch some rare glimpses unconsciously revealed. The closer we get to our friends, the more we shall revere them. We have need of a quiet confidence that allows time to work out the fullness of our relationship. Because of friendship we discover a new dimension in our lives. We see with different eyes not only our own lives but the entire universe. Psychologists stress these days that we simply do not attain a true divine love unless we are able to love on the human level. A word, a smile, a look reveals a kindred spirit. Friendship is a sign of a spiritual superiority and a strong personality.



### Tests of Friendship

As friendship grows, it gains an influence over us. We are bound

to see what kind of influence it has. We should be courageous to withdraw from a friendship that is so absorbing that we have no time for anything else. Be on your guard, because that type of friendship very often dies. We have a longing for God that is never satisfied on this earth. All forms of affection, both mental and physical, are sacred — or can be made so because they are unsatisfied attempts at the expression of our eternal longing for God. The discipline of the heart is hard. For some it is crucifixion; others seem to be spared this agony. But hurt feelings, small pangs of jealousy, resentment of neglect, a degree of loneliness will be present in any friendship between human beings, even if both are saints. These are nothing but temptations, and temptations are good for us. No true friendship in Christ is going to come to us ready made. It is by fighting such inclinations that we shall slowly transform our relationship into charity. Real friendship is strong, and it aims to stimulate the best in one, appreciates one's possibilities, and will not be satisfied with anything less than the best one can do with these possibilities.

### God—Center of Friendship

As the love of God grows within us and holds us with its wonder and satisfying power, we find that our friendships are kept sweet and strong. For the love of our friends is but a faint reflection of what we love in God. A

true friend is creative in his power. Every real friend makes us forget ourselves and lifts us into a new life. Bossuet says, "Friendship is an asset for mutual help in enjoying God."

Honor your friends while they are living. Do not keep the alabaster box of your love and tenderness sealed up until your friends are dead. Speak cheering words while their ears can hear. Bring out the perfume of sympathy and affection in their weary and troubled hours and anoint your friends while they are with you. The joy that comes from a true communion of heart with another is one of the purest and greatest in the world. It means the opening of a door into the mystery of life. Only love understands it. It is a free outflow of the heart and a gift from the great Giver. It is to be a strong hand in the dark to another in the time of need, to be strength in a crisis, along with an unending trust.

Holy Scripture says: "A faithful friend is a strong defense; and he that found him has a treasure. Nothing can be compared to a faithful friend, and no weight of gold and silver is able to counter-vail the goodness of his fidelity."

### Unrequited Friendship

There are times also when our hearts are full of sincere love for someone who does not respond. This is one of the mysteries of life. We catch sight of an ideal in

the form of a person, and with all our heart's love we want that person as a friend — but we are disappointed. Friendship implies dialogue — but nothing is forthcoming. Maybe we were not worthy of that friendship that we so longed to have. It was said of our Lord, "He came into his own, and they who were his own received him not." It gives us some experience of how he felt — our love is put to a severe test indeed when a friend fails us despite all our love and faithful self-giving.

Sometimes generous people fail to make friends (I've met some) because they believe they have nothing to gain from others and because they think they possess everything they need. If they do not succeed in subjugating the other, they reject him coldly and withdraw into a proud solipsism. Such people will never know the highest joys of friendship — will never benefit from its values. Those who desire friendship and keep on seeking it with sincerity and perseverance, have every chance of finding it one day.

This dreary world needs friendship more than anything else. Classes need to bury their dissensions, and men need to find the mutual path to understanding. Hatred and malice are the foes of all progress. If we are to be saved from ourselves, it will be because we are willing to bear and forbear, give and take, live and let live, forgive and forget in the name of friendship.

## Riposte:

READERS' COMMENTS ON "BLESSED ARE THE PEACEMAKERS" (THE CORD, JANUARY, 1970)



I read with considerable interest your feature article in THE CORD of January, 1970, which was sent to me by a friend... and I observed that you have suffered the usual fate of prophets — they are "without honor in their own generation," although vindicated by the future.

In our Fellowship, there are a number of other young priests who have found the courage to risk unpopularity and harassment in pursuit of the implications of their vocation, and we know what they have endured. Therefore, we hasten to assure you that you have our full support and encouragement in your stand. Our Lord experienced the keen pain of loneliness, rejection, betrayal, and abandonment — even, it seemed, by His Father — when He came to His own supreme "moment of truth." So we pray that we may imitate Him, in some small measure,

by striving to love and to work for those who ridicule and vilify us. Persecution is a sure sign that we are being effective. A clergy which refuses, through mistaken prudence or through timidity, to disturb the self-deceived complacency of the laity on moral issues, fails to witness Christ to the world.

Marion Storjohann

Catholic Peace Fellowship  
North Bellmore, N. Y.

### Non-partisan Framework

It seems to me that [your article] should be extremely effective, perhaps the more so because you do exceptionally well in establishing a non-partisan framework....

George McGovern

United States Senate  
Washington, D. C.

We've skirted the practical conclusions of our moralizing about this horrible war long enough. Your article faces the issue squarely. Once we come to some conclusions about the morality of this war, we must face our own responsibility as brothers to all men to respond with meaningful action. The October Memoratorium and the March against Death demonstrate the inability to communicate with the men at the highest levels. One need not wonder at the frustration of many Americans — especially the young who have not learned to live comfortably with this frustration — who find their peaceful demonstrations officially ignored even before they've begun. Is the violence that sporadically ensues, perhaps, one last effort

to communicate with those who make it official policy to turn a deaf ear? It's a great temptation.

Peter Callaghan, O.F.M.Conv.

Rensselaer, N. Y.

It was with great admiration that I read and pondered your reflections on the Viet Nam War and the peace movement in the January issue of THE CORD. This is exactly what I meant in my own reply to an earlier editorial, when I said I wished "more friars would take a vital interest in matters of importance" (p. 4). There is no doubt in my mind that your observations were a most fitting article for the pages of a "monthly review devoted to Franciscan spirituality," and there is also no doubt in my mind that this is an area of involvement in which Friars have been conspicuously absent!

I also admire your courage in expressing these views, but realize you belong to an understanding and supportive Province in the Order. A recent news-letter from my own Provincial Office reports the following statement made by your extraordinary Chapter: "The chapter acknowledges legitimate diversity of opinion on theological issues and calls for tolerance of the right of all friars to express themselves in teaching, preaching and writing within the limits set by the Church and pastoral prudence."

Your efforts definitely strike me as worthwhile ventures in discovering "new ways to place the Franciscan charism at the service of the Church and American society." Please continue, Michael, my brother, and know that friars stand in support of and in agreement with your convictions on peace.

(Rev.) John J. Pilch, O.F.M.

Milwaukee, Wis.

### Publicity vs. Atrocity

There is one important issue related to the Vietnam War which you do not raise in your otherwise excellent article... It is the appalling reaction of the many who regret the publicity rather than the atrocity of the My Lai events. It seems characteristic of a bad conscience to be afraid of the light, and if ever America had a bad conscience, it is right now. Either the massacre of innocent civilians — old men, women and children — was justified by the U. S. government policy, in which case we should make amends for the policy, or it was not, in which case we should make amends for the deed. The only human and logical reaction in both instances is humble repentance instead of hypocritical fury at the revelation of the crime.

José de Vinck, LL.D.

Alleluia Press  
Allendale, N. J.

### Occult Symbolism

We were horrified to see the large Communist Peace Symbol on the cover of your January copy of THE CORD. We are sure that you are not aware of the meaning of it. Enclosed is a copy with information about it.

The Felician Sisters

Polonia, Wis.

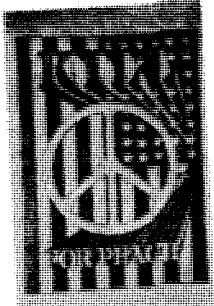
What, may I ask, is the broken cross — sign of the anti-Christ, doing on the January issue of THE CORD?

I do not have available at this time the name of the gentleman who made a study of the history of signs and found that the [broken cross] was in use, as a sign of anti-Christ, several hundred years ago.

If you are interested I may be able to give you a further lead on this information.

Name Withheld

## Their Peace Symbol - "The Broken Cross"



The Communists are winning their battle for men's minds. They make a special effort to...



its cover of June 7, 1968, carried a picture of a bearded youth as the 1968 graduate. For all...



are supporting the emblem of the anti-Christ, the Broken Cross.

We received two copies of this leaflet, published by the "Network of Patriotic Letter Writers," Pasadena, Calif., which we read with interest. "Many Americans," it says, "are familiar with the peace symbol shown here. Some are even willing to wear it. But, what most of them do not know, is that it is 'the Broken Cross' of the anti-Christ."

We replied, to the correspondents who sent them, that the leaflets made this contention without proving it. We then proceeded to consult four standard religious encyclopedic sources accessible to us, and found no mention whatever of the alleged symbolism — nor any reference to a Broken Cross in connection with the anti-Christ. It makes no sense to claim that a symbol like this, which is by nature an arbitrarily chosen sign, "naturally" signifies its referent. For the sign to be effective, its relationship to the referent must be known.

A check with the Catholic Peace Fellowship brought the reply that the peace symbol was a florid ren-

dition of the initials N. D., adopted by the British Ban-the-Bomb movement in the early '60s — standing for "Nuclear Disarmament." Others we consulted thought there was a connection between the cross within the symbol and the ancient Egyptian symbol of life.

The contention of the "Patriotic Letter-Writers" may, of course, be true. But it is irrelevant, because the relationship of sign to signified is not known. We can only regard this sort of research into the occult and consequent publication of lurid discoveries, as an example of hate literature, designed to impugn the motives and character of those involved in the peace movement.

We do not, on the other hand, question the sincere concern of those who, alarmed by these "discoveries," feel sincerely bound to pass them along as our correspondents did. We do, however, find it interesting, that none of these readers saw fit even to mention the issues discussed in the article, for which the cover was, after all, only an illustration.

## Pope Paul

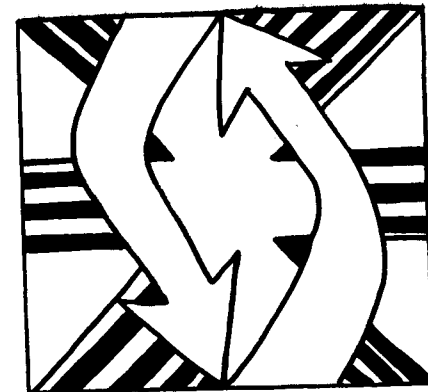
*Small man, with hands sold gratis,  
Shackled to a Fisher's ring;  
Peter's weight... Paul's apostolate...  
John's legacy...  
Samson at the mill.*

*They seared your hands against the Crosier.  
With crossed keys above your brow,  
You raised them over thrilling throngs  
In (soul-shattering) benediction.*

*Now in far depths of night  
With pen and statecraft voided,  
You commingle them in supplication  
—Abba, I am father to hunger-racked solitudes,  
pastor to spirit-lost multitudes.*

*As dawn-sun dares to scatter clouds  
About St. Peter's dome,  
Your bruised fingers mingle  
Beaten Wheat.*

Sister Mary Seraphim, P. C.



## Tensions in Missiology Today

Raphael D. Bonanno, O. F. M.

Missiology, like so many other facets of theology today, is undergoing a serious re-examination of its first principles. Many old, set principles of missionary thought and action are being questioned. In a rapidly evolving world the missionary situation is changing profoundly, and these changes have created a series of disturbing tensions in missiology. Like every other missionary, the Franciscan must take a position regarding these tensions. With earnest hope we pray that the majority of them may be the auguries of a new and glorious Pentecost for the Church.

In missiology today there is, to begin with, the quite fundamental tension between mission and dialogue. Mission in the past meant

proselytism and many conversions *en masse*, whereas dialogue today means an honest interchange of opinions and convictions without any ulterior motive of baptizing the other person on the spot. The fire and zeal of the old-time mission will remain but will show itself in a new respect for the religious liberty of our separated brother.

Dialogue does not mean a lessening of one's belief in the unicity of the Church. What it does mean is an opening of one's mind to the lights of the Holy Spirit as revealed in those outside the visible Church. We may see a precedent for this new approach in Saint Francis' mission to the Turkish Sultan; though it failed roundly as an attempt at proselytism, it

succeeded, as a dialogue, in creating a real friendship between the two men.

There is also the tension, in contemporary missiology, between dependence and independence: the dependence of the new mission fields on older, established churches, and the growing independence of these newer churches, which may be seen as the two poles of a financial tension. There is a fine line between the financial dependence, e. g., of Latin America upon *Misereor* and *Adveniat* of Germany and the self-sustaining financial independence that each country should strive for — as Brazil, for instance, is trying to do with its Lenten Campaign for self-help. Where does dependence stop and independence begin? Should a missionary bishop or priest accept gifts from other countries, or should he train his own people, poor though they be, to give to the Church? Many bishops and missionaries, Franciscans among them, are caught in this tension

today between financial dependence and independence.

Correlative to this financial tension is another, a cultural one, between the young Churches and the older Churches. Should the customs and way of spiritual life of the older Churches prevail in the younger communities? Is it not possible that the younger Churches may make a newer and richer contribution to the spirituality of the universal Church? Should they not be free of the anachronisms in older communities? Not everything done at home goes over well in the mission field. Each locale is different and unique, although the Church of Christ is one and the same in all places and climes. The cooperation between mother and daughter Churches is a beautiful testimony to the inner bonds of the Mystical Body. Lately this cooperation has been colored by a new respect for the native clergy, so strongly urged by recent pontiffs since Pius XI. Now it is common, for example, to see an African bishop

*Father Raphael D. Bonanno, a member of Holy Name Province, has been serving for the past six years as a missionary in Brazil and is currently an assistant in the parish of Ceres, Goias.*

A transcultural Church is a transcendent, world culture in the making. It is the Church becoming more and more universal, more and more catholic.

whose vicar general is a European missionary. The whole Church can only benefit from these new attitudes of respect for local culture and forms of spirituality. In Franciscan history, did the protomartyrs of the Order fail, humanly speaking, perhaps because they wanted to impose an Italian Church on a Moorish community — because they did not respect the local ways of arriving at God?

This thought leads to another tension in missiology today, between local culture and world culture. The contacts of international missionaries who pass from one culture to another can possibly form a new, world culture. The missionary, being a product of his own native culture, transmits this in a new surrounding which he must respect, and to which he must adapt. Most of the missionary training schools today insist on cultural adaptation, and with good reason. But much remains to be thought, said, and done on the subject. Is it possible, for instance, that Hegel's dialectic works in culture too? When a "cultural shock" occurs, does a new synthesis, a new world-culture, arise? This links with liturgy on the universal plane. For Christopher Dawson wrote once that culture depends on cult. When one thinks that the universal liturgy and cult of the

Catholic Church is becoming more vitalized, can it be a presage of a new, world-culture? The liturgical reforms emphasize local cultural patterns. With the richness of this local folklore and the continuing unification of the world by telecommunications, it seems possible indeed to think of a universal, world-culture.

In this process, the Church can and should be a powerful catalyst. Father Josef Neuner, S. J., a famous missiologist, writes of the "transcultural Church" which addresses Christ's message to every culture without being limited by any. A transcultural Church is a transcendent, world-culture in the making. It is the Church becoming more and more universal, more and more catholic. Cardinal Léger says: "Woe to the church of one system!" Or woe, too, to the church of one culture. The Church is at once immanent and transcendent, local and world-wide, individual and social. Only the Church can resolve the tension between a local and a world culture in a new and integrated synthesis. The collegiality doctrine of Vatican II perhaps explains how the Church will accomplish the superhuman task of maintaining in perfect balance real world unity in the midst of rich local diversity. On a smaller scale, the Fran-

ciscans have their tradition of flexibility, having adapted the world-embracing spirit of the Poverello to local conditions and cultures in Asia, Africa, Europe, and North and South America.

Another notable tension in contemporary missiology exists between modern technology and religion. Underdeveloped countries are generally also mission fields. The Industrial Revolution is arriving in the Third World. The modern missionary is at least as interested in the socio-economic life of his people as in their spiritual welfare. Some go farther. They believe modern missionary activity must look to human development first and religious development second. They say that a man with an empty stomach cannot pray well. They want a moratorium on evangelization and urgent emphasis on pre-evangelization. They say the wave of the future is technology and science, rather than religion; the world is marching to the tune of secularization. If the Church does not go along with this trend, it will lose modern man, as it lost the workers in France in the last century. Cardinal Suenens explains this tension thus:

We must give the people bread and the Eucharist.

We must teach the alphabet and the catechism.

We must offer social insurances and the sense of God's Providence.

We must learn the value of work and the value of prayer.

We must pledge ourselves to help the body and help the soul.

Thus the highly computerized world of technology drives modern man back to his religious roots. Witness the attempts of the hippies, the students, and some of the children of suburbia, all engaged in an all but frantic quest for any attainable form or surrogate of religious experience. Man instinctively realizes that he is far more than a robot, that he must dominate his machines and not vice versa. Consciously or not, modern man remembers God's command to Adam: "Rule the earth, govern all creatures." Modern man remembers also Saint Francis' love for nature, God, and other men — all antidotes for contemporary, impersonal, secularized, mechanized man.

Another tension in modern missiology is the present conflict between East and West. The Russian and the American look at the world differently. If the modern missionary works in Latin America, or perhaps also in other fields, he can see East and West battling to win his people. Yet he dreams of one world, one flock, one shepherd, one messianic peace prophesied by the Old Testament, one abiding and omnipresent Shalom flowing from Christ the Prince of Peace. The missionary often comes from the West but looks to the East with admiration and fraternal love. He realizes the Mystical Body of Christ is greater than any East or West. He takes to heart the Declaration of Vatican II regarding non-Christian religions and modern atheists. If he is Franciscan, he dreams



like Saint Francis of Morroccans and Turkish Sultans accepting the one universal Kingship of Christ.

In missiology today there also exists the tension between the past and the future. This tension arises from rapid changes in modern life. In the same mission field are two or three generations of people profoundly different from each other; within a group of missionaries, or within the same family. Children of the *bos-sa nova* age find it almost impossible to talk with their parents who are illiterates. The language, life-style, and mentality are so different. Parents do not understand the frenetic pace of change in the modern world. One result is the paradox of a Chevrolet truck and an ox-cart on the same highway. The "generation gap" appears in family squabbles between parents and youth, in efforts to implement ecclesiastical changes, in the use or non-use of modern medicine, in the controversies over rural vs. urban life, etc. The Franciscan missionary is called to be a peacemaker between generations nowadays — to cultivate understanding where it is lacking.

Still another tension exists between two attitudes regarding Vatican II. Either put the Council immediately into practice, or wait a little longer until the right moment comes along. Either change everything or change nothing. Either be very iconoclastic or be ultra-conservative. This tension

is often linked to the generation gap. A Franciscan missionary should try to follow the lead of the magisterium in his application of the conciliar ideals. He should not be miles ahead of the Church, nor should he drag his heels. He should imbue himself with the conciliar documents and spirit at the same time that he reads carefully the signs of the times in the lives of his people. He applies the Council's norms with charity, patience, and prudence, not with overbearing zeal. He lives the Council in his own life, before he expects his flock to live it. He perseveres in the application of the conciliar decrees in spite of many setbacks. He respects the good works of past missionaries even as he works and plans for the future. He respects persons of a pre-conciliar or post-conciliar mentality. In a word, the Franciscan resolves this tension occasioned by the Council with love, fraternal love.

Another tension running through the missions — and the whole Church for that matter — today, is the conflict between the hierarchical and the charismatic principles in the Church. It is the famous authority crisis — or, as others would say, the obedience crisis. In the missions of Latin America, this conflict found its most recent, most acute expression in the death of Father Camilo Torres in Colombia. He believed he had to leave the institution to fulfill his charisma to defend the people of God from injustice. "I

have left behind the duties and privileges of the clergy," he wrote,

but I am still a priest, I believe that I gave myself to the Revolution for love of my brother. I stopped saying Mass in order to fulfill this brotherly love on the social, economic, and temporal plane. When my brother has nothing against me, when the Revolution is consummated, I will return to offer Holy Mass, God willing.

Father Torres' case was pitiful because he divorced the hierarchy from the charism. Perhaps by his well publicized career and death he has succeeded in uniting bishops and priests to his cause, if not to his manner of furthering it. For the ordinary modern missionary, it is necessary to integrate his special charism within the national pastoral plan of the hierarchy. And the hierarchy must respect these charisms within the people and not stifle them because they are unsettling. The Franciscan tradition on poverty is another example of uniting or integrating a special charism into the Church's life. Once again Franciscans are called to witness poverty in a world needing to be shocked out of its materialistic complacency; but this witness must be guided by the Pope and bishops for the good of the whole Church.

This thought suggests another tension in mission practice today: that between exempt religious and the local bishop. Often in the past a bishop depended completely on exempt religious to staff his diocese. The Congregation of the Propaganda entrusted a mission pre-

lacy to a religious order. The bishop, a member of the order, depended on his provincial for men and money. Nowadays Vatican II has re-emphasized the local bishop's role to the point where religious realize that they depend upon him in pastoral matters, and not vice versa. They are there at the service of the local Church. At times in the not too distant past, the religious were the only missionaries — one thinks of the Jesuits in Brazil, the Franciscans in California, the White Fathers in Africa, etc. Now the whole Church realizes that it is missionary. The bishops feel a new sense of co-responsibility for their brother-bishops in mission lands. The laity are becoming Papal Volunteers or Lay Missionaries. The new effort is from diocese to diocese, or from bishops' conference to bishops' conference — as in the CICOP program. The Franciscans in their renovation programs are realizing their pledge of service to the local bishop.

One more tension today is that between the old and the new image of the missionary himself. The old version was a lone man on horseback riding in the blazing sun to distant villages to administer the sacraments to his waiting faithful. The new version is a man in a jeep with his equipe of nurses and catechists ready to pre-evangelize, evangelize, and catechize small groups of people who may or may not want his service. The older image was romantic, individualistic, strictly

spiritual. The newer is realistic, social-minded, and interested in the human as well as the divine. This caricature is admittedly simplistic, but it is not too far from the truth — and the matter is an important one. Among the Franciscans, there is more and more talk of the fraternity being missionary rather than the individual friar. There is less inclination to leave a friar alone or isolated from the fraternity.

This suggests one final tension for us Franciscans in the missions today. This is the tension between fraternity and apostolate. Which has priority in our life? Am I a missionary first? Or a friar first? Many friars, at least, in Brazil, are coming to the conclusion that we are friars first and missionaries second; little brothers in essence and missionaries in work; Franciscans by nature and priests and brothers by function. This priority applied in the mission fields will have far-reaching consequences over the years.

The resolution of all these tensions in missiology today is not a simple matter of one day or one week. Nor is it a matter of suppressing one or the other pole of the tension. It means a wholesome integration of the conflict into the fabric of the Church. It means drawing the best from each side for the betterment of the whole. It means the arrival of a new Easter for the Church of Christ after suffering the tensions of Calvary. The tensions of missiology are in the last analysis the tensions of the Church today. As missiology undergoes this serious re-evaluation of its principles and practices, it will appear purer and with fewer blemishes. A better missiology will help the Church reveal herself as a purer, holier, truer Spouse of Christ. We Franciscans in the missions want to work towards this goal. In the words of an eminent theologian, we would like to take part in the effort to "build a Church more splendid than our fondest dreams!"

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... The groups among which the Church dwells often undergo radical changes for one reason or other, and an entirely new set of circumstances can arise. Then the Church must deliberate whether these conditions call for a renewal of her missionary activity. Besides, circumstances are sometimes such that, for the time being, there is no possibility of expounding the gospel directly and immediately. Then, missionaries can and must at least bear witness to Christ by charity and by works of mercy, with all patience, prudence, and great confidence. Thus they will prepare the way for the Lord and make Him present in some manner.

Conciliar Decree on the Missions, §6.

## In the Wilderness

*In the wilderness of asphalt roading  
An ant is moving  
Striving towards a crumb of bread  
microcosm of life  
inconsequential effort?  
insignificant deed?  
Non-existent to the hippie, secretary, executive  
Standing in the wilderness waiting for a bus  
microcosm of life  
inconsequential action?  
insignificant deed?  
non-existent to the driver  
approaching his next stop*

*Tiny black nuisance  
hurtling, alighting, annoying  
flying through the air  
filling my ears  
microcosm of life  
struggling for attention  
to make me aware  
Pounding, screaming, screeching city  
piercing through the night  
thundering booming jet planes  
bombs and rockets NASA  
screaming for attention  
to make God aware?*

Joseph Michaels, O. F. M.

## MONTHLY CONFERENCE

### Come Alive: Life Where It Is

Mother Mary Francis, P. C. C.

Among the odd things that one observes about human nature after having been obliged to observe its peculiarities at painfully close range in oneself over a number of years is its propensity to situate itself outside the present. Our escape from the reality of the present hour takes so many different forms that about the most we can say of them is that some are even odder than others. One of the very oddest methods of de-situatedness from the present is a certain kind of immersion in the present.

We can use the present to get out of it. This may already explain the desperation with which we seek fulfillment, the kinetic energy we pour into shaking the last grain of pleasure out of the present hour. For fulfillment is achieved by a gentle expansion of the capacity for giving, not by plunder. And one must be less aggressive toward than humbly in-

quiring of the present hour if one is going to enjoy it.

In the same way that we talk a great deal in order to avoid any real communication, so do we often enough become very agitated about a present situation that we must change, in order that we can be excused from growing in the present situation as it is. Some of our most ardent espousals of the present actually indicate a disavowal of the present. It is easier to shake the shoulders of the present than to look in its face. When we do, however, elect the more difficult alternative and look into the face of the present, one immediate reward is often to be given understanding that not all its problems are to be solved *instantly* so much as to be gainfully suffered in order that we may learn from them, that we may become able to turn our pathetically vast knowledge of

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facts and things into a gloriously small beginning of wisdom.

To achieve this beginning of wisdom and to enjoy this reward, it is necessary to forswear the company of a number of falsities which may have become very companionable if only because of their long association with our composite selfhood which, as a matter of fact, they have helped delineate.

There is, first of all, the all too run-of-the-mill falsity of waiting for The Occasion to do something great, while the catalytic circumstances for immediate greatness lie all around us, unnoticed and even despised. When we get out of this particular work situation, when we are relieved of the distressing company of this particular person, when our back has stopped aching or when it has stopped raining, when people stop interrupting us or when racism is ended, then we shall do great things for God and man.

Yet, right here is where the opportunity for greatness lies, for peace, for happiness — odd as it seems. For the greatness which is goodness, and the peace and the happiness are not realized apart from God. And God is, at this hour, here. In this work situation which only the worker can sanctify by his presence and his love. Speaking from the lips of this unlovable person who will remain unlovable as long as she is unloved. God suffering in this back ache which is the right-now and right-here means of my union with Him. God purifying my plans with

this rainfall, asking me to pay attention to what He asks of me in these interruptions.

This is all simple enough. Yet we manage to construct a whole philosophical system out of our sometimes inability to accede to this simple truth, or our other times refusal to countenance it. If it is true that we must be occupied with improving the circumstances of the present insofar as in us lies, this occupation cannot be based on anything but acceptance of the present as it is. And if it is likewise true that we must move forward from the present, we may need to remind ourselves on occasion that moving forward from is very different from and even opposite to moving away from. When we move forward from the present, we take the accepted present with us, both refining and expanding the wisdom and experience we have received from the present. When, however, we attempt to move out of it, we disclaim it. And that, rather obviously, is escapism no matter under what alias it travels.

One would hesitate to expose a piece of deathless prose to any such mortalizations as specific and dating references. But since this simple cut of dialogical prose ambitions no such galleried immortality, it is unencumberedly free to remark on certain popular fallacies — follies, if you prefer — of our own era. We have a problem, for example, with racism in our country, though it is by no means peculiar to our country. We have a lot of black-skinned people

and an imposing number of brown-skinned people who have been encouraged by the ghetto-souled cruelties and injustices of considerable numbers of white-skinned people, to nourish a generic hatred for all white-skinned people.

The observable illogic and injustice of this generalization is observed by white-skinned people who say that black-skinned and brown-skinned people are blaming all white-skinned people for what only some white-skinned people have done. Therefore, they reject all black-skinned and brown-skinned people as manifestly unreasonable. Out of such superlative illogic comes the "dialogue of destruction." We shoot at one another now to demonstrate clearly that we have not been acting as Christians in the past. Some set buildings on fire, vandalize shops, and destroy whole sections of cities as an act of "justice." Others either throw tear gas bombs or the more fatal word-bombs of declaring that this is "just what one would expect of 'those people' and only goes to show you...."

After this, committees of serious-visaged persons press forward with lists of recommendations for desegregation, which programs are carried out to the music of gunfire, smell of smoke, and performed with uniformed choruses of troops. Subcommittees rush to the fore with other plans which, apparently, are supposed to drive children in corpore and adults in mente right out of present reality into utopia. When repeated cir-

cular drives fail to open on any vistas of utopia and all the riders and drivers are frustrated to the stabbing point, someone gets the idea of reparation in the form of passing a collection plate on white "church people" who are to put down ten million dollars or so in token of their contrition for past offenses. When this idea elicits something other than shouts of enthusiasm from the selected penitents, there are more speeches, more burnings, more tear gas and word poison. There seems no noticeable advance or increase in anything but mutual hatreds.

For any persons who have actually situated themselves squarely in the present, all this is certainly puzzling. It is clear, on the other hand, to such persons that the only available answer to an actual life problem lies in the only place we can find it: where we are.

If we were, all of us, to situate ourselves right in the present, the simple and sole solution to the frantic racist problem of the present (just taking this one problem for an example), would be as obvious as disconcerting. For it is love. Love right here, right where we are. Love among men who admit that we have all made some really terrible mistakes in the past and want to rectify them right here. For past blunders, past injustices, past tragedies are not undone by screaming diatribes against the past any more than by utopian songs (even when accompanied by electric guitars) about the future when we are all going

to enjoy the terrestrial paradise we are supposedly now constructing. No, past blunders will be repaired and future betterment achieved only by loving in the present. Before we dismiss this as the over-simplification classique, we should recall one undersized and sickly little man from Assisi, what he thought and what he accomplished.

What he thought was, that love is the only really moving force in the world. He had this good thing to broadcast: this evangel, this good news indeed. And so he began, right there, right in the streets of thirteenth-century Assisi, without further ado. His name was Francis, and his city is world-famous seven centuries later by reason of his having lived in it. Francis of Assisi was, according to Madison Avenue standards, a thoroughly unorganized person. It must be very annoying for all the nicely organized people who draw up syllabi in neat folders, to see the unevadable evidence of this insignificant man's achievement. "Like sparks among the stubble," the Church sings in the Office of her martyrs (Wis. 3:7). That is so precisely what Francis was like. A little spark of love darting through the stubble of his times. It does not cry for proof, what even one burning spark can accomplish in acrefuls of stubble.

Saint Francis loved and labored in his present. He compiled no studies on the past and made no prognostications about the future. He took men not only as he found them, as we have pointed out be-



fore, but where he found them. Francis was present to them, and so they could be present to him. And he was never agitated about where the persons or situations should have been, conserving all his marvelous energies for dealing with them right where they were. People said, in 1220, that the Gospel, while all very nice, of course, and certainly uplifting for quiet reading before retiring, had nothing in particular to do with the practical details of daily life. Francis of Assisi said it had everything to do with everything. And he proved it. People smiled, in 1220, at the idea that you could stop men killing one another with a message of love. But Francis did it.

All through the centuries, some men have tried to coerce other men into goodness of life. Negative legislation was written in the hope of achieving this. But there has never yet been a law

When we change our own heart, we are fit instruments for God to use in changing other men's hearts. If we change the hearts of men, then we shall indeed transform the world. Not before. Not in any other way.

with power to make even one man change his heart. Only a change of attitude changes a heart. And attitudes are not altered by coercion. Coercion can effect only changed behavior. Even that change will be so superficial that it will only mark time to revert to the former and preferred pattern. When we change our own heart, we are fit instruments for God to use in changing other men's hearts. If we change the hearts of men, then we shall indeed transform the world. Not before. Not in any other way.

As Christ was the fabric and fibre of Francis' whole life and thought and action, Christ had to be the inspiration of the Assisian saint's determination to live life where it is, and so to help other men come alive right where they are. A ready example of the Gospel source material from which Saint Francis drew what we would call his behavioral science is found in the story of the man who threw a party for the Lord, a party which we can readily believe marked at least one time in His public life when our Lord had a thoroughly good time. We know the man as Saint Matthew. And if his job could be called "white collar," it could less easily be de-

scribed as snow-white with equity.

Tax collectors had a bad name of which they were probably deserving enough. It was a lucrative business in more ways than by titular description. Who but the Lord would see the material for a chosen apostle sitting at the tax table, lovingly fingering the cash! And if we would ever have the perspicacity to see such a potential in so unlikely a candidate, we should certainly at least want to spruce up the material first. Remonstrate with him about the avarice governing his tax collecting and lecture him on the injustice of taxation in general. Give him all the current studies on the evils of capitalism to read. Send him to an institute in business administration and a workshop on the equitable distribution of wealth. Then see what we could do with him. Not so the Lord. Christ said, "Follow me." Levi got up, and followed (Lk. 5:27). Better than the precision of a Greek drama! And for the swiftest response to a vocation ever recorded, the leanest script. But best of all, really, was the party.

If our Divine Savior took Levi from where he was, Levi-turned-Matthew did not hesitate to re-

spond to Christ from where he was. It seems strange, come to think of it, that everyone would not throw a party to celebrate being called by the Lord. At any rate, Saint Matthew did think of it, right away, and did actually have a party in honor of Jesus. And because he had been chosen from where he was, the new apostle felt no diffidence about choosing the guests. You can afford to bring your real friends, unsavory reputations to the contrary notwithstanding, to eat with a Man like this. What a delight to picture that scene, that evening! The joyous excitement of all the local riff-raff (according to proper pharisaical rating) that one of their own company had been singled out by the young Rabbi who spoke as "no man had ever spoken!" (Jn. 7:46). They would scarcely have been a subdued group. No, you can hear the laughter and the songs, the exuberant jests. It was indeed a new coming alive for Levi the tax collector, and who can say for how many others gathered around that festive board, drinking wine and loving a good Master. We can be sure that no eyes of Levi's friends were narrow with suspicion or glinting with hope to trip the Word of God up in His speech. It is so very consoling to reflect on that evening when God had a good time with men.

It would be easy to multiply examples of how Christ spoke the "Come alive!" of His love to people right where He found them. There is that dear runt, Zacchae-

us, up in his tree. The woman caught in adultery. The polygamous Samaritan who was praised by the Lord for being so clever in her manipulation of facts. Those loving eyes of Jesus were able to see in each one the wonderful potential for good that had taken a wrong turn.

We have used certain present coercive measures against racism for one example among many of the terrible waste of the present, of the non-living of the past and the non-existence of the future preferred to the teeming possibilities of the present. We could just as well have used the so-called "crisis of obedience" or "crisis of authority" or "crisis in religious life." As a matter of fact, though, neither virtues, concepts, or institutions have crises. Only people do. It is like talking about the "confused times" we live in, when what we obviously have to mean is either: (1) we who are confused by the times we live in, or (2) we who are too confused to understand the times we live in. One who has a solemn vow of obedience, has been entrusted with some authority, has every intention, with the grace of God, of remaining in religious life unto death, and who is both delighted with and saddened by our times but not at all confused by them, may be allowed to say a word about these matters.

This is the word: Living in the present demands looking up to God. No one can be fully human whose life is not transcendentalized. You cannot remain per-

manently horizontal without going to sleep. And you cannot remain permanently vertical without slipping a mental disc. Only when we look up to God do we discover the meaning and the potential of our present hour, our present situation, our present companions.

You cannot eliminate obedience by doing your thing. You can esteem and love obedience as doing God's thing. This explains why the saints have painted after obedience as the hart pants for the living

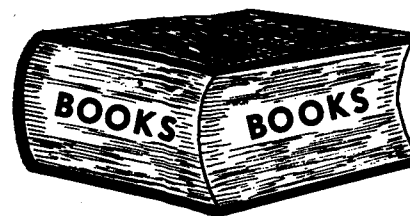
waters, and why Christ became obedient unto death. Again, you cannot hope to speak with humble authority in the present if you are hoarse from denouncing the proud misuse of authority in the past. Nor can you live a fruitful religious life (nor any other form of life, for that matter) while you are determinedly laying the axe to its roots. And, in the end, we must admit that seeking the Face of God quite drains us of all enthusiasm for shooting one another down.

## Encounter With Others Communication Workshop

The encounter group is a temporary community shaped and given life by its members. In the secure atmosphere of a small group, participants find it possible to develop an awareness of their own feelings and to discover new, more constructive ways of communicating with others. Participants come from all works of life and have found the workshop profoundly helpful in their efforts to provide direct personal service to others. It is under the direction of Dr. Tony Banet, Assistant Professor of Psychiatry, Indiana University School of Medicine; and Father Maury Smith, O.F.M., Pastoral Counselor at Buchanan Counseling Center.

For information about attending one of the workshops, June 19 - 21, Aug. 21 - 23, Oct. 30 - Nov. 1, or Dec. 18 - 20, please write

Rev. Maury Smith, O. F. M.  
Alverna  
8140 Spring Mill Road  
Indianapolis, Indiana 46260



**The One and the Many: Teilhard de Chardin's Vision of Unity.** By Donald P. Gray. New York: Herder and Herder, 1970. Pp. 183. Cloth, \$6.95.

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

Dr. Gray has with fine insight selected a truly fundamental and properly metaphysical key: the problem of the one and the many, to set forth with a unity and coherence rarely approached before, the worldview of Teilhard de Chardin.

Surely it does not derogate from the author's own competence, which is evident throughout (particularly in the selection of strikingly appropriate passages from Teilhard's writings) to mention that this book is a revision of a dissertation done under the guidance of three experts who tower above all their American colleagues in this field: Christopher Mooney, Ewert Cousins, and Joseph Donceel.

### Corrigendum

*Father Daniel A. Hurley, OFM, was listed in our March issue (p. 88) as a member of the philosophy department of Siena College. Father Daniel is actually teaching philosophy at St. Bonaventure University.*

As a dissertation, the book not only partakes of the authority of these mentors, but it also enjoys the advantages of synthetic clarity and painstaking research which combine with Dr. Gray's originality and objectivity to form one of the finest treatments now available of Teilhard's system in general as well as of some key points in detail.

I particularly appreciated the economical treatment of the knotty Teilhardian problems of the confusion between original sin and cosmic evil, of the confusion between creative love and an arbitrary creation, and of the four distinct senses of Omega. But in truth Dr. Gray has given equally competent treatment to all the other themes he has drawn together here; and precious little has been overlooked!

On the debit side, much as one hates to cavil about minutiae in welcoming such a fine study, it is amazing that four scholars and an editor of exceptional competence failed to notice the barbarisms thusly (pp. 16 and 31), and cannot but help (sic, p. 87). Also, I found the ubiquitous use of text very annoying; it gives the impression of an ultimate weapon being brought into play to subdue any adversary — or, alternatively, of a sacred and independent entity held up for the reader's awe. The writing could have been much smoother without this device, and it might have been improved, too, by more extensive suppression of the obvious dissertation mechanics.

Much as I hate to say it, the book is worth \$6.95. Maybe libraries will buy it up at this forbidding price and thus make possible a paperback edition at much lower cost to give the book the wide circulation it deserves.

**An Introduction to Religious Counseling: A Christian Humanistic Approach.** By Richard P. Vaughan. Englewood Cliffs, N. J.: Prentice-Hall, 1969. Pp. x-164. Cloth, \$5.95

*Reviewed by Father Maury Smith, O.F.M., M.R.E., M.A., Director of the Alverna Retreat House, Indianapolis, and a candidate for the Doctorate of Ministry in Pastoral Counseling at Christian Theological Seminary.*

The central theme of this book is that religious counseling is a special type of counseling, different from yet on a par with vocational, marital, and rehabilitational counseling. It should not, therefore, be confused with psychotherapy or psychological counseling. It may borrow from psychotherapy, but its practitioner should grasp clearly its unique nature, function, and goal.

This Introduction comprises a fine synthesis of modern psycho-therapeutic literature with helpful applications to religious counseling. The author's own message is contained mainly in the superb third and fourth chapters, devoted respectively to "The Nature of Religious Counseling" and "Values in Religious Counseling." For Vaughan the objective of religious counseling is to foster a fuller Christian life, to apply Christian principles to daily living, to improve the individual's spiritual and moral welfare, to prepare the way for the Spirit. The religious dimension makes religious counseling different, in kind, from other forms and from psychotherapy.

Vaughan spells out in detail the nature, scope, and aim of religious counseling in the ensuing chapters, treating of the counselor and his personal needs, the counselee and his inner experience and needs, and concluding with a description of the symptoms of abnormal persons and an explanation of how to refer them for professional help.

Vaughan's purpose as he describes

it in the preface is to write a brief, clear explanation of religious counseling for the busy pastor and others. I think that he has done an excellent job. He blends together the best in existential humanistic psychology, and I like his emphasis on the many approaches to counseling which may be applied to the religious area. His brief discussion of "counselee-centered counseling" (pp. 16-17) and the "need-centered approach" (pp. 133-34) is unexceptionable. I like the personalism characteristic of the author's entire approach, in virtue of which he encourages the religious counselor, e. g., to relate and to show his "real self" to others (p. 51). The whole book is, in fact, replete with excellent observations and evaluations.

There are, however, a few things that I find hard to accept. The main criticism that I would have is that Vaughan spends so much time stressing the difference between psychotherapy and religious counseling, that he does not adequately point out the unity within the person's human and spiritual self and values. I cannot agree with Figure 1 on p. 33 — I am willing to accept it as a working diagram, providing a good deal of flexibility were retained; but I do not appreciate seeing love-relationships placed solely under the heading of deficiency needs. Today we have a greater awareness of personal relations and community — these too are part of positive growth.

I cannot, moreover, agree with Vaughan's theology of grace when he speaks of the clergyman-counselor as "possessing special graces" (p. 26). God's love is extended to all — it is as much with the counselee (to help him through his problems) as with the clergyman. I also find it hard to accept Vaughan's statement (p. 97) that the goal of religious counseling is not to bring about personality change. I think change — even personality change — is part of religious counseling.

I should not like to think that these few critical remarks would deter anyone from the rewarding experience of reading this book. Anyone seeking a brief, clear exposition of religious counseling — or, if you prefer, pastoral counseling — could turn to Vaughan's excellent treatment with great profit.

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**Prayer: The Search for Authenticity.** By Paul Hinnebusch, O. P. New York: Sheed and Ward, 1969. Pp. xiii-271. Cloth, \$5.95.

*Reviewed by Mother Mary Francis, P.C.C., Abbess of the Monastery of Our Lady of Guadalupe, Roswell, N.M., and Federal Abbess of the Poor Clare Collettine Federation in the U.S.*

To read accurately and to assimilate judiciously the signs of the times is to be oneself a genuine sign of the times. The mistake would be to read superficially and assimilate indiscriminately. In that case, what one reads and assimilates is often merely a perilous re-projection of oneself. And, again, we cannot confuse taking one's own pulse with taking the pulse of either the gospel or our own times. If some of us are making both these mistakes, Father Paul Hinnebusch in his new book, *Prayer, a Search for Authenticity*, is not. Calmly and intelligently, he considers various nerve ends of our spiritual era: conscience and personal freedom, self-esteem, and implicit prayer, to name a few. And it is difficult to see how an open-minded person would not be impressed by his good sense.

The opening chapters on prayer and self-esteem are themselves worth considerably more than the price of the book. "The problem of how to pray is the problem of how to live," remarks Father Hinnebusch. And both are, he says, "the problem of becoming ever more aware of the



Holy Spirit within us and of becoming ever more responsive to him as he seeks to inspire us to embrace God's saving Will."

When he writes of existential prayer, the author is dealing with an existentialism that knows why and wherefrom we exist. And he exhibits an engaging talent for netting the loftiest concepts in the most familiarly drab situations. Thus he reminds us, not without wryness, that when we rage "that woman brings out the worst in me," this existential situation is architected by God in order to bring out the best in us, for "God's salvific will and grace wishes to save us from the worst in us... and the Holy Spirit is in us to make it possible."

In our keen concern at present (and may it be for the future, too!) for the value of the person, it is a fountain of refreshment to consider with Father Hinnebusch the real basis for self-esteem: God's redeeming love for us, and to reflect that repentance and conversion are impossible without self-esteem. I believe we have had this rather turned

the wrong way in some "spirituality" of the past where we supposed that repentance and conversion flowed both from and again out into self-contempt. "Self-pity is really a refusal to love oneself as one should," Father Hinnebusch points out. And one could think about that quite a while. Like, say, for a lifetime.

The whole book unfolds in this way until the final chapters, in which the author aptly quotes Saint Paul's "Do not be children in your thinking; be babes in evil, but in thinking be mature" (1 Cor. 14:20) to us today. For it is quite noticeable that this, too, we seem to be throwing into reverse in numerous areas these days. Father Hinnebusch has such a gift for restoring to us a positive sense of direction or emphasizing it if we've got it already, that we should readily forgive him the occasional redundancy that marks some chapters. When one has such good things to say, we can afford to let them be said more than once. And when the author is brave enough, today, to state unequivocally that, "By its very nature, implicit prayer cries out for completion in explicit prayer" and that one cannot claim, "My life itself is a prayer and therefore it is not necessary for me to take time for explicit prayer" (p. 246), he deserves a decoration for valor. It is like saying to a widely desacralized age that "The first principle of knowledge is to hold the Lord in awe." And this is what Proverbs (1:7) and Father Hinnebusch both do say.

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**The Beggar.** By Eugene Kolodziej, O.F.M. Conv. Granby, Mass.: St. Hyacinth College, 1969. Pp. 159. Paper, \$2.00.

*Reviewed by Father Robert Waywood, O.F.M., M.A. (Catholic University), an Instructor in English and Speech at Siena College, Loudonville, N.Y.*

Happily, the author does not christen these random reflections poems, though they are orthographically set up as antiphonal verse and have the look and length of lyric poetry. They are too loose and literal to qualify as devotional poetry. Neither are they gems of spiritual insight such as a Pascal might pen, for they are not crystalline in phraseology and not exactly apocalyptic in significance.

These religious colloquies are of the lineage of works by Péguy, Evely, and Quoist in that they are candid and colloquial conversations with the ultimate Master of the spiritual life. It would be invidious to remark that they suffer by comparison, for the offerings in *The Beggar* are obviously the firstfruits of a tyro in the religious life, as well as a neophyte author.

Nevertheless, it is precisely because the phrases of this little soft-bound are firstfruits, and hence breathe the aroma of unmixed idealism and artless authenticity, that they are to be recommended to anyone who confesses himself to be a beginner in the devotional life. The language, though lank and pedestrian, is exactly the kind of idiom that can set the tone for the come-as-you-are approach we all need in order to experience the supernatural therapy of prayer. And Christ's rejoinders to the soul's downright grumblings and plain-spoken puzzlements reveal again and again, with some of the endearing bluntness of Don Camillo's answers from the Cross, that the Lord knows "what is in man."

To the sight, the book is as unpretentious and workaday as the written message. The volume is flecked with photos and doodles of the seminary and its woodland environs, with some startling though relevant inserts such as a coffee pot, a gridiron candid, and a page from the want-ad section of the newspaper. It is a moot question whe-

ther the aforementioned verse-arrangement helps or hinders the reader. For this reader, the italic print negates the readability afforded by the wide margins and uncluttered layout. But all in all, the book is heartily recommended as a spiritual primer, especially for the Franciscan soul.

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**Genesis Regained.** By F. J. Sheed. New York: Sheed and Ward, 1969. Pp. ix-182. Cloth, \$4.95.

*Reviewed by Father Thomas E. Crane, S.T.L., S.S.L., Professor of Sacred Scripture at St. John Vianney Seminary, East Aurora, N.Y. (Diocese of Buffalo).*

Frank Sheed surely needs no introduction. Suffice it to say that the illustrious and prolific founder of Sheed and Ward has added still another success to his already long list of contributions to the propagation of Catholic doctrine. As far as this reviewer is aware, this is the first of his books on an explicitly biblical topic, and it is well worth reading.

Sheed shows that he has read and digested well the contemporary abundance of studies on the background of the book of Genesis. This book treats only the first three chapters, a fact that seems to reflect Sheed's life-long dedication to apologetics in the best sense of the word. He faces squarely and clearly — and always with typical Anglo-Saxon wit — the questions of the contemporary scientific-minded enquirer, and discusses them in a friendly and somewhat rambling conversational manner, always showing the Catholic position.

The nine chapters cover such topics as the purpose of the book of Genesis and its origin, in terms of the early strands of Israelite oral tradition (J, E, F). An excellent chapter on the early pre-Israelite myths of the ancient Orient gives the background from which the Is-

raelite authors derived their creation account before adapting it to their Jahwist monotheism. Sheed also compares the J account of creation with the earlier narratives and points out well the specific characteristics which distinguish the biblical accounts from the pagan ones. Against this literary background Sheed presents the principal theological themes of these chapters, the gradual emergence of man and of sin and the simultaneous growth of both.

In the discussion of the familiar themes of original sin, evolution, monogenism, etc., the old Frank Sheed of the Catholic Evidence Guild is clearly visible. He does a marvelous job here of harmonizing modern understanding of Genesis with the doctrines of the Catholic tradition.

After following the presentation this far, we are quite disappointed that the book ends here. We feel as if the expert leader has ended the guided tour somewhere in the middle, and that it would have been better — and more complete — if our guide had continued his exposé at least through the remaining chapters of the primeval history. Such a lucid explanation of the whole of Gen. 1-11 as a whole would be invaluable.

Even so, the book is excellent and deserves high praise. It will be rewarding to the many who are looking for "What's new in Scripture," and especially for anyone who wants to see new light on the theology of Gen. 1-3. Although there are a few typographical errors (ironic in a book by the publisher!), they are not so many as to be too distracting. An up-to-date (1969) bibliography gives suggestions for further reading.

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**The New Community.** By Gabriel Moran, F.S.C. New York: Herder and Herder, 1970. Pp. vii-134. Cloth \$4.50; paper, \$1.95.



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

This book develops, with very little duplication and with a truth more "biographical" than "ideological," the author's suggestions in *Experiences in Community*. Here Moran continues to advocate a quantum leap — a change "large enough to shake the existing system but small enough to be in continuity with it" (p. 7). An inductive approach characterizes the whole book, the thesis being that our identity will be clarified not by a priori reasoning, but by a good, hard look at our experience of ourselves and our relationships with one another.

Two chapters deal with religion and with community as theoretical background for the practical suggestions which follow. Sociology, ecology, and the current interest in oriental religion are all brought into play to retrieve from secularization theology what has been lost in our appreciation of genuine religion. Community has biotic and moral aspects which must be restored and maintained along with the spatial. It is never perfectly realized, because the unique basis of any community, the human ideal of common brotherhood, is itself not realized. Fruitful use might have been made here of Teilhard's "amorization of the cosmos."

The ensuing three chapters deal with the nature of community in the concrete, with organization (government), and with function (work). Today's dramatic attempts at demonstration communities express in miniature the wider search for worldwide community — a quest to which religious orders can contribute and from which they can learn. Neither end nor means, community is sui generis: there must be a focusing out of the community in service to the wider society, and the community provides the context — the con-

tinuing human support each individual needs.

Religious life must pass from a pre-bureaucratic to a post-bureaucratic stage, introducing the crucial differentiation which bureaucracy has given us: that between person and function. Institutionalization is not necessarily evil, but can enhance freedom; both large size and efficient organization are desirable but must be understood and used properly. Moran advocates a federated structure: tightly knit groups of smaller bodies ready for action, in which only the "exalted" sense of obedience (viz., to God) is retained, and the usual, "functional" sense eliminated.

In his final chapter the author introduces somewhat briefly a few ideas for which most readers will, to say the least, not be prepared: the amalgamation of existing orders and their realignment, eventually, in accord with differing world views; freer heterosexual relationships, in a much more open setting with temporary members; and, candidly, the transformation of both religious orders and secular institutes into a new, emerging type of community.

In trying to set forth as many of Moran's specific ideas and recommendations as possible in this limited space, I realize that I have probably distorted most of those I have been able to include, and have been forced, anyway, to omit several of them. The important thing I want to say, is that the book abounds in sound, balanced, and realistic suggestions even if it does contain some less felicitous recommendations. The mature religious reader it will know how to distinguish one from the other.

Moran is a talented, competent writer and a good theologian; and he has offered the discriminating reader, in this latest book, many ideas which should be an inspiring stimulus to action.

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- Auricchio, John, S.S.P., *The Future of Theology*. New York: Alba House, 1970. Pp. 486. Cloth, \$6.95.
- Berrigan, Daniel, S.J., *No Bars to Manhood*. New York: Doubleday, 1970. Pp. 215. Cloth, \$5.95.
- Devine, George, *Theology in Revolution: Proceedings of the College Theology Society*. New York: Alba House, 1970. Pp. xi-286. Paper, \$3.95.
- Greeley, Andrew M., *Youth Asks: Does God Still Speak?* Camden, N.J.: Nelson, 1970. Pp. 94. Paper, \$1.50.
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- Häring, Bernard, C.Ss.R., *Road to Relevance: Present and Future Trends in Catholic Moral Teaching*. Trans. Hilda Graef; New York: Alba House, 1970. Pp. vii-127. Cloth, \$3.95.
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## A Rare Season for Bonaventure Studies

Ewert Cousins

This is a rare season for Bonaventure studies in the English speaking world. At the very same time there have appeared the first English translation of Bonaventure's *Collationes in Hexaëmeron* (*Collations on the Six Days*), by José de Vinck, and an English translation of the most important recent study of this work: Joseph Ratzinger's book on Bonaventure's theology of history.<sup>1</sup> It is especially appropriate to have these works available at this time, when there is an increasing interest in the thought of Bonaventure, in view of the celebration of the seventh centenary of his death in 1974. Conferences are being planned; and publications—both translations and studies—have been appearing in a steady stream over the last several years, especially in French. To the growing literature on Bonaventure in English, de Vinck's translation

and Ratzinger's study of the *Collationes in Hexaëmeron* provide a substantial contribution; for they make available and analyze in depth one of Bonaventure's most important works.

The *Collationes in Hexaëmeron* express Bonaventure's most mature thought. Delivered the year before his death, they are a series of twenty-three talks given at the University of Paris in the midst of the controversy over Aristotle. They blend profound philosophical and theological speculation with vivid imagery and intricate rhetorical structure. They contain some of Bonaventure's most important texts on the centrality of Christ, the sacramental universe, criticism of Aristotle and the theology of history. The *Hexaëmeron* provides one of the richest sources not only for understanding Bonaventure's thought, but for grasping the cross-

<sup>1</sup> St. Bonaventure, *Collations on the Six Days*. Trans. José de Vinck, LL.D. Paterson, N.J.: St. Anthony Guild Press, 1970. Pp. xvi-404. Cloth, 8.00. Complete data is not available at press time for Josef Ratzinger, *Theology of History according to St. Bonaventure* (Chicago: Franciscan Herald Press 1970; \$1.50).

*Dr. Ewert Cousins is a member of the Theology Department at Fordham University and an active contributor to the American Teilhard de Chardin Association. He has contributed numerous scholarly articles (including several on St. Bonaventure) to various international periodicals, and is a member of the commission planning for the celebration of the Seraphic Doctor's Seventh Centenary in 1974.*

currents of the great intellectual ferment of the thirteenth century. The reader can feel the heat of controversy over Latin Averroism and sense in the background the factions that threatened the Franciscan Order. The *Hexaëmeron* shows Bonaventure in his full maturity—a philosopher and saint, a mystical theologian and man of affairs—rising at a moment of crisis to confront the intellectual and spiritual issues of his time.

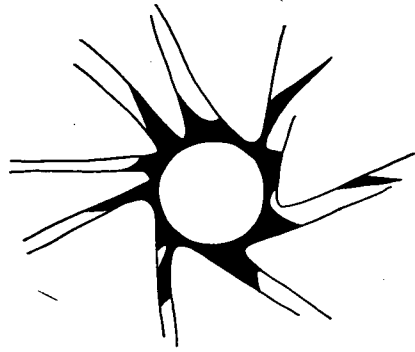
The translation by José de Vinck captures the multi-dimensionality of Bonaventure's thought and expression. De Vinck has already established himself as the leading translator of Bonaventure into English by his four previous volumes of the series *The Works of Bonaventure*, published by the St. Anthony Guild Press.<sup>2</sup> *Collations on the Six Days* is a worthy successor to the earlier volumes, both in translation and in the design of the book. The Latin text can drive a translator to despair, for Bonaventure expresses himself with a philosopher's precision, a poet's imagery, and an architect's sense of rhetorical structure. Often he uses alternate connotations of a Latin term—which has no equivalent in English—to convey the richness of his philosophical insight. Or he may convey his vision through a cluster of images and intricate structures whose full meaning would be grasped only by his medieval contemporaries. De Vinck has dealt with these pro-

blems admirably and has given us a translation that is both accurate and readable, with a crisp Anglo-Saxon flavor. Of special assistance to the reader is an addition to the text: a series of folded sheets giving a detailed outline of each of the twenty-three collations and a structural overview of the whole.

The *Hexaëmeron* is a complex work, even among Bonaventure's writings. Ratzinger's study analyzes this complexity and penetrates to underlying themes that give it unity. When Ratzinger's book appeared in German eleven years ago, it was recognized as one of the most important recent studies on Bonaventure. In the interim it has been discussed frequently by specialists, and its conclusions have been subjected to critical scrutiny. In his foreword to the English translation, Ratzinger raises the question whether a translation of the unaltered original is justified. He answers: "I would now place many points of emphasis differently and alter many nuances. But the general argument remains untouched, and I see no reason for reworking it."

Ratzinger holds that the *Hexaëmeron* must be read against the background of the thought of Joachim of Fiore, whose doctrine of the ages of history provided the Franciscan Spirituals with a theological structure for their practical positions. Although Bonaventure disagreed with the Spirituals and

<sup>2</sup> Dr. de Vinck has already completed a substantial part of the manuscript for Volume VI of *The Works of Bonaventure*, which will comprise translations of "The Life of St. Francis" and "Commentaries on the Rule of St. Francis."



altered the thought of Joachim, he nevertheless accepted its broad outlines and used it as a basis for his own theology of history. In the foreword to the English translation, Ratzinger notes that most of the criticism of his work centers around whether he has overestimated the influence of Joachim. He goes on to say that it seems clear to him that Bonaventure could not remain silent concerning Joachim, "since he was Minister General of an Order that was torn almost to the breaking point by the Joachimite question. **Hexaëmeron** is the answer he gave to this problem as General of the Order. It is a critical discussion with the Calabrian Abbott and his followers. Without Joachim, the work would be incomprehensible."

Seen against this backdrop, Bonaventure's theology of history emerges as a key to understanding the **Hexaëmeron**. From this perspective, Ratzinger is able to cast new light not only on the **Hexaëmeron** itself, but also on such larger questions as Bonaventure's attitude

towards Aristotle and his relation to Thomas Aquinas and Augustinianism—all of which have been hotly discussed in scholarly circles in the last decades. Furthermore, Ratzinger has pointed out the correlation between Bonaventure's theology of history and his doctrine of God and creation. The dynamism of Bonaventure's vision of history is grounded in the dynamism of the inner life of God and God's external expression of himself in creation. Here two lines of recent research on Bonaventure converge. Ratzinger's analysis of Bonaventure's dynamic notion of time and its progressive development in the stages of history has its counterpart in the research of the French, over the last decade, into Bonaventure's dynamic notion of God and creation.

Ratzinger's work has significance beyond the contribution it makes to the interpretation of an important text of Bonaventure, the intellectual history of the thirteenth century, and the coherence of Bonaventure's system. In the contemporary scene, both in philosophy and theology, the nature and meaning of history are of paramount concern. Ratzinger's book makes clear that our modern sense of history is not without its antecedents in our cultural past. And it makes Bonaventure's thought in this area available in such a way that it might serve as a valuable source for philosophical and theological speculation at the present time.

## Cosmic Christology:

Conversations with Father Teilhard de Chardin

Gabriele M. Allegra, O. F. M.

Hong Kong, 1966

One day toward the end of April, 1942, I received a telephone call from Archbishop Mario Zanin, Apostolic Delegate to China. He asked me to go to his office, as he had something to discuss with me. When I went to Nai-Tse-Fu, the Apostolic Delegate's residence, a conversation took place between the archbishop and myself which I wish to report here in substance, for it reveals the mingled feelings of affection, admiration, and apprehension of which Père Teilhard de Chardin was then the object.

"Do you know Père Teilhard de Chardin?" Archbishop Zanin asked me.

"Yes, Excellency," I replied; "I met him several times, first at Kobe in Japan, and later at the French Embassy, St. Michael's Church, and the Institute of Higher Studies in Tientsin."

*Father Gabriele M. Allegra, O. F. M., was for many years a missionary in China, where he came to know Teilhard well. These pages are a translation, by Father Bernardine Bonansea, of the introductory chapter to the book in which Father Allegra records his first meeting and ensuing conversations with Teilhard. It is used with permission of the publisher, St. Anthony Guild Press. Copyright 1970, St. Anthony Guild Press, Paterson, N.J.*

"Well, then, I would like to give this devout priest and renowned scientist the satisfaction of seeing one of his works published. It is a work that is most dear to him, for he rates it over and above all his other works, whether scientific, philosophical, or religious. The censors of his Society have refused to give him a *Nihil obstat*. I ask you to read the work and see whether it is possible, in the spirit of Saint Francis, a saint so dear to Père Teilhard, to comply with his and my own request. However, if you really think that either because of its doctrinal content or for some other reasons the work cannot be approved, I would ask you to put your objections in writing."

I tried to decline the task, and to this effect I mentioned the names of certain learned priests I considered better qualified as censors than myself. However, the archbishop was immovable. He opened his desk drawer and took out a typewritten manuscript which he handed to me. I noticed that the paper of the single-spaced manuscript was of a very poor quality, and the pages had almost turned yellow. The manuscript bore the title: *Le milieu divin*. On the front inside page the following dedication was written (in Latin and French): "God so loved the world" (Jn. 3:16). To those who love the world, this essay on Christian Optimism.

The manuscript immediately aroused my curiosity. I began to page through it and, while still listening to the Apostolic Delegate,

I turned to the last page and noticed with some surprise the place and date of the manuscript's composition: Tientsin, November 1926-March 1927. Almost instinctively, I interrupted the archbishop and said: "Excellency, this is a very old work. How is it that Père Teilhard wishes to have it published now, fifteen years after it was written? In answer to my question the Apostolic Delegate gave me complete information concerning Père Teilhard's case, with the evident intention of persuading me to be an extremely indulgent censor.

After I returned to the Franciscan house in Ly Kwang Kiao, Peking, I began to read the manuscript and make notes on anything that appeared to me as new, shocking, daring, or even wrong. At the end of this delicate task, I wrote my report as censor, which turned out to be negative. (If the archives of the Apostolic Delegation to China have been preserved, the report should still be there.) As the principal reasons for my refusal to approve the work I mentioned its ambiguous terminology and a confusion of the natural and supernatural orders. Moreover, I felt that throughout the work the reality and the meaning of sin were not given sufficient consideration and that thus the redemptive value of the sacrifice of the Cross was understated. Finally, I thought that its concept of the Redemption did not correspond with the teaching of revelation, taken as a whole.

Yet, while pointing out the reasons for my objection to the work

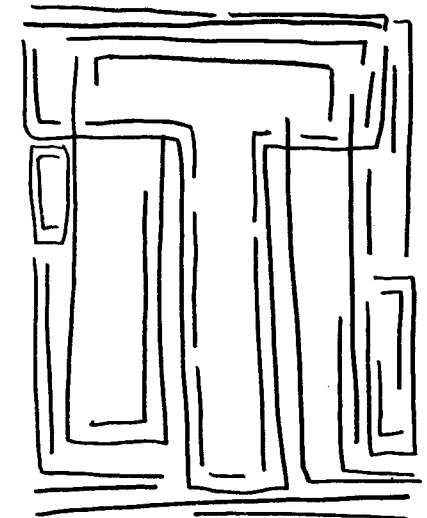
I could not fail to bring forth also those points which had literally fascinated me: the powerful synthesis, the absolute primacy and finality of Christ, the Christian Church as the gravitational center of man's ascent to Christ, and the consecration of the world in Christ. I concluded my report as censor by saying that perhaps few readers would understand Teilhard de Chardin's thought, while many others, for lack of adequate training, would be led into error by his daring ideas. Hence I could not in conscience grant the *Nihil obstat*.

The archbishop seemed pleased with my report and told me that other censors too—he mentioned a few names—had expressed more or less the same view. He then gave me an order that took me by surprise and caused me a great deal of embarrassment: "Now go and tell Père Teilhard what you have told me. He already knows and is quite pleased that a Franciscan has been chosen as the definitive censor of his work... I assure you that your meeting will be a pleasant one and you will both be satisfied."

I waited two days. Then on a memorable Sunday toward the end of May, after celebrating Mass in the chapel of the Italian Embassy, I picked up the famous manuscript, put it in my briefcase together with a copy of my report as censor, and went straight to Rue Labrousse, in the former diplomatic legations quarter, where Père Teilhard was residing. He received me at once in his ground-floor office, and our

meeting lasted two hours. As things turned out, this was to be only the first of our meetings, for as I was leaving, he said repeatedly: "Father, I will be waiting for you. On Sunday at this time I am always free, and I am very anxious to see you again." That marked the beginning of our weekly conversations. They went on almost without interruption until 1945 and left me with many indelible memories.

Following are some of the impressions I derived from my conversations with Père Teilhard. First of all, I was impressed by the humility he showed in listening with sincere good will to the remarks of either a philosophical or a theological nature that I took the liberty of making on his thought. He often said to me: "I speak neither as a philosopher nor as a theologian; I study phenomena. When I pointed out that for him, as for the ancient Greek sage, natural



science is inseparable from theology and philosophy, he would agree and say, "That is right, but I study primarily phenomena."

I could not help admiring him as he discussed such scientific issues as the expansion of the universe, cephalization, the biosphere, the noosphere, the convergent ascent of the spirit, the sacredness of the earth, the seat of the noosphere and yet so extremely small compared to the gigantic galaxies. What impressed and touched me most deeply, however, was his explanation—or rather (since he would return to the subject repeatedly) his explanations—of Christ as Alpha and Omega, of Christ the Pleroma.

During one of our first meetings I said, "Père Teilhard, all you are saying, if we leave aside the scientific arguments which are beyond my competence, is part of the traditional teaching of the Franciscan school. It represents the great contribution that the Venerable John Duns Scotus has made to Christian thought." I did my best to explain to him the substance of the Subtle Doctor's teaching, and then I concluded: "I am of the opinion that both Saint Paul and Saint John can or perhaps must be interpreted in this sense." I noticed immediately the profound emotion that my words had evoked in him—an emotion that manifested itself in an unusual sparkling of his extremely dark eyes. Our souls were

vibrating. He rose from his chair and, being a tall man, bent toward me and embraced me most affectionately. "I will be waiting for you next Sunday," he said. "Be sure to bring with you the New Testament in Greek and the texts of Scotus. We shall read them together."

In several of our subsequent meetings we read together the texts of Saint Paul and Duns Scotus and commented upon them. Once I remarked to Teilhard: "It seems to me that what the Church needs today is a cosmic theology, a theology to be worked out in the light of the universal and absolute primacy of Christ." Père Teilhard agreed: "Yes, that is the word: we need a cosmic theology, and that will be the theology of the future." Later he returned many times to this idea, and on several occasions he urged me to help achieve this goal.<sup>1</sup>

We never discussed politics or war, even though our meetings were held between 1942 and 1945, when China and the whole world were at war. We seldom talked about our superiors or confreres, and when we did, Père Teilhard always showed great understanding and charity. He liked my sincerity, which I defined since our very first meeting as the Pauline *parresia*. I am sure he would agree with me when I say that he knew little scholastic philosophy, had a natural dislike for metaphysics, and was close to Maurice Blondel

<sup>1</sup> Tr. note: In a letter to me Father Allegra has confirmed that he was the first to use the expression "cosmic theology," which was later popularized by Teilhard and his commentators but with a somewhat different meaning.

in his philosophical thinking. Although he lacked the knowledge of many learned professors, he nourished himself on certain basic ideas (*idées-lumière*, he used to call them) of Saint Augustine, whose thought he knew very well, and drew heavily from the teaching of Saint Paul, whom he used to read in the original Greek. As he came upon certain great new ideas or the ideas of some great minds, he immediately tried to fit them into his own personal synthesis and draw from them an abundant and unsuspected richness. It was then necessary to let him talk, for he was irresistible. In brief, Père Teilhard had an intuitive mind and was a mystic who was absorbed in his interior world and completely possessed by it. Because of his mystical cast of mind, it was practically impossible to wander afield in conversing with him, even when the subject bore on different and apparently unrelated topics. He would make everything converge on his key ideas of Christ as Alpha and Omega, Christ the Pleroma, the sacredness of nature and matter, the universe as the royal mantle of Christ.<sup>2</sup>

Since the death of Père Teilhard I have repeatedly been asked by several friends to write out and publish the substance of my conversations with him as a memorial to this renowned scientist. I always refused to do so. The last pressing

invitation came to me from my confrere Father Bernardine Bonansea, professor of philosophy at the Catholic University of America, when he called on me in September, 1965. But to him too I said no, even though my refusal caused no little disappointment to one who has been a close friend since the days of our college studies in Rome. This year, however, on the occasion of the seventh centenary of the birth of the Venerable John Duns Scotus, patron of our Biblical Institute in Hong Kong, the Very Reverend Father Charles Balić, O.F.M., president of the Commission for the critical edition of Scotus' works, has put so much pressure on me that he has overcome my disinclination; I have finally given in.

But how should I present the thought of Père Teilhard, even if I reduce it to a single theme, as I have proposed to do? A scholarly report seems out of the question; it would be extremely boring. As I was pondering the matter, the idea suddenly dawned on me that a report in the form of a dialogue like those of Plato, Cicero, Galileo, etc., would perhaps serve the purpose.

At first the idea frightened me, but later I took comfort in the fact that a similar project had been carried out successfully by Jean Guilton, who only recently had presented us with an extremely interesting dialogue on the

<sup>2</sup> Tr. note: Commenting on this point, Father Allegra told me it seemed inconceivable to Père Teilhard that the universe—the whole creation—would not be centered on one idea or unifying principle. This principle, in Teilhard's view, could be none other than Christ, the Alpha and Omega.

thought and spirituality of P. Pouget, C.M.<sup>3</sup> I decided therefore on the dialogue form, and at the same time I proposed to limit myself chiefly and almost exclusively to the theme of the primacy of Christ, not without adding here and there some hints and observations that might help toward a better understanding of the main theme. My decision was not an arbitrary one. In fact, the discussion during those happy hours which were for Père Teilhard a time for intellectual relaxation—he used to speak of *détente spirituelle*—was centered almost entirely on “the great Christ,” even though occasionally we would turn our conversation to Pascal, Saint Francis of Assisi, the scholastics, Chinese philosophy, and Dante Alighieri. In this connection I may point out that because of his close friendship with his confrere Père Auguste Valensin, a renowned Dante scholar,<sup>4</sup> Père Teilhard had a great love for Dante, even though

<sup>3</sup> Jean Guitton, philosopher and author, is a member of the French emy. He was the first Catholic layman to be invited to attend the Vatican Council. Père Guillaume Pouget (1847-1933) was a learned member of the Congregation of the Mission. Called a “modern Socrates” by Paul his life has been described by Dorothy Poulain in the *Catholic World* (Aug., 1955), 236-31. The work of Guitton here referred to is *Dialogue M. Pouget sur la pluralité des mondes, le Christ des évangiles et l'âme de notre espèce* (Paris: B. Grasset, 1954); Eng. tr. Fergus Murphy, *Abbé Discourses* (Baltimore: Helicon, 1959).

<sup>4</sup> Père Auguste Valensin, S.J. (1879-1953), a schoolmate of Teilhard, the author of *Le christianisme de Dante* (Paris: Aubier, 1954). He studied philosophy under Maurice Blondel and contributed to the exchange between him and Teilhard. Cf. H. de Lubac, *Blondel et Teilhard de Chardin* (Paris: Beauchesne, 1965); Eng. tr. W. Whitman, *Pierre Teilhard de Chardin and Maurice Blondel: Correspondence* (New York: Herder & Herder, 1964).

<sup>5</sup> Cf. Diomedes Scaramuzzi, O.F.M., *Duns Scotus: Summula, scelta di dottrina coordinata in dottrina* (Florence: Libreria Ed. Fiorentina, 1932).

<sup>6</sup> Cf. Parthenius Minges, O.F.M., *Ioannis Duns Scoti Doctrina philosophica et theologica* (2 vols., Quaracchi: S. Bonaventurae, 1930).

he never set aside time to make a special study of him.

It is worth emphasizing, however, that Père Teilhard insisted on reading the New Testament in the original Greek; he was familiar with the language notwithstanding his assertion that he had forgotten it. The Latin text of Scotus, which he asked me to translate, and comment upon, was taken almost exclusively from *Summula Scotistica* of Father Scaramuzzi,<sup>5</sup> and occasionally from the *Doctrina Philosophica et Theologica* of Father Parthenius Minges.<sup>6</sup>

I have divided my dialogue into three parts; and in it I have most faithfully tried to reproduce, in exact words, which would be possible, at least the real and true meaning of our conversations at Rue Labrousse. As I endeavor to report certain of his statements I can hear even today not only the French expressions, but also

every inflexion of his voice; I still retain the vivid awareness of my gazing at the sparkling of his eyes. Some readers will no doubt notice how lively and stimulating our conversations were, but no one will be able fully to understand the jovial and friendly fashion in which they were carried out unless he has known Père Teilhard personally.

Once, quite a while before leaving for Tientsin, Father Teilhard told me about the extended visit he would make there. He then presented me with the typescript of *Le milieu divin* and a short but valuable essay, *La parole attendue*. On the frontispiece of *Le milieu divin* he wrote the following dedication:

“To the Reverend Father Allegra, with great affection, in Christ... Omega. Teilhard de Chardin.”

He went on to explain his vision of Christ as Omega Point and spoke with such eloquence and enthusiasm that it was a real pleasure to listen to him. After a little while I said to him, “Père Teilhard, what you are saying is, without your being aware of it, a concept that has already been expressed by John Duns Scotus in what may be called the “*elevatio mentis in Deum*”: “You are infinitely good, communicating the rays of your goodness most liberally: to you, the most

lovable, all things tend, each in its own way, as to their ultimate end.”<sup>7</sup>

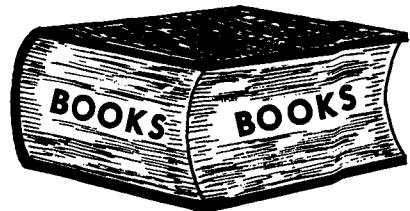
Père Teilhard was delighted. He rose from his chair, took me to his office, and there went out of his way to explain to me a large diagram of the “Tree of Life.” The tree was dominated by the figure of a man illuminated by a flash of light coming from above. This represented the mystery of the Incarnation by which God (in Teilhard’s terms) did not lessen nature but made it sacred. Then he began to talk with loving tenderness about the Blessed Mother, Mary Immaculate, who, according to his theory of orthogenesis, fulfills the unique and glorious task of sublimating mankind or, as Dante puts it, of ennobling nature.

“We must talk again about this subject when I come back from Tientsin,” said Père Teilhard.

“Of course,” I replied.

And talk we did. The small volume of *Conversations with Teilhard de Chardin on the Primacy of Christ*, soon to be published in Father Bernardine Bonansea’s English translation by St. Anthony Guild, Paterson, N.J., is a free but accurate record of what we said in those memorable days about the absolute primacy of Christ, while a furious war raged like a wild hurricane over the entire planet.

<sup>7</sup> Cf. John Duns Scotus, *A Treatise on God as First Principle* (tr. and ed. B. Wolter, O.F.M.; Chicago: Franciscan Herald Press, 1966), 145: “Tu sine termino, bonitatis tuae radios liberalissime communicans, ad quem ab illis singula suo modo recurrunt ut ad ultimum suum finem.”



**The Crucial Questions.** Edited by Frank Fehmers. New York: Newman Press, 1969. Pp. 172. Paper, \$3.95.

*Reviewed by Father Method C. Billy, O.F.M.Conv., S.T.D. A member of the Theology Department at Maria Regina College, Syracuse, N.Y. Father Method has taught at St. Anthony-on Hudson, The Catholic University of America, and St. Joseph's College in New Mexico.*

"The Church is suffering from theological indigestion," according to the International Publishing Consultants (Preface). This book is an attempt to balance the theological diet, synthesizing for the average reader the abundance of theological thought on today's market.

**The Crucial Questions** is one of an ever-growing number of team efforts, in which there is both a collective unity and an individual identity to the separate essays which present individual opinions (and in some cases, solutions) and which function, as well, as "digests" of larger monographs by the same authors.

Despite its brevity this book still fills a need in the quest for practical, positive answers to some questions relating to the post-conciliar Church. The list of authors, who contributed their questions and in some cases

their own solutions, is imposing; all are recognized as eminent theologians—Schillebeeckx, Schoonenberg, Congar, Daniélou, Metz, and Rahner. They give a concise presentation of what they consider to be the most important post-conciliar problems, preceded in each case by a well-defined statement of the question. Cross-references are abundant throughout, as the authors indicate their agreement and disagreement with one another. All agree that Vatican II was a good beginning, and that it has left us with specific and acute problems which need further attention.

Each theologian presents what he considers the most pressing questions. Fathers Metz and Rahner join forces, giving their essay the form of a dialogue with one another. Schillebeeckx presents three, and the others, five "crucial questions." Every author is somewhat diffident about his selection of so limited a scope; though aware of many other problems, the contributor has, in each case, nonetheless acceded to the publisher's request for selectivity.

Topics treated include faith, ecumenism, God and the world, secularism, Christology, orthodoxy, religious existence, the Church, dialogue, priesthood, and "Humane vitae." The most consistently recurring problem is that of hermeneutics: the re-interpretation of dogma, gospel, and the tradition of the Church, so as to make the message of salvation understandable for the man of today. (Dialogue and de-mythologization enter intimately into this context.)

Most of what is said has application throughout the universal Church, but there is a measure of provincialism. It is indicative of some lack,

perhaps, that those who refer to problems here in the U.S. admit candidly that they spent only a few months here. The chapters attributed to Schillebeeckx and Schoonenberg were, moreover, composed and translated by Dr. Robert C. Ware of Nijmegen; based on interviews with the authors, they were submitted in final copy for their approval.

There are many interesting points made. Daniélou, e.g., disagrees with Rahner, Schillebeeckx, and others with regard to the future of Christianity as "a small spiritual elite in which the Church would subsist as an eschatological sign." Even amid a technical civilization, according to Daniélou, human society will be able to function as fundamentally Christian. Schoonenberg has a bit of advice for the protestors of the Vietnam War. He does not condone the war, but counsels those who seek to stop it "for God's sake," or "in the name of God," to realize that the name of God is the name of someone who is Love.

This book will help the reader recognize some of the priorities within the complicated turmoil of Church life, and the many urgent problems facing the post-conciliar Church. Recognition is, of course, not solution. We know that the theologians here represented are capable of more detailed presentation, but such is not the purpose of this book. If the Church is indeed suffering from theological indigestion, **The Crucial Questions** will certainly help, not to satiate the hunger of the student of theology, but to nourish the theologian, average layman.

**The People Are the Church.** By Eugene C. Kennedy, M.M. New York: Doubleday, 1969. Pp. 216. Cloth, \$4.95.

*Reviewed by Father Joachim F. Bakley, O.F.M., a member of the Mission Band of Holy Name Province*

*presently completing the requirements for his M.A. in Religious Education at Loyola University.*

In presenting the Church as the People of God the Council immediately took a stand more fundamental than an organic and functional distinction between hierarchy and laity and considered that which is common to all in baptism. Whether or not they be members of the hierarchy, all Christians are first and foremost the faithful in the deepest meaning of the word.

The work of renewal means in a very important way the rediscovery of the People of God as a whole, as a single reality; and then, by way of consequence, the co-responsibility thus implied for every member of the Church.

As Father Kennedy so ably points out in many graphic ways, this work of renewal is very much hampered by an anxious conservatism more reminiscent of the servant who buried his talent in the ground than of those who invested their master's capital so as to bring in interest. "There has been so much hesitation and caution, so much reliance on worn-out phrases about making haste slowly, so much defensiveness, that these people have come to wonder whether Church leadership is seriously interested in giving itself fully to the world."

If we really listen to one another, we might change; and change threatens our comfortable ideas about ourselves. Some people in positions of leadership listen quite selectively to the Christian community and are extremely skilled at filtering out what might challenge them to change themselves.

The Church is likened to an individual in psychotherapy, seeking his own identity. What such a person first talks about is usually not the central problem at all; and such is the case with ecclesiastical discussions of celibacy, birth control, and even authority. The central question

is whether the Church can get in touch with its real self.

Authoritarianism, defensiveness, lack of trust, excessive caution, immature religion are all factors contributing to the painful difficulty the Church has in growing into a more enlightened self-understanding. The Church has, as it were, reversed the famous dictum of architect Frank Lloyd Wright, that "form follows function." Instead of first finding out what the function is and then building the form to fit it, churchmen have provided Christians with a detailed form of life and then told them they must function as best they could out of this framework.

The author discusses many facets of church authority. The pastoral role of authority needs more emphasis. The magisterium exists not simply to settle debated questions, but even more, to inspire, encourage, stimulate, and sensitize the minds of men. It aims not to restrict or suffocate creative thinking, but rather to make the Church an authentic home of courage and responsible freedom. Education in the modern secular world is conceived as the imparting of a certified body of information, more than as a participation in an on-going quest. But this is, as Father Kennedy points out, an important element of mature religion: that it be heuristic—constantly participating in an on-going search for truth and understanding.

The author is at his best, perhaps, when dealing with mature and immature religion and with "the Church as counselor to conscience." So many of our people are simplistic, extrinsic, and totally authority-oriented in a way that leaves them in a condition of moral infantilism. Because we have tended to dictate consciences in the past, many of our people have not been able to develop an adult religion. Freedom is needed in order to grow. One cannot grow and internalize his belief unless he is free to question. Conscience has been de-

scribed as the experience of responsibility in the exercise of freedom.

Father Kennedy's chapter titles reveal him as a creative master of the one-line punch: "The Guilt-Machine Breaks Down," "The Theology of Caution," "Ex-Priests without Tears," "Sexuality—Who Has the Problem?" As a famous priest-psychologist, moreover, he is strongest when pursuing a psychological point, and not as strong in developing an in-depth theological discussion. I would like to have seen better theological development, e.g., of the Church's self-identity as People of God. What caused the Church to become so clericalized and juridicized that the laity has seemed entirely excluded from its magisterium as part of the teaching Church?

But the author seems hopeful that the Church is passing from adolescence into adulthood—attaining a better understanding of her real self. Perhaps we should not be too impatient. Ten thousand years from now people will doubtless look back at us as "early Christians, contemporaries of Christ." Truly we are in many ways still primitive—still in an embryonic condition.

Much of what Father Kennedy tells us here, has been said before; yet he seems, in his own clear, stimulating and inspirational way, to say *terp* better. He is, indeed, a creative genius when it comes to communicating insights about both God and man.

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**Contemporary Pastoral Counseling.**  
Edited by Eugene J. Weitzel. New York: Bruce, 1969. Pp. 299. Cloth, \$8.50.

*Reviewed by Father Maury Smith, O.F.M., M.R.E., M.A., Director of the Alverna Retreat House, Indianapolis. Father Maury is currently working toward the Doctorate of Ministry in Pastoral Counseling at Christian Theological Seminary.*

Weitzel has selected some very knowledgeable and capable authors to give us an in depth introduction to specific issues in pastoral counseling. The book is certainly contemporary, with the inclusion of chapters on alienation, drug abuse, and geriatrics. Besides an excellent introduction to counseling by John Stafford, a psychoanalytical approach to counseling by Vincent Conigliaro, a survey of abnormal psychology by Magda Arnold—there are special areas of counseling treated: counseling the teenager by Wolfgang Reidel, counseling religious sister by Vincent Conigliaro, and geriatric counseling by Jeanne Gilbert. Included also are the usual topics: scrupulosity, masturbation, homosexuality, venereal diseases, marital problems. The only subject missing, that a pastor continually meets with, is alcoholism.

Usually you find in a collection like this a few good chapters, and the rest not-so-good. In this book I find some excellent chapters, and the rest with good, insightful treatment. Stafford, I feel, captures the spirit of present-day counseling theory in a good historical setting. Weitzel offers a discussion of the moral, spiritual, and psychological aspects of masturbation which any priest will find eminently sensible and helpful in counseling teen-agers. He suggests we apply AA's approach (the 12 steps) to this problem. (To avoid confusion he does not suggest that masturbators congregate into groups, but rather that they apply individually the 12 steps, each to himself.)

The chapters on alienation, scrupulosity, and homosexuality give a good understanding of the persons in these situations. Those on teen-agers and religious sisters should be read by any who counsels in this area. Everyone who deals with elderly people can profit from the chapter on geriatrics. The discussions of venereal disease and drug abuse tend toward giving information on these topics rather than their treatment in coun-

seling. The chapter on marital problems is too brief. The writer is hardly able to cover the topic in the pages allotted him.

Weitzel has done a masterful job in collecting an up-to-date and excellent coverage of pastoral counseling. I congratulate him and all the collaborators. It is unfortunate, however, that so fine a collection should be hampered by a price almost twice that of comparable books; there seems to be a certain lack of discernment in keeping such helpful material from many readers who will feel that the book exceeds what they would want to spend for a volume its size.

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**The Psalms: Their Origin and Meaning.** By Leopold Sabourin, S.J. New York: Alba House, 1969. 2 vols: pp. xix-253; xix-373. Cloth, \$17.50 the set.

*Reviewed by Father Thomas E. Crane, S.T.L., S.S.L., Professor of Sacred Scripture at St. John Vianney Seminary, East Aurora, N.Y. (Diocese of Buffalo).*

The contemporary emphasis on biblical studies makes especially welcome a work by a competent scholar, which offers us the best of modern psalm study. Father Sabourin, of the Pontifical Biblical Institute in Rome, has distilled a tremendous amount of information for us in this work. Relying heavily on the pioneering studies of Gunkel and Mowinkel, he has made a particular effort to present the psalms according to their various types or categories, and to relate them to the setting of Israelite liturgy in the OT period. He also draws extensively from the work of M. Dahood, his colleague at the Biblical Institute, whose *Anchor Bible* volumes on the Psalms have blazed new trails because of Dahood's heavy emphasis on Ugaritic parallels, background, and linguistic influences. Sabourin shows some sympathy at



times for Dahood's proposed emendations of obscurities in the Hebrew text, on the basis of well presented grammatical arguments drawn from Canaanite (Ugaritic) literature. However he presents, as is, the English text of the psalms from the new CCD version, but without the footnotes which accompany them in the CCD text, and with biblical parallels conveniently placed in the margin. He refers often to the "myth and ritual" school represented especially by Scandinavian exegetes, and often reproduces non-biblical texts which are strikingly similar to the psalms. These references show interestingly the great affinity of style and function which the psalms have with their ancient oriental milieu.

The first chapter explains the text of the psalter, its origin, its parts, and, insofar as it may be feasible, its date—i.e., the dating of the individual psalms as well as that of the collection as a whole. In the second chapter Sabourin presents the studies of Gunkel and Mowinckel (mentioned above) and explains their contributions to the setting of the psalms within the cultic context, and within the groupings of types or categories. The next chapter, which goes for over a hundred pages, treats the "Beliefs of Piety," or, as we might call it, the various religious and theological themes which find formal expression in the psalms. Then the fourth through eighth chapters treat in detail, individually, the type-groups of, respectively, Hymns, Individual and Community Laments, Royal Psalms, and Didactic Psalms. The appendices list the psalms in logical and numerical order. A subject index and a magnificent bibliography complete the author's excellent contribution to the dissemination of modern biblical studies.

The sheer magnitude and thoroughness of this effort merit both the respect and the gratitude of all, and augur well for the wide acceptance which Sabourin's work deserves.

We can fault the publishers in several ways. The very high price is difficult to understand or justify, for a work which could have been put easily in a single volume of probably less than six hundred pages. The second volume duplicates over twenty pages of introductory material already given in the beginning of the first, and also repeats the appendices and the subject index of the first volume, which ought to appear only once, at the end of the entire work. Inconsistencies in the type and size of print are distracting. As for the author himself, we would offer only one criticism. We suspect that Father Sabourin, who is apparently bilingual, did not submit his manuscript to the review of someone whose primary language is English; such a step could have forestalled the frequent occurrence of heavy expressions which, although comprehensible, are nevertheless not contemporary English parlance.

In the light of all this, we may conclude that, although Father Sabourin has presented a most valuable and helpful contribution, the publisher's technical handling of it, together with the price, which (with all due respect to the author) seems clearly excessive, will probably keep the work limited to libraries, whereas it deserves to be on the average rectory and convent bookshelf.

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**American Culture and the Quest for Christ.** By Anthony T. Padovano. New York: Sheed & Ward, 1970. Pp. x-309. Cloth, \$6.95.

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

Father Padovano rightly deploras that proselytism which seeks to force on the American person a Christianity that comes from the Old World ready-made, requiring nothing but docile submission. He has therefore adopted an inductive approach in this study, designed to show the

need for redemption, deeply rooted in the traditional American heritage, to which Christ is the answer.

The book is divided into four chapters, of which the first is properly a prolegomenon dealing with modern philosophy: Schopenhauer, Comte, Mill, Marx, and Freud. I think the author knows quite well what he is talking about here, and he manages to convey his erudition with remarkable lucidity considering the extreme brevity which characterizes especially the first three sections.

The second chapter disposes of primitive religions, Hinduism, Buddhism, and Islam in a couple of pages each—not quite as bad a procedure as it seems, since Padovano wants only to show that in these, the chief world-religions, there is a universal quest for salvation.

The same purpose underlies chapter three, in which the American Everyman is subjected to an analysis which is occasionally marred by quixotic generalization. John Dewey serves as the main spokesman, which is fine; but I thought the heavy reliance on Tocqueville and Maritain a rather unfelicitous idea.

Finally, the literary themes adumbrated quite unexpectedly at the end of chapter three are expounded at much greater length in a chapter devoted explicitly to "Salvation Themes in American Literature." Fitzgerald, Hemingway, Williams, Faulkner, and Steinbeck are examined and, although a good number of insights emerge in these pages, so many characters are introduced in such rapid succession that the reader is left somewhat breathless.

Probably the most intriguing aspect of reading this book was trying to guess the effect of the next misprint; there are enough of them, and they do so many different things to the text, that there is ample material here for a fine game. I don't mean to make light of the author's earnest concern to establish an American spirituality, but his admirable con-

cern and equally respectable erudition just aren't enough to make a successful book. One could overlook excessive brevity here and there, and contradictions between announced procedure and its execution, if only the whole endeavor had an authentic ring to it. But the trouble is, Father Padovano knows only too well where he is going, and his frequent disclaimers do nothing to persuade the reader otherwise. Philosophers and playwrights, theologians and novelists are all led onstage to speak their pieces so that (as we are informed with annoying frequency) the proper conclusions can be drawn in the final chapter of a book which is yet to come.

Thanks to its index, **American Culture and the Quest for Christ** may prove of value for the speaker or homilist seeking source material with which to make a point. I cannot think of another class of readers to whom this book would be very helpful.

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**Christ in Eastern Christian Thought.** By John Meyendorff. Washington & Cleveland: Corpus Books, 1969. Pp. 218. Cloth, \$7.95.

*Reviewed by Father George, a Franciscan priest of the Byzantine Catholic Church who has contributed several articles to various publications and lectured extensively in the field of Byzantine liturgics and theology. Co-editor of a 2-volume English edition of the Byzantine horologion, Father has served as chaplain to the Stamford (Conn.) Catholic Library.*

Any work which attempts to trace the development of Christology—albeit only in the East—must be either sketchy and superficial, or rather concise if it is accomplished in little more than two hundred pages. Father John Meyendorff comes to us with the finest academic credentials, and as a priest of the Eastern Orthodox Church we may presume he has

experienced the tradition of which he writes. Therefore be forewarned, this book is not to be taken lightly!

As the author himself indicates in the preface, a basic knowledge of the civil and ecclesiastical history of the later Roman and Byzantine period is presumed. For this reason alone, a beginner in theology might find the going rough. On the other hand, the advanced student is likely to be disappointed in not finding staggering new facts or revelations. Father Meyendorff admits this, too. What, then, shall we expect from this book? Its greatest contribution, in my estimation, is the delicate sense of perspective the author brings to its pages.

By careful writing, Father Meyendorff succeeds in giving the reader a sense of the arduous intellectual processes—along with a taste of the biting confusion and agony—which marked the advance of systematic Christology: for example, how the tenacious Platonism of the monks effected violent quarrels in speculative theology; why Pseudo-Dionysius became more important in the Western tradition than in his own Greek one; how ignorance was equated with sin, and the dispute of Christ's humanity and growth was spawned. Father Meyendorff gives a well illustrated lesson about the dangers of hazy words and unstable terminology, and how men fought over the same thing said differently. We find the author displaying with some skill the role of history—political and ecclesiastical—in the development of scientific Christology, and how what we so often take for granted was acquired by bloody effort. He draws quick but compelling sketches of patristic-age theologians like Nestorius, so radical that they pale some contemporary divines. But we say it again: because he presents rather exciting material in two hundred and some pages, the text becomes at times so succinct as to approach the level

of a reading exercise in symbolic logic! Perhaps I am exaggerating this point, but it is an important facet of the book. And to be sure, not every chapter is of such calibre. People of almost any academic level will be able to read chapter six, for example, with profit and pleasure, for here Father Meyendorff moves from the realm of theory to apply the principles of Christology to the field of Soteriology: our life in Christ our Savior.

For those especially interested in Franciscan studies, this work will lend added weight to the position of Blessed John Duns Scotus regarding the univocity of being. A good reading of chapter four, in particular, can add much polish to a Franciscan's appreciation of the Incarnation from this viewpoint. For it is here that Father Meyendorff shows how the vague expression of Saint Cyril of Alexandria annoyed the theologians of the school of Antioch because of their suspicion of theopaschite formulas. For the dispute between them hinged not only on the mechanism of the hypostatic union—and the meaning of *hypostasis*—but especially on a basic understanding of being and its application to God and man.

In fine, this book has much to recommend it. Being concerned first with the basic structure of the work, I have perhaps been guilty of presenting it in too dry a manner. Be assured, there is much on its pages to excite the serious minded student of theology. And since the field of Eastern Christian theological studies is rather small in comparison to that for the West (and, in my opinion, overly populated with inferior and shallow work), this book comes as a welcome vehicle of something substantial. It will repay the reader's efforts with added insight, perspective, and color. Do not be put off by the cost in effort, for—after all—you get what you pay for.

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