The American Teilhard de Chardin Association announces

A BASIC TEILHARD BIBLIOGRAPHY

1955 - April 1970

second edition

R. S. Almagno, O.F.M., compiler

Please send orders, enclosing \$2.00 per copy, to:

The American Teilhard Assn. 157 E. 72 Street New York, N.Y. 10021

## COVER AND ILLUSTRATION CREDITS

The cover and all the illustrations for our September issued drawn by Sister Barbara Stafford, F.M.S.C., an art instruction St. Joseph's High School, West New York, New Jersey.

# the CORD

September, 1970

Vol. XX, No. 9

#### CONTENTS

THE PIETY-STRUCTURE VACUUMEditorial	258
THE COINCIDENTIA OPPOSITORUM IN THE THEOLOGY OF BONAVENTURE Ewert H. Cousins	260
THE SEAMLESS ROBE Sister Barbara Marie, O. S. F.	270
COME ALIVE: LIFE WHERE IT IS GOING	271
SONG OF THE UNIVERSE  Brother Anthony Savasta, O. S. F.	277
A MYSTICISM FOR POLITICAL ACTION	278
BOOK REVIEWS	283



published by the Franciscan Institute of St. Bonaventure University. Editor: Michael D. Meilach, O.F.M., 600 Soundview Avenue, Bronx, N.Y. 10472. Book Review Editor: Julian A. Davies, O.F.M., Siens College, Loudonville, N.Y. 12211. Managing Editor: Mrs. Joseph Cucchiaro, The Franciscan Institute, St. Bonaventure, N.Y. 14778. Second class postage paid at St. Bonaventure, N.Y. 14778, and at additional mailing offices. Subscription rates: \$3.00 a year; 30 cents a copy.

**EDITORIAL** 



# The Piety-Structure Vacuum

Not a few lay friends of mine and a number of religious confreres feel there is something missing in the Catholic Church. For these laymen, the release from the Friday abstinence, the de-emphasis on Confession—it is apparently not uncommon for people to be scolded for going to confession—the vanishing novena, the minimal fast before Holy Communion, leave little for Catholics to do that is distinctively Catholic and little to do that is arrestingly specific. For these religious, the reduction in the time of formal prayer, whether vocal or mental, the all-but-abandonment of Benediction and Holy Hours, the elimination of obligatory fasts—in an era when perhaps three fourths of the community is overweight—the casual attitude to religious garb, and the more than casual to community meals, give rise to a certain emptiness and loneliness, and at times to a depression which approaches bitterness.

Of course one can pooh-pooh such feelings, pointing to the fact that the period after an Ecumenical council is always one of insecurity and turmoil as an adjustment to the fresh breezes and the exact ascertaining of where they are going is necessary. One can suggest that the new is on the way, and that trial and error will give us in a relatively little while new modes of prayer and worship, new styles of penance, new forms of Christian life which will leave it fuller, more human, and (perhaps because of the former) more Christian.

I hope so. And it is a real hope, based on both trust in the Spirit and on the concrete way that the Mass changes have made that Sacred Ceremony more meaningful to me. But—apart from the unkindness which seems to me to be involved in pooh-poohing troubled people—is it not a fact that "trial and error" is too often merely a matter of elimination or subtraction? Isn't it a fact, too, that much of the trying is done without

too much thought as to what one is trying for? And how many people are praying less, but enjoying it more? And how many have substituted a comparable program of go od works for the penitential act of depriving oneself of meat? For the CL hurch or a religious order to leave it up to the individual to develop those structures he thinks he needs to follow Christ is short-changing him, for the is a member of an ecclesia, a people of God.

It is a commonplace that we can't preach God to a hungry man. All the more ought it to be evident that the real gap introduced into souls by the pell-mell abandonment of many religious forms, impedes the Good News. The flight from structure is becoming a denial of the Incarnational principle, that identification with Christ-made-man demands patterning oneself on the deeds as well as the thoughts of Christ—and among those deeds prayer and fasting, and preaching and healing took a prominent place. The Church as a washole and religious congregations in particular have an obligation to arresset this aberration, and to fill the piety vacuum that Bible vigils, group dynamics, discussion clubs, and folk Masses have not yet filled. Almost any ranove, many feel, will be a helpful one, even if it might mean reintroducing g something of yesteryear.

Dr. Julian Davin ofm

# The Coincidentia Oppositorum in the Theology of Bonaventure

Ewert H. Cousins

In his extensive study of comparative religion, Mircea Eliade has analyzed the most fundamental religious pattern as that of hierophany, or the manifestation of the sacred. He has further analyzed hierophany as involving a coming together of opposites: of the sacred and the profane, the infinite and the finite, the eternal and the temporal. This union of opposites has been expressed throughout the history of religions by various forms of the ancient symbol of the coincidentia oppositorum. In Patterns in Comparative Religion, Eliade writes:

This coming-together of sacred and profane really produces a kind of breakthrough of the various levels of existence. It is implied in every hierophany whatever, for every hierophany shows, makes manifest, the coexistence of contradictory essences: sacred and profane,

spirit and matter, eternal and noneternal, and so on. That the dialectic of hierophanies, of the manifestation of the sacred in material things, should be an object for even such complex theology as that of the Middle Ages serves to prove that it remains the cardinal problem of any religion. One might even say that all hierophanies are simply prefigurations of the miracle of the Incarnation, that every hierophany is an abortive attempt to reveal the coming together of God and man.<sup>1</sup>

Eliade's reference to the theme of hierophany in medieval theology calls to mind Bonaventure, whose thought is primarily focused on the reflection of God in all levels of the universe and who sees the theophanic cosmos reaching its fullness in the hierophany of Christ. If, as Eliade says, hierophany is the basic religious problem, it would seem that Bonaven-

1 Mircea Eliade, Patterns in Comparative Religion, trans. Rosemary Sheed (New York: Sheed and Ward, 1958), p. 29. ture's vision penetrates to the very essence of the religious sphere. And if medieval theology has brought this essential element to a high level of self-consciousness and has given it a rich expression, we can say that within medieval theology Bonaventure provides one of the most self-reflective and multi-dimensional expressions of the theophanic tradition.

Eliade's study throws light on the depth and richness of Bonaventure's thought, as seen against the background of the history of theology and comparative religion. At the same time, Eliade provides a point of view from which to study Bonaventure. If theophany is the central pattern of religion and if Bonaventure's thought is primarily concerned with this issue, it would be of paramount importance that our frame of reference for studying his thought should be such that it is coherent with the structure of theophany. Our framework must neither falsify nor distort Bonaventure's theophanic vision; rather it should clarify its dimensions. That is to say that our theoretical model for gaining a self-reflective awareness of Bonaventure's thought should be compatible with the metaphysical structure of his thought.2 We must select the proper theoretical model for studying the metaphysics of theophany. Eliade indicates that

the proper model is that of the coincidentia opositorum, for in theophany the opposites come together: the absolute and the relative, the infinite and the finite, the eternal and the temporal.

In our present study we will attempt to analyze Bonaventure's theology by using the theoretical model of the coincidentia oppositorum. We are not attempting to make a judgment on the validity of Bonaventure's metaphysics of theophany; nor are we attempting to justify the logical model of the coincidentia oppositorum. Rather we are taking as a working hypothesis that the coincidentia oppositorum is the proper model for studying Bonaventure's thought Then by analyzing his thought in relation to this model, we hope to verify our hypothesis, and at the same time, through the mode throw light upon the depth and significance of his metaphysics of theophany as well as its high degree of self-consciousness and inner coherence.

It is of paramount importance that one have the proper theoret ical model in studying theophany For example, there are two theo retical models that would cloud o distort the study. First, one might use the model of the participation of created forms in the class structure of genus and species. Although the ophany is found on all level

Dr. Ewert Cousins, Assistant Professor of Theology at Fordham University, has published numerous articles on St. Bonaventure, and is a member of the commission planning for the celebration of the Seraphic Doctor's Seventh Centenary in 1974.

This article, to appear in two parts, was given as one of the major addresses at the international conference on St. Bonaventure, Colloque Saint Bonaventure, Orsay, France, Sept. 1968. It was published in French in Etudes franciscaines, 18 (Supplement annuel, 1968) 15-31.

<sup>&</sup>lt;sup>2</sup> In approaching this question through the concept of model, we ar following a trend in various fields at the present time, e.g., the physical an social sciences and theology. Cf. Max Black, Models and Metaphysics (Ithac: N.Y.: Cornell University Press, 1962); B. H. Kazemier and D. Vuysje (ed. The Concept and the Role of the Model in Mathematics and Natural and Scial Sciences (Dordrecht, The Netherlands: Reidel, 1961); Ian Ramsey, Mode and Mystery (London: Oxford University Press, 1964).

of classes, as is clear from Bonaventure's doctrine of vestige, theophany itself cannot be analyzed by using a class model. For God is above classes and categories. If one were to stay within the limited structures of the class world, he would never encounter theophany. Secondly, one might use an atomistic model, in which opposites remain forever separated and even repel each other. In this case one would reason that God is infinite and man finite; since there is an infinite abyss between them, theophany is logically impossible. Such a model merely assumes that there is no coincidence of opposites. It is true that in a universe in which there is no coincidence of opposites. theophany is impossible. However, it is not necessary to posit such a universe since one can conceive a theoretical model of a universe in which the opposites actually coincide. In such a universe theophany would not only be possible. but would be the law of the deepest metaphysical level of reality.

Thus we can see the problems of using an improper model. If one would merely assume that Bonaventure is using the class model or the atomistic model, or if one were to criticize Bonaventure's thought by taking one of these two models as a norm, then he would fail to touch the basic philosophical and religious experience out of which Bonaventure's thought grows. He would also be inclined to judge Bonaventure's vision as lacking logical coherence and ontologi-

cal foundations. We believe that some of the misunderstanding and criticism of such Bonaventurian doctrines as illumination, exemplarism and the centrality of Christ has been due to viewing his thought through an improper model. Hence, in analyzing Bonaventure's thought through the model of the coincidentia oppositorum, we hope to throw light not only on theophany as a whole, but on specific areas of his thought where theophany is central: e.g., the epistemology of illumination, the metaphysics of exemplarism, the centrality of Christ in the cosmos and the dynamic expressionism at the core of the Trinitarian life.

When we speak of the coincidentia oppositorum in Bonaventure. we do not mean that he used the term to characterize his thought or that he drew this model into complete self-reflection and charted its structure and logic as Nicholas of Cusa did at a later date.3 We mean that the coincidentia oppositorum is implicit in his thought. but implicit in such a way that it provides the basic pattern of his metaphysics, his logic and his rhetoric. His use of its dynamics is so consistent and firm, that it indicates he was aware of it as a method and used it consciously as such, although he did not bring it into self-reflection as a logical model.

Since we believe that the coincidentia oppositorum is a key to understanding the whole of Bonaventure's thought, it would be pos-

sible to explore his use of the model by studying in turn the major themes of his thought. But we have another possibility. Because the coincidentia oppositorum is a factor in his rhetoric, he has the tendency to express in a compact way the whole of his thought in a single work, such as the Itinerarium, or even in a short passage within a work. Thus a brief passage becomes a microcosm in which the reader can view the macrocosm of Bonaventure's entire thought. Since this is the case, we can choose such a text, which can serve as a minimum to coincide with the maximum of his thought as a whole. We have chosen the first of the Collationes in Hexaemeron.4 We have made this choice for two reasons: first, the collatio presents in an analytic way a complete cosmic vision beginning with the generation of the Son from the Father, proceeding through creation, the Incarnation and redemption, and leading back to God as final end. In each of the major sections Bonaventure analyzes the theophanic structure of the cosmic process by means of the coincidentia oppositorum. Secondly, the entire collatio is focused on Christ as the medium or center, in whom all the opposites coincide

and through whom they reach their dynamic completion. For Bonaventure, as for Eliade, the Incarnation is looked upon as the great hierophany, in which all other hierophanies have their ultimate meaning and to which they all point.

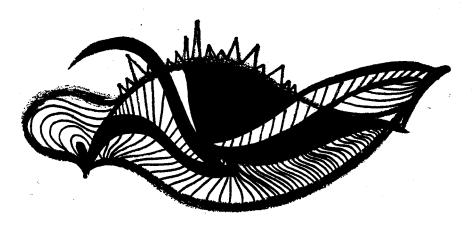
Before beginning our analysis of the first Collatio in Hexaemeron. it would be wise to make some observations on Bonaventure's use of the coincidentia oppositorum in the Itinerarium.5 A detailed analysis of Chapters 5-7 reveals that their metaphysical, logical and rhetorical structure is that of the coincidence of opposites. This is certainly one of the clearest and most striking examples of the pattern in Bonaventure's works. In Chapter 5. Bonaventure turns his gaze to contemplate God in his unity through his name which is Being. He bids the reader gaze in admiration on the divine being, which is the first and the last, eternal and yet the most present, most simple and the greatest, most actual and most changeless, most perfect and without measure, supremely one and yet possessing all aspects of the multiplicity.6 Having been amazed at the coincidence of opposites in the divine essence, the reader turns his gaze to the Trinity and is overcome with wonder. For

<sup>&</sup>lt;sup>3</sup> Cf. Nicholas of Cusa, De Docta Ignorantia, in Nicolai de Cusa Opera Omnia, ed. Ernst Hoffmann and Raymond Klibansky (Leipzig: Meiner, 1932).

<sup>4</sup> Bonaventure, In Hexaemeron, coll. 1, in Doctoris Seraphici S. Bonaventurae Opera Omnia, 10 vols. (Quaracchi, 1882-1902), V, 329-35. We will use the above text, but will cite the parallel passages in the Delorme text: S. Bonaventurae Collationes in Hexaemeron et Bonaventuriana Quaedam Selecta, ed. F. Delorme, O.F.M. (Quaracchi, 1934).

<sup>&</sup>lt;sup>5</sup> Cf. our study of the coincidentia oppositorum in the Itinerarium: "The Coincidence of Opposites in the Christology of Bonaventure," paper given at the Conference on Medieval Studies, the Medieval Institute of Western Michigan University, March 13-15, 1968; Franciscan Studies 28 (1968) 27-45.

<sup>6</sup> Itinerarium, c. 5, n. 7 (V, 309).



there he sees a remarkable coincidence of dynamic self-expression and intimate interpenetration: of supreme communicability with individuality of persons, supreme consubstantiality with plurality of hypostases, supreme similarity with distinct personality, supreme equality with ordered procession, supreme coeternity with emanation, supreme mutual intimacy with a sending forth.7

If we wondered at the coincidence of opposites in the divine nature and the Trinity, we will be struck with wonder when we turn our gaze to Christ and see in him the first principle joined with the last, God joined with man, the eternal joined with time-bound man, the most simple with the most composite, the most actual with the one who suffered and died, the most perfect and boundless one with the insignificant. If we wondered at the coincidence of plurality and unity in the Trinity, look

at Christ in whom a personal unity exists with a trinity of substances and a duality of natures.8 When we gaze at Christ, in whom are joined the first and the last, the highest and the lowest, the circumference and the center, the Alpha and the Omega, the caused and the cause, the Creator and the creature,9 we will be overcome with admiration and pass over to the stage of mystical contemplation which Bonaventure describes in his seventh chapter. Hence, the meditation on Christ as the coincidentia oppositorum is precisely the way to mystical elevation, because Christ is the way and the door. the ladder and the vehicle.10

This treatment of the coincis dence of opposites in the Itinerarium can serve as a backdrop for our study of the first Collatio in Hexaemeron. In the Itinerarium, the coincidence of opposites emerges in the fifth and sixth levels of contemplation and is seen primarily in the divine nature and the Trinity; finally Christ is seen as the extraordinary coincidence of opposites. The first Collatio in Hexaemeron is much more Christological in focus and cosmic in sweep. Christ is seen as the medium, uniting in himself all the opposites, both in the Trinity and in the cosmos. Hence Bonaventure sees Christ as a sevenfold medium: medium metaphysicum, physicum, mathematicum, logicum, ethicum, politicum, theologicum.11 Bonaventure first considers Christ as the medium metaphysicum and grounds his consideration in the generation of the Son from the Father. As medium metaphysicum the Word embodies three types of the coincidence of opposites: The first is concerned with the Trinity itself; the second with the Trinitarian basis of creation; and the third with knowledge.

First: within the Trinity itself, Bonaventure considers the Son as the persona media Trinitatis:

Istud est medium personarum necessario: quia, si persona est, quae producit et non producitur, et persona, quae producitur et non producit, necessario est media, quae producitur et producit.12

This analysis views the Son as performing a mediating function within the Trinitarian life, linking the productive and receptive aspects of the deity. For the Father is the generating source, the fontalis plenitudo, the principium ori-

ginans. At the opposite pole, the Holy Spirit is the person who is produced and does not produce, and hence can be called spiratio passiva. As Bonaventure observes, between these poles, there must be a persona media, who contains the opposites within himself and thus holds the poles in union. This medium is the Word, who is produced and produces. This type of coincidence is that of complementary opposites; the productive and receptive are complementary aspects of the divinity. Of course, the receptive does not imply limit or potency, but here refers to a pure perfection which is had in its absolute form in the divinity. In God are reconciled the opposites of absolute productivity and absolute receptivity. They are reconciled, but not merged. This is accomplished by the persona media, who acts as the unifying force of the opposites and the intensification of their differences. Hence one opposite does not resist the other, or absorb the other, or subordinate the other. They are held in absolute and eternal tension-eternally secure in their autonomy, yet nourished by their very differences. Thus by the union of opposites in the persona media, absolute unity and difference are achieved in the totality.

The view of the Word as persona media, uniting the polar aspects of the Father and the Spirit may seem static. The coincidence of

<sup>7</sup> Ibid., c. 6, n. 3 (V, 311).

<sup>8</sup> Ibid., n. 5-6 (V, 311-12).

<sup>9</sup> ibid., n. 7 (V, 312).

<sup>10</sup> Ibid., c. 7, n. 1 (V, 312).

<sup>11</sup> In Hexaemeron, coll. 1, n. 11 (V, 331); Delorme, p. 5.

<sup>12</sup> lbid., n. 14 (V, 331-32); Delorme, p. 6. This must necessarily be the center of the persons: for if there is a person who produces and is not produced and a person who is produced and does not produce, there must necescarily be a central person who is produced and produces.

complementary opposites, like the coincidence of the maximum and the minimum, seems to have a static aspect. Yet Bonaventure's thought is alive with dynamism. His most profound view of the Trinity is that of the dynamic good which is infinitely self-diffusive. This diffusion takes place by the divine expressionism, in which the Father expresses himself in his perfect image the Son, who becomes the medium for the emanation of the Spirit, who completes the Trinity.13 Thus the Word is the medium, not only the midpoint, but the dynamic means through which the Father objectifies himself and through which he returns to himself in the union of the Spirit. Thus there is within the Trinity a dynamism of emanation and return, which is mediated in the Son, who is the ground of both. This emanation and return in the Trinity becomes the archetypal ground for all emanation and return in the case of the created world. Thus within the Trinitarian life, the opposites of emanation and return are reconciled dynamically in the Word.

The Trinitarian life is viewed by Bonaventure as the ground for the second level of the coincidence of opposites. This level is concerned with the coincidence of God and creation: the infinite and the finite, the absolute and the relative, the unchanging and the changing, the eternal and the temporal, the one and the many. How are these opposites joined? Once again it is by the Word as the medium metaphysicum. Just as he is the medium uniting the opposites in the Trinity, so he is the medium uniting the opposites of the Creator and the creature. It is precisely in his eternal generation from the Father, that the Son reconciles the opposites of the infinite and the finite. For in generating the Son, the Father produces in the Son all that he can create:

Pater enim ab aeterno genuit Filium similem sibi et dixit se et similitudinem suam similem sibi et cum hoc totum posse suum; dixit quae posset facere, et maxime quae voluit facere, et omnia in eo expressit, scilicet in Filio seu in isto medio tanquam in sua arte. 14

Bonaventure sums up his position in the compact statement: "Verbum ergo exprimit Patrem et res, quae per ipsum factae sunt." 15 Therefore the Word expresses the Father and the things that were made through him [the Word]. As the eternal generation is the basis of expressionism in the Trinity, so it is the basis of exemplar, ism in creation. The eternal generation provides the theological.

foundation and philosophical articulation for Bonaventure's vision of the theophanic universe. His most basic religious experience is that of theophany. He is aware of the presence of God in all things, and he contemplates the reflection of God throughout the universe. This religious experience of theophany, or hierophany, is, as Eliade has indicated, precisely an awareness of the coincidence of opposites: the sacred and the profane, the eternal and the temporal. Bonaventure's analysis of the metaphysical roots of hierophany leads him to the Word, in whom the opposites coincide. For all temporal things have an eternal existence in the eternal Word. In him the temporal and eternal are united; in him the opposites coincide. Hence both the religious experience of hierophany and its philosophical articulation reveal the logic of the coincidence of opposites.

As was the case in the Trinity, the coincidence of opposites does not produce a static balancing of the scales of being. Rather it in augurates a dynamic process. In the eternal generation, in which the rationes aeternae are produced in the Word, the absolute and the relative coincide from the side of the absolute. However, in temporal creation, where the rationes aeternae are embodied in space and

time, the relative and absolute coincide from the side of the relative. But the form created in time is so embedded in its ratio aeterna that it is swept up in a dynamic return to its source. Hence the entire universe is en route; the cosmos is pursuing an itinerarium in Deum. Since the Word is the medium uniting the eternal and the temporal, he embodies within himself another coincidence of opposites: namely, the beginning and the end, the Alpha and the Omega. All things emanate from him; and since he is the eternal exemplar of the temporal, all things return through him to the unity of the Father; for, as Bonaventure says, "Verbum... principaliter ducit nos ad Patris congregantis unitatem."16 The Word... leads us to the unity of the Father, who draws all things together.

Bonaventure quotes Christ's statement: "I came forth from the Father, and have come into the world. Again I leave the world and go to the Father." Similarly, observes Bonaventure, each one should say:

Domine, exivi a te summo, venio ad te summum et per te summum. Hoc est medium metaphysicum reducens, et haec est tota nostra metaphysica: de emanatione, de exemplaritate, de consummatione, scilicet illuminari per radios spirituales et reduci ad summum. Et sic eris verus metaphysicus. 18

<sup>13</sup> Cf. Itinerarium, c. 6, n. 2 (V, 310-11); I Sent., d. 27 (I, 464-92); d. 31, p. 2 (I, 538-52).

<sup>14</sup> In Hexaemeron, coll. 1, n. 13 (V, 331); Delorme, p. 7. For the Father from eternity generated the Son, similar to himself; and he expressed himself and his own likeness, similar to himself; and in so doing he expressed all his power. He expressed what he could do and especially what he willed to do; and he expressed all things in him, that is, in the Son or in that very center as in his art.

<sup>15</sup> ibid.

<sup>16</sup> Ibid.

<sup>17</sup> Jo. 16:28: In Hexaemeron, coll. 1, n. 17 (V, 332); Delorme, p. 7.

<sup>18</sup> Ibid. Lord, I have gone forth from you, who are supreme; I come to you, who are supreme, and through you, who are supreme. This is the metaphysical center that leads us back, and this is our whole methaphysics: emanation, exemplarity and consummation; that is, to be illumined by spiritual rays and to be led back to the supreme height. Thus you will be a true metaphysician.

In the dynamic movement of creation, the opposites of emanation and return coincide in the Word. who is the Alpha and the Omega. Thus in the Word is had the reconciliation of motion and rest, of eternity and time, of the static and the dynamic, of the flux of history and the solidity of the eternal forms, of process and the eternal ground, of the way out and the way back, of the way down and the way up. Emanatio and reditus are united in the Word; for he is the persona media Trinitatis, who is the means of the Father's outgoing self-expression and the return in the unity of the Spirit. Thus through its reflection of the Word as its exemplar, the entire cosmos shares the dynamic interpenetration of opposites of its Trinitarian archetype.

Although all the world shares in the coincidence of opposites, this is true of the human mind in a special way. First, the mind of man is turned as a mirror towards the external world, and in its knowing processes is related to the external world as subject to object, as microcosm to macrocosm. But man's mind is also a mirror turned upward to God. As image of God. man reflects God and is related to him with the polarity of subject to subject. In the realm of subjectivity there is a coincidence of interpenetration. God is more intimate to me than I am to myself. When I discovered his presence in me, or my presence in the divine mind, I realized what is most real about me. The medium of both of these types of coincidence of opposites is the Word himself. For he is the ground of the conformity between the objective structures of the ex-

and the relative, the changeable and the unchangeable, light and darkness coincide in a remarkable way. Only alluding to this in the first Collatio in Hexaemeron, Bonaventure develops it at greater length in the sermon Christus. Unus Omnium Magister. The human mind is changeable and falof the coincidence of opposites. Perhaps more than any other position of Bonaventure, his epistemology of illumination has suffered from being approached through discordant models. Frequently it is viewed either from a class model or an atomistic model and hence judged to lack an adequate foundation or logical coherence. We believe that by approaching Bonaventurian illumination through the model of the coincidence of opopposites, one can see how it is grounded in the metaphysics of examplarism and how it contains within itself a remarkable logical consistency.

ternal world and my own mind. As archetype of creation, he is the ? single source from which flow both 4 the objective world and subjective mind. Hence, when I know with certitude. I grasp the objective structures of the external world in their unifying ground in the eternal Word. Thus the Word becomes the medium uniting the microcosm of my mind and the macrocosm of the external world. The Word is the 'interior teacher'. illumining all minds. He is the changeless light that flashes in my mind when I grasp truth. Hence Bonaventure calls the Word truth itself: Unde illud medium veritas est; et constat secundum Augustinum et alios Sanctos, quod "Christus habens cathedram in caelo docet interius"; nec aliquo modo aliqua veritas sciri potest nisi per illam veritatem.19 In human knowledge the absolute

lible; truth is unchangeable and infallible. In the act of certain knowledge, we grasp the eternal, unchangeable, infallible truth, although we ourselves remain finite. While wedograsp the eternal light, we see now only in a glass darkly. What mediates this coincidence of opposites in knowledge? It is the uncreated Wisdom which is Christ: "Talis autem lux non est intelligentiae creatae sed Sapientiae increatae, quae Christus est."20 Such a light is not the light of created intelligenme but of uncreated Wisdom, which is Christ. Thus Bonaventure's doctrine of illumination is sen to contain the logic

<sup>19</sup> Ibid., n. 13 (V, 331); Delorme, p. 6; Augustine, In Epist. Ioannis, tr. 3. n.13. Therefore that center is truth; and it is established according to Augustine and other saints that "Christ, having his chair in heaven, teaches inwardly"; nor can any truth be known in any way except through that truth.

<sup>20</sup> Christus, Unus Omnium Magister, n. 9 (V, 569).

## The Seamless Robe

The Roman soldiers sat and played
Beneath the three on Calvary.

Their grim work done—they were repaid
For this:—their work of savagery —

With garments from the crucified.

But as they looked upon the pile
A seamless robe of blue they spied.

"Let us cast lots for it," they cried.

The One upon the middle cross
Was heard: "Behold thy son."
And Mary understood His word.
She saw the robe her fingers spun
Snatched up by hands whose cruel blows
Had nailed His hands upon the tree.
Her heart goes out to him—she knows
For such as these His blood e'er flows.

Sister Barbara Marie, O.S.F.

# Come Alive: Life Where It is Going

Mother Mary Francis, P.C.C.

Even if we are striving mightily to accept life as it is, even though we are determined to live it where it is, and even when we are eager to catch hold of it when it is, there will be something lacking. We will still need to have a sense of direction. Nor is there much point in allowing one another a margin for error in living and growing in love, if we have no idea or, at any rate, not much idea of the direction in which life is moving or the full height to which love is meant to grow.

Perhaps the burning question of the now long-accepted (and longprotracted) identity crisis of modern man is less a question of "Who am I?" than "Where am I going?" After all, if I have no idea or little idea of where I am tending, it might be just as well never to discover who I am.

All of us ache to understand the meaning of life. All of us strain for the security we cannot ever quite find on earth. When we do attempt to define the term of life

in earthly situations, we end in frustration. For to set out to situate life itself in the situations of life is to begin a hopeless impossibility which will not surprisingly end in complete hopelessness. Against this there is no defense save an ever-accelerating sensationalism to beat down the interior drums of doom.

Whenever we attempt to disjoin the present from the future, the proximate from the ultimate, circumstantiality from core, we initiate disaster. There is nothing that can be explained in terms of itself alone. This prerogative is solely God's. Writers on spirituality, or even spiritual writers (who can be quite a different species), have some good things to tell us about living in the present moment. About the grace of the present About giving oneself moment. wholeheartedly to the work of the present hour. It is part of our own thesis about living life when it is. But this is only part of the full splendor of truth. To live in the

Mother Mary Francis, P.C.C., authoress and poetess, is Abbess of the Poor Clare Monastery of Our Lady of Guadalupe, Roswell, New Mexico, and Federal Abbess of the Poor Clare Collettine Federation in the United States.

present moment as if it were the only moment can be either to achieve the full stature of Godlike love or to realize the full measure of orgiastic animality. To seize on the grace-opportunity of the present moment can indicate either the dedicated saint or the scheming opportunist. It all depends on your sense of direction, your idea of where you are going.

Christ has declared: "I am the way, the truth, and the life." (John 14.6) He did not say, "I am the way to life," nor did He say, "I am the truth about life." He said that He is all three, at once, without departmentalization or progression. Obviously, then, having Christ, we are to have not only real life in eternity after death, but life on the way. We are to live "in via ad vitam" since "via," too, is what He is, and not only "vita." Again, we are to find truth not just at the end of the way, but on the way. For He is "veritas in via." The thing about "truth on the way," though, is that it seems so much more painful than rewarding.

Jesus said, "You shall know the truth, and the truth will make you free." (John 8,32) Yet, often it seems that the truth constricts us, binds us, wounds us. The full truth about God is overwhelming. The whole truth about others is at best disconcerting and at worst quite discouraging. The real truth about ourselves is unbearable. So, how does the truth make us free? Better to avoid the truth by whatever means we can. Confine the transcendent God to an apartment in the inner city. Manipulate other

persons and adapt them to our own ends. Establish a code of situational ethics which will safeguard us against ever meeting ourselves visa-vis. Supposedly once we are thus protected from the truth, we shall frolic happily along the way and find life.

Just a casual glance around the world indicates, however, that this does not seem to be working out so well. There is a noticeable lack of general frolicking. And life has been so elusive that imposing numbers of persons are taking trips out of it.

Perhaps we should release God from the kind of incarnationality we have imposed on our concept of Him, stand unafraid with humble love before the real faces of real people who exist outside both our own thoughts and our own needs, kneel down humbly in the glory and the shame which together constitute the truth about ourselves. This is to be free. It is to rediscover the right and only way in which life is going. It is to live on the way to life. "You shall know the truth, and the truth will make you free."

What seems destructive about truth is the lack of a full acceptance of truth. It is the partial truth which fragments. The whole truth integrates. Sometimes the partial truth, however, is not so much preferred as inevitable. It is bad enough to choose shadows and half-truths instead of substance and verity. It can be even worse to render ourselves incapable of receiving the fullness of truth by our consistent unpreparedness.

In the discourse at the Last Supper, our Savior said that He would "send the Spirit to complete the work of truth" in His disciples. (John 16, 13) If the Holy Spirit was to complete it, then evidently it was already begun. Again, He said: "He will remind you of all the things I have taught you." (John 14, 26) If they needed reminding, it is obvious that they had not assimilated and retained everything Christ had taught and they had learned. However, it is just as obvious from Jesus' words that the disciples had made efforts and used some energy. For He did not say that the Holy Spirit would begin at the beginning and redo the course, but that He would refresh their memories and deepen their insights. The Spirit would "remind" them. We can be reminded only of things we have already had in mind.

Jacques Maritain has a splendid phrase about our minds being "proportioned to reason,"1 to what we may call "natural truth." It is the oddest thing, in this existentialistminded society of ours, how we seem consistently to reject the natural truths which press upon us with the force of daily existential findings. It is plain enough that the fragmentary truths by which we sometimes attempt to live are not bringing us good returns. When for the incessant discipline and elected austerities of the saints, we substitute an injection for "instant mysticism" what



results is less the sublime folly of the saints than the ignominious folly of the shamster. A riddled psyche is something quite different from a soul shot through with the splendor of God's action upon it.

Neither does the accelerating race for pleasure seem to be chalking up any impressive figures. Three cars do not register higher on the joy list than one. Airplanes with promenades and inner staircases are not exactly jetting us into paradise. And eroticism en masse has not been able to summon the power to do and to build and to endure that a single obscure instance of pure love has always been readily able to generate. Our minds are proportioned to the nat-

Jacques Maritain, The Peasant of the Garonne; An Old Layman Questions Himself about the Present Time. Tr. by Michael Cuddihy and Elizabeth Hughes. New York: Holt, Rhinehart & Winston, 1968, Chapter V.

ural truth of these findings. We cannot reach the proportions of supernatural truth without flexing the muscles of our minds to work with materials accessible to them.

We see in the life of St. Francis of Assisi a marvelous stretching out for truth. If he prepared himself for the remote achievement of rebuilding the spiritual edifice of the Church by seizing the immediate truth that the walls of the little church where he prayed had chinks for him to fill, he made this way of seizing the truth to which he was already proportioned a whole way of life. Francis had no blueprint for life on the day when he cast down his elegant clothes at his father's feet and set out barefoot along Assisi's roads, singing merrily enough about having a Father in heaven. He had a burning sense of direction in his life. He knew he was on the way to God. And he knew that God Himself was the way. The truth of this filled him with such exuberance for life that his enthusiasm still flames in the world seven centuries after his death. He had no directions but he had a sense of direction which sent him through life like a stab of sunlight through the waters. And he discovered the truth on the way. More of the truth each day. Pondering on the truth he already possessed, Francis could be reminded of it at God's elected moments, and achieve its fullness.

God has nowhere promised that He will send the Spirit to establish truth in us, set us on the way after the manner of packing our suitcases for us and tying an identification tag on our wrist, or that He will infuse life into lethargy. The Holy Spirit comes to complete the truth in us. And the essential truth He comes to complete in us is that we are sinners called to be saints. Nowhere does the partial truth work more havoc than here. The truth about ourselves as sinners does not liberate; it enchains. The truth about God's unapproachable holiness is more paralyzing than liberating. But the fullness of truth: that we are sinners called to be saints, invited to enter into the holiness of God, exhilarates to the point that we can bear the responsibility which the acceptance of this truth imposes. We can see a clear example of how partial truth constricts, whereas full truth liberates, in our first pope.

When St. Peter boasted how he would never deny Jesus, even as he allowed for the possibility that the rest of the college of apostles might do so, insisted that he would go to prison and to death for Christ, he had a half truth whose unfolding revelation was to cost him the bitterest of tears. He uttered a true prophecy of the saint who would indeed go to prison for the love of Christ and die for Him, too. He had not the measure of the sinner.

Again, when, after the miraculous draught of fishes, Peter asked the Lord to go away from him, — "Depart from me, for I am a sinful man!" (Luke 5, 8), he was wounded by the opposite half truth. In his bleak vision of himself as sinner, the future pope had no concept of himself as saved. After the Resurrection, though, we see Peter quiet

A flabby mind is unprepared for the full revelation of truth.

(or at least as quiet as Peter could be) and at peace in the acceptance of the full truth which made him, at last, free.

There seems to be more in that triple interrogation of Christ than either the opportunity for confession and credo before the consecration of the first pope, or the subtlety of Divine Love allowing for a triptyched parallelism of love and denial. There seems a manifestation of the liberating power of truth. For this time Peter answers neither as the loving braggart of the Last Supper nor as the despairing disciple on the sea. Peter the braggart, with only a partial truth in his heart, would surely have answered Christ's question: "Simon, son of John, do you love me more than these others do?" (John 21, 17) with an immediate assurance that he most certainly did, that, as a matter of fact, he loved Him more than all the others put together. On the other hand, Peter the desperate would have had to mumble: "You know I'm no good, never was and never will be." No, he says, quite magnificently: "You know all things. You know that I love You." (John 21, 17)

St. Peter kept his sense of direction after that, even if he did occasionally wander a bit off the way. And when the Holy Spirit came on

Pentecost, He came to complete the truth Peter had already worked and suffered to attain. Similarly, Christ could use St. Francis for a fit instrument in rebuilding the Church of God because Francis had first sweated to rebuild the church he knew and as best he could. We were created without effort on our part, but we shall not be saved without personal effort.

It is altogether a pity that this precious personal effort is sometimes set at odds with salvation. This happens as soon as we stop moving. Once the search for the fullness of truth ceases, we can only either sit and stab ourselves with the points of partial truths or marry outright the lie that mortal life is all there is. Recall the gentleman described in Luke XII, 16-21. He was rich and getting richer. His farms were flourishing. And the more promising the land looked, the more was he beguiled into mistaking it for the promised land.

One spring was outstanding. Lots of rain, but not too much. Everything greening up. Wheat doing beautifully, barley even better. No locusts came that summer, no green beetle bugs. And when harvest time came, it was a season for hallelujahs and nothing less. Actually, his barns could not hold the harvesting. Evidently it did not occur to him to give the surplus away.

barns and build super-barns. And then he lost his sense of direction. He forgot where he was headed and simply put his head in the barn doors. He stopped searching for the fullness of truth because he had the fullness of corn. As for life, he had abundant grapes and the juice of them. What more?

"Then he said, 'This is what I will do: I will pull down my barns and build bigger ones, and store all my grain and my goods in them, and I will say to my soul: My soul, you have plenty of good things laid by for many years to come; take things easy, eat, drink, have a good time." He had to find out that a soul never takes its ease on earth. As soon as it ceases panting after the living water, it stops breathing altogether. He ceased panting, and settled down to read his inventory.

But God said to him: "Fool! This very night the demand will be made for your soul: and this hoard of yours, whose will it be then?" (Luke 12, 20)

In plenty as well as in penury, one has to maintain that sense of direction. One has to keep moving. A flabby mind is unprepared for the full revelation of truth. An earthbound man is bound to earth's stagnation. We need to be quick if we are to be fully quickened in the Spirit. We have to keep going to God if we are to discover He is the way.

We shall want to do all that we can in via to improve the scenery. But some weeds of war and hatred and destruction and destitution

For he decided to pull down the are always going to remain. We do not want to be less humanly realistic than the God-Man was. St. Matthew tells us about the excited servants who were all for falling upon the be-darnelled wheat. The new wheat which they had planted for the landowner sprouted and ripened. So did the darnel. And it had been good wheat seed, the farmhands insisted. "Some enemy has done this!" (Matt. 13,28) But the farmer, while curbing their enthusiasm for a weed-out, encouraged their expectation of a wheat-in. "But he said, 'No. because when you weed out the darnel you might pull up the wheat with it. Let them both grow till the harvest: and at harvest time I shall say to the reapers: First collect the darnel and tie it in bundles to be burnt, then gather the wheat into my barn." (v. 28-30)

> It is significant that he told them to keep moving. Because he forbade any frenzy over the weeds, he did not by any means tell them there was just no use trying to grow wheat with all that darnel springing up all over the place. He simply told them to keep on nurturing the wheat. He would take care of the weeds.

What a shame it is that we sometimes get this parable reversed in our lives, insisting that we have to pull out, tear down, drag out, shout down, all in the name of a good harvest for humanity and,-presumably, - God. Meanwhile, not much of anything is getting built. And the wheat crop is getting well uprooted. But, above all, the parable unreversed says: Go ahead!

Don't just stand there and wring your hands because there are weeds around. Keep on irrigating, Godstyle. He lets the rains fall upon the just and the unjust.

Our Blessed Lord's words to the cleansed leper are a glorious challenge to us: "Stand up and go on vour way!" (Luke, 17, 19) It is the only way to come alive, be alive, and (this particularly) stay alive. Go on our way! And with the knowledge that the way is Christ, and the unfolding truth whose fullness makes us free is Christ, and the living itself is Christ. "I am the way, the truth, and the life."

When St. Francis of Assisi was dving, he said: "I must hasten on to the Lord." It is what he had been doing all his life.

#### SONG OF THE UNIVERSE

Praise be to You. O. Lord

For the whole of the universe; you formed it out of matter that did not exist.

For the suns in the heavens, for they reveal Your greatness.

For the planets and the moons that revolve around them.

For comets, meteors, and particles that travel throughout space; they are a part of Your divine plan.

Thanksgiving be made to You, O God

Because of harmonious order in the galaxies and constellations;

Because of all living things in the cosmos; You gave them existence.

Because of creatures man and women; they are made in Your image.

Brother Anthony Savasta, O.S.F.

# A Mysticism for Political Action

Bryan Teixeira, O.F.M. Cap.

On December 25, 1961, Pope John XXIII made this statement:

Today the Church is witnessing a crisis under way within society. While humanity is on the edge of a new era, tasks of immense gravity and amplitude await the Church, as in the most tragic periods of its history. It is a question in fact of bringing the modern world into contact with the vivifying and perennial energies of the Gospel, a world which exalts itself with its conquests in the technical and scientific fields, but which brings also the consequences of a temporal order which some have wished to reorganize excluding God. This is why modern society is earmarked by a great material progress to which there is not a corresponding advance in the moral field.

Hence there is a weakening in the aspiration toward the values of the spirit. Hence an urge for the almost exclusive search for earthly pleasures, which progressive technology places with such ease within the reach of all. And hence there is a completely new and disconcerting fact: the existence of a militant atheism which is active on a world level.

These painful considerations are a reminder of the duty to be vigilant and to keep the sense of responsibilitv awake.

Such were some of the words with which Pope John convoked the Second Vatican Council. He saw a ing to life. He saw a world reorganizing itself to face this new era-but doing so to the neglect of God. And he therefore saw the need for a more vital presentation of the Gospel today. The question

Certainly the Franciscans should be among the first to answer. My reasons for saying this should be made obvious in the following analvsis of the progressive unfolding of Francis' vocation.

Francis was born between two eras; he was faced with the birth of the future of medieval culture. The content of so-called stable knowledge was being questioned and doubted. With the rise of the university, men like Abelard made the intention of great importance in the field of moral philosophy. Money was just beginning to be used especially by the already landed rich. This meant banking systems even owned by monasteries and the papacy-whose bankers. were at that time considered more "unscrupulous" than the proverbial Jewish banker of the middle ages. And of course in the wake of money, came mercenary armies.

new era slowly but forcefully comnow remains: "Who will answer?"

Fr. Bryan Teixeira, O.F.M.Cap., is a student theologian at the University of Ottawa.

counterfeit, usury. etc. The feudal system was shaking. There was mass insecurity due to the friction between lords and the rising communes. People began to flock to the cities in some places to find jobs and meaning for their lives. Instead they found ghettoes, poverty, and slogans which promised heaven on earth. And in theology, the need began to be apparent—as can be seen already in the mystical works of St. Bernard-for a more personal relationship with God in Christ. With the rise of this type of personalism the Church began to face charges of institutionalism, wealth, legalism and ignorance: all of which, it seems, the Church did indeed have in abundance. In the middle ages there was far too much religion but not enough real religious conviction.

To penetrate a little deeper into the Church of these times, one would have to come upon the many new religious communities that came into existence. Of the ones that did not end in heresy, one finds still a strong monastic influence, e.g., the Cistercians, Premonstratensians. Now the monastic ideal has a definite perennial value. But at this period of history any reform still hankering after the beauties of the silent life and elements of the Roman domus and stability were just not destined to capture the heart of the confused populace. What did capture the popular sentiment were often the heretical reforms or attempted reforms. These did not continue in the monastic tradition nor did they devote themselves just to a

single work as did many new communities during the Crusades. They went around as travelling preachers. Unfortunately, with their mixture of Christianity and eastern ideas and asceticism, they felt it their place to stand in judgement of all prevailing systems and to continually attack them. Such were the Cathars and Waldensians.

From such a world rose a youth of Assisi. He must have heard and been to some extent interested in the call of the heretics to evangelical poverty, as they understood it. (For the notion of evangelical poverty was an ideal very attractive to a confused wavering feudal world.)

Assisi, we must remember, had expelled its feudal lords in 1198. Within the city now resided the Majores, rich merchants, and the Minores, the lesser merchants and craftsmen. As many youths of his time Francis defended the new democratic and popular ideals of Assisi by going to battle against the returning feudal lords. In 1202 he was in jail for a while. In 1204 he was again marching in battle towards Perugia which was in league with the lords. It was on this occasion that Francis was struck by the thought that has always struck every great mystic, whether eastern or western, especially at the beginning of his conversion. This is the thought that we can also read between the lines of the book of Ecclesiastes: "Of what good is all this? Is it not more imporportant to seek the kingdom of heaven?" And Francis returned to Assisi no doubt realizing that he

could only serve one lord, and this lord was neither the Majores nor the feudal lords. It was the Lord Himself. Here begins Francis' trek. Here begin the efforts of a young man to listen to and discern in the events of his times, the signs of the Spirit of God. Here begins the attempt of a young man to rise from the popular, political yearnings of mankind and answer with what alone can fully answer to human existence: a mysticism or relationship with God in Jesus Christ that united all creation in spiritual brotherhood and friendship.

And so Francis set out to reform his own life, to "repent." This notion of repentance or metanoia has been much exploited in recent studies of Francis. And they all bring to the fore the eschatological perspective that grew so alive in Francis, a perspective that urged him on to prepare a new city for God. (It is also interesting to note that some authors consider this perspective essential to the understanding of the prayer of Christ: the Our Father.) This also can be seen in Francis' exhortation in the Rule to preach about heaven and hell, about vice and virtue, punishment and glory.

It was not long before Francis began to attract followers who also wanted to rebuild the Church. It is interesting and very important to note that the order had three centers. The Portiuncula was the sort of community center, the "mother" house. Then there were the various hermitages of one sort or other, such as the Carceri and Mount Alverno. And of course there was the apostolic center which spread wherever the friars went. This balance is essential to what has been traditionally called the "mixed life." It took the wisdom of a spirit-filled evolution to bring about places of silence, of community and of work on the universal level as well as on the local level.

Besides the friars, there was also the "Poor Clares" or the Second Order of St. Francis. Women are and have always been—too often unacknowledged—vital to the presentation of a total Gospel life.



But perhaps more interesting than the First and Second Orders, which came quickly on Francis' conversion, is the Third Order for the laity. And again, to lose the balance between all these three is to render Franciscanism impotent. The three are necessary active components of the Franciscan movement. The Third Order was the result of the desire of many of the laity, married or single, to share in the Franciscan vision and life without entering into the canonical idea of vowed religious life. So Francis and his friend, Cardinal Ugolino, worked out the Rule for this new group. Francis had by now worked out in more detail his call to answer to the popular yearnings with God. And so his mysticism which was born in a reading of the Word in the signs of his society began to reconvert itself at last and bear fruit within that same society. He always remained a lover in some special way of the Minores, the lower class in Assisian society, and the communitarian ideals of Assisi—as opposed to feudal ideas. And there is nowhere that this is more pronounced than in the Rule of the Third Order. It is in this Rule that we see Francis reaching out even farther to rebuild the Church and a whole society that still called itself Christendom.

In the Rule of the Third Order Francis would not allow the tertiaries to take oaths: but the whole feudal system was based on the oath of fealty. He would not let them bear arms: but the feudal system depended on armies of vas-

sals to protect the various treaties and fiefs. Francis called for a common fund where the tertiaries would help each other in need: but this made them independent of their lords. Francis called on the tertiaries to make out their will and testament in good time: and this meant that a greedy lord couldn't claim any possessions in the case of sudden death. No doubt Francis was not trying to completely destroy the feudal system: he probably had no precise substitute for it anyways. But he saw its abuses and weaknesses and did not stay silent before all this. As a result through the Third Order Francis was able to make a tremendous impact on his society, an impact he could not have made with just the First and Second Orders.

Unfortunately, many revolutionaries and escapists would try to use the Order. Others would come in emotionalism and end up watering down the ideals as they began to find them genuinely difficult. And just as the early monks were a sign of disillusionment due to the rise of "converts" in the Christian faith, so Francis' testament is the sign of a certain disillusionment. His vision was too great for many. And this is witnessed to by the constant attempt of his brotherfollowers throughout history to return to his ideals in consecutive renewals.

It should not be too difficult to see many points of reference between the foregoing and our present age. We are faced in the world of today with an hybris that would make the Greek tragic figure look

ridiculous. For modern man claims he can perform feats second only to "creation." (Tomorrow he will no doubt claim to equal creation and the day after he will humbly proclaim himself God!) There is a flocking to the modern city resulting in all sorts of vices and a rise of poverty, ghettoes and meaninglessness. There is a too often frustrated search for moral life as it ends in the unreal world of an absolute relativism or situationism. There is a fantastic change in our modes of thought which few are sufficiently aware of as yet. And this change of thought has its effect on a theology which too often wants to start from a vacuum.

To all this, the question is again posed: "Who will answer?" I am convinced that the Franciscan vision can again attune itself to the desires which, though stifled in the modern man, cry to be heard. It is these desires we must read in the hippy commune and the sickness of our affluent and technological man. And it is to these desires we must answer, first by repentance and openness to the Spirit... but ultimately by social activity based on a mystical and eschatological vision of brotherhood through Love.

Religious poverty requires more than limiting the use of possessions to the consent of superiors; members of a community ought to be poor both in fact and spirit, and have their treasures in heaven.

Decree on the Appropriate Renewal of Religious Life n. 13,



The Desert and the City: An Interpretation of the History of Christian Spirituality. By Thomas M. Gannon, S.J., and George W. Traub, S.J. New York and Toronto: Macmillan, 1969. Pp. xiii-338. Cloth, \$7.95.

Reviewed by Father Theodore Cavanaugh, O.F.M., M.A., who has been active for years in various formation posts in Holy Name Province.

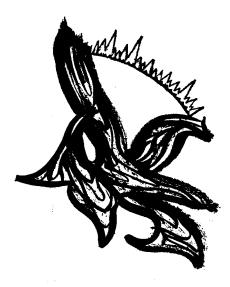
To undertake an interpretation of the history of Christian spirituality is a giant task. Two Jesuit authors, Gannon and Traub, have produced an interesting and absorbing book on this subject; it is especially well written and special commendation belongs to the co-authors for this. Again and again the reader will come upon deep insights and penetrating analyses which highlight a particular era or school of spirituality and help the reader to avoid getting lost in the vast area covered by the book.

The authors confess that theirs is an extraordinarily difficult task: creating a contemporary Christian spirituality. And so, they pose this challenge: the question is not whether there are spiritualities in the Church but whether there is one for our time, whether God is still revealing himself in our own experiences. The Desert and the City is sub-titled "An Interpretation of the History of Chris-

tian Spirituality" and the authors have accomplished their task well in giving us an interpretation; if that was their sole purpose, great credit is due them. Creating a contemporary spirituality is a quite different task; the jacket of the book tells us it intends to "provide the base for a new kind of spirituality appropriate to this age." One should not hold its authors accountable for the jacket, to be sure; Gannon and Traub, in the Preface, say: "Our purpose is neither apologetic nor polemic, though some controversial statements will doubtless be made. Nor do we undertake a compact one-volume history of spirituality touching on all the major figures and movements within two millenia of Christianity. Although writing from a basic acquaintance with the whole history, we are frankly selective and interpretative in our presentation... As a result, this book offers no more than a preliminary meeting or encounter with what we consider to be certain crucial currents in traditional and contemporary spirituality. Our over-all question is simply this: if every age must rewrite its own history, where are we to find an authentically Christian spirituality for our time?"

Gannon and Traub are Jesuit priests from the Chicago Province of the Order. Gannon is a sociologist with experience in pastoral work; Traub is a specialist in literature. As a team, they attempt to develop an authentic sprituality for the modern Christian; they would appear to have a rich tackground for their work: beginning with the desert fathers as well as the monks of the West, they include the mendicant friars and the mystics of the late Middle Ages, lay particular stress on Saint Ignatius and the Jesuits, continue on through the Catholic postreformation writers, include the Jansenists and Quetists, and conclude with such recent trends and names as Teilhard, Harvey Cox and the "death of God" theology. A vast period of history is covered and it would be difficult to spend too much time on any one area of interest. To begin with the third century when the New Testament attitude of indifference to the world had begun to change to suspicion of it, and to end with an analysis of the current renewal we are experiencing engulfs all Christian spirituality. To analyze all this adequately and, in addition, to create a new spirituality for the Christian of today would be impossible in one volume. The authors do not indicate that they intend to pursue their subject in a subsequent work, but The Desert and the City will conceivably give the impetus or the encouragement to others interested in just such a task.

It does not seem unfair to me to find one large flaw in this work. Gannon and Traub are Jesuits and their spiritual background Ignatian. A large part of the book centers upon the contribution Saint Ignatius gave to Christian spirituality and a great stress is laid on the Ignatian discernment of spirits; that this man and this particular contribution of his did affect Christianity and Christian spirituality is not contestable; but that it should be given such comprehensive coverage in a book of this nature was the flaw that distracted from an otherwise complete study of spirituality. I should add that this is probably more distracting to those of us trained or attracted to another



spirituality—such as the Franciscan -where too little attention is given to the Ignatian school. But since the book strives to produce a base for modern spirituality, it would seem that several of the other schools should have been given more attention. This, of course, would have been too great a task for a book already burdened with so broad a scope, and we must not be too critical of followers of Ignatius selecting him as the first among the great. Many readers of this review will be Franciscan in attitude; they will find a good but all too brief study of Francis of Assisi in the fourth chapter. "The City, the Friars, and the People." Francis and Dominic dominate the chapter and their contributions are well presented. With their usual insight, the authors see the mendicant movement clearly; and all Franciscans will be disturbed at the failure of the Friars' real attempt to break out of the monastic mold which. in spite of their thoroughly positive appreciation of Christian service to the world, their own sudden growth and internal difficulties forced back again into a more or less monastic frame. The history of religious life might have been permanently altered had the original impetus of the mendicants prevailed. One cannot fail to see a similar struggle taking place in religious life today, not among the Friars only this time, but among almost all active religious; at the same time, one can detect the reluctance of the Church to give its approbation too quickly to changes almost revolutionary in their purposes.

An interesting chapter in The Desert and the City is devoted to the mysticism of the late middle ages, the curious phenomenon in the Church that seems to flourish extensively only at a few specific times and then, in specific places. The detrimental as well as the healthy influence of visionaries is discussed with reason and clarity. One of the values of this book comes through frequently in the authors' observations and comments on an age or on a man of on a tendency. There is an excellent chapter on the role of prayer and action in the spiritual life; the contribution of Thomas a Kempis and the Imitation of Christ and that of Thomas Aquinas are discussed and studied. The authors remind us that "part of the difficulty in finding creative solutions to contemporary issues lies in our facility for overlooking their historical dimension." (p. 151). This work does its share in helping us with this difficulty and there is much to learn from its advice.

The first and last part of the book have great appeal in explaining and analyzing Christian spirituality: a chapter on post-Reformation spirituality picks out Jansenism and Quietism and shows how the spirituality of that era was more Roman Catholic than it was Christian, taking direction more from its fight against the supposed and real herfesies of Protestants than from the sporces of the entire Christian tradition. Modern spirituality is too briefly dealt with by a study of the three major trends which characterize contemporary

spirituality: secularization, personalism and relativism. At the end the reader is wishing there was more time to develop this. But it does indicate that there is an unmistakable vitality in the Church today, a vitality that gives hope for development; at the same time, this development embraces delicate and vulnerable issues and we must be ever cautious not to grasp at the new too quickly. The advice of Paul is still worthwhile: "Never try to suppress the Spirit or treat the gift of prophecy with contempt; think before you do anything -hold on to what is good and avoid every form of evil." (I Thess. 5, 19-

It is hard to find an answer to some of our spiritual problems to-day. Gannon and Traub in The Desert and the City have given us a substantial basis on which to develop a contemporary spirituality. Will we find this in the desert or the city? Or in the desert and the city? The authors incline toward the latter:

Do we really choose between the world and Christ as between two conflicting realities absolutely opposed? Or do we choose Christ by choosing the world as it really is in him-that is to say, created and redeemed by him, and encountered in the ground of our own personal freedom, our own relative understanding, and our love? Do we really renounce ourselves and the world in order to find Christ, or do we actually choose our own deepest truth in choosing both the world and Christ at the same time? If, as Teilhard reminds us, the deepest ground of my being is love, then in that very love itself and nowhere else will I find myself, the world, my brother, and Christ. It is not a question of either/or, but of all-in-one. It is not a matter of exclusivism and "purity," but of wholeness and wholeheartedness. p. 273).

In His Presence. By Louis Evely. Tr. J. F. Stevenson. New York: Herder and Herder, 1970. Pp. 143. Cloth, \$4.50.

Reviewed by Father Brennan Connelly, O.F.M., Spiritual Director at St. Joseph's Seraphic Seminary, Callicoon, New York.

"One can say something true only by saying something new," according to Louis Evely in this brief series of medidations. However, the contents of In His Presence do not strongly support this claim. Evely has said much that is true, but not a great deal that is new. Today's spiritually fashionable topics, community and communication, brotherhood and love, hypocrisy and genuinity are the ideas most often treated. Toward the end of the book there are several perceptive reflections on the major events in the life of Christ. In general, almost all of Evely's thoughts are worth reading, but they should be approached in a Three Minutes a Day style. Quotable sentences are frequent, as e.g., "The only possession worth having is the capacity to give one's

When Evely speaks about God and God's inner life and mind, he talks with the confidence of one who really knows. I hope that he is correct in his description of God's ways, but the question keeps cropping up, "How did this man get such knowledge?"

A theme constantly stressed is that so many Christians fail by missing the point, by mistaking the external and accidental for the inner essentials of Christian belief and life. This may often be the case, but there is an underlying tone that sometimes seems to be tinged with self righteousness. My interpretation is that the author and a select group including, of course, the reader, are "on the inside," while the majority of people are unenlightened champions of an empty formalism.

Despite these reservations, In His Presence can be a profitable book. Even if Evely's observations are not entirely new, their truth is worth hearing again.

The Urban Catholic University. By Paul C. Reinert, S.J. New York: Sheed & Ward, 1970. Pp. viii-182. Cloth. \$5.00.

Reviewed by Father Julian Davies, O.F.M., Ph. D., Book Review editor of this Review.

This book is a collection of fourteen speeches given to various professional audiences—public relations men, Jesuits, education associations and councils—in the decade 1959-1969 by the president of St. Louis University who has held that post since 1949. Three themes, as he tells us, are interwoven in the talks: the problem of combining quality education with Catholic education; the relationship of university or college to the urban area in which it is most frequently located; the raising of funds sufficient to continue in existence.

As the speeches go back over the past ten years, many of the ideas proposed in them have become common coin, partly because of these very speeches and the pattern Father Reinert has followed at St. Louis University, e.g., the concept of institutional cooperation through sharing of resources and non-duplication, the need for overall planning in education, the importance of a full scale co-ordinated approach to securing financial support from business, government, both state and federal. and alumni. Moreover. St. Louis' enlargement of its Board of Trustees to include laymen and the granting of that Board legal responsibility for the university is a program which is spreading and will perhaps reach all Catholic colleges and universities in the near future.

With regard to the relation of the university to the urban areas around

it, Father Reinert calls for consultation with all interested parties in planning for urban re-development, in training people to solve the problems of the cities, in working with the underprivileged. There is no detailed list of "hows" but a clarion call for the universities to open their eyes to the problems of urban America.

Since it is a collection of various talks, The Urban Catholic University suffers from a defect endemic to collections; failure to give a sustained treatment to any item, in particular, the meaning of a Catholic university today, and the relation of such a school to the urban area around it. Perhaps, in this latter area, no more than the author has done is possible. The book is readable and ought to be read.

Vietnam and Armageddon: Peace, War and The Christian Conscience. By Robert F. Drinan, S.J. New York: Sheed and Ward, 1970. Pp. 210. Cloth, \$5.95.

Reviewed by Brother Peter Callaghan, O.F.M. Conv., a Third year Theology Student at St. Anthony-on-Hudson, presently studying painting with Isaac Soyer at the Art Students League of New York.

By no standard could Doctor Drinan's book be shelved under Light Reading, Scholarly and well documented, the book examines the moral and the theological substructures which have been used to justify Christian involvement in war. His thesis, simply put, is that the existence of nuclear arms and fantastically destructive biological and chemical weapons make the possibility of even a "just" war so remote that the Church could, and should, condemn all modern warfare as morally objectionable. To defend his thesis. Drinan examines the wide range of problems connected with modern warfare, particularly those which



timely, inspiring, and provocative . . .

# THE FRANCISCAN CHARISM IN THE CHURCH

by

Anselm W. Romb, O.F.M.Conv.

"If you are looking for the one book on Franciscanism today, this is it...

"I cannot say enough about this book. It is clear, powerful and dynamic. It is a todaybook that speaks in today-language about a St. Francis that has never had greater meaning and relevance than today... a book for all three of the Orders."

> Father Roy M. Gasnick, O.F.M. Provincial Moderator, T.O.S.F. Director of Communications, Holy Name Province

112 pages. Clothbound, \$3.00. Paperback, \$1.95.

At your bookstore, or order from

ST. ANTHONY GUILD PATERSON, N. J. 07501

concern Anericans and the present conflict in Indo-China.

Drinan i severe in his criticism of the American Hierarchy for what he calls a spritual bankruptcy particularly in rgard to their attitude and statements concerning the Vietnam War. The lishops have followed what seems to le American Catholic tradition, at east in times of war, of following the line of least resistance even when that line runs directly contrary b God's Commandment, "Thou shall not kill." Drinan sees the statements of the American Hierarchy on war lacking the thrust and direction of Pope John's Pacem in Terris. The principles enunciated in that encycical also seem to have been overloked or rejected by the Second Vatcan Council. Pope John's cautious otimism seems to have been trade by the American Hierarchy for the ignorance, fear, and panic of he unreasoned anti-communism with has obsessed many Christians since the end of World War II.

An impressive amount of historical research is evidenced throughout Doctor Drhan's book: in fact the book sometimes reads like an interpretive history of war and American foreign polcy. Included in his discussion are treatments of the contemporary attitudes of Protestant and Jewish theologians toward war and peace. He relates his research to the wide perspective of the social issues that confront us: hunger, poverty, and the future of mankind.

Throughout, the book remains free from the entimentality which has marred a number of otherwise calm

and thoughtful treatments. Drinan's work as a nationally known jurist is well evidenced by the cold, well substantiated arguments. His own conclusions call for the re-education of American youth away from narrow nationalism, a drastic American unilateral disarmament, new political alternatives and the calling of a third Vatican Council with an agenda restricted to the single topic of War. Although the conclusions he reaches may not be shared by the majority of his readers, they cannot but stimulate the reader to deeper questioning. The book will provide the reader with a forceful analysis of the implications of modern warfare from both the theological and the juridical points of view, coupled with a direct challenge to the status quo and suggestions for possible alternatives.

#### CORRECTION

In the credit line for "Early Franciscan Sources," by John Pilch, OFM (July, p. 209), the information regarding the source of the article is both incomplete and incorrect. The forthcoming book, to be published by the Franciscan Herald Press, is entitled Origins of the Franciscan Order. Father Kajetan Esser's original text has been translated by A. F. Daly and I. B. M. Lynch.

### **BOOKS RECEIVED**

- Allegro, John M., The Sacred Mushroom and the Cross. New York: Doubleday, 1970. Pp. xxii-349. Cloth, \$7.95.
- De Trevino, Elizabeth Borton, The House on Bitterness Street. New York: Doubleday, 1970. Pp. 287. Cloth, \$5.95.
- Lonergan, Bernard J. F., Insight: A Study of Human Understanding. 3rd ed. New York: Philosophical Library, 1970. Pp. xxx-784. Cloth, \$6.00.
- Tate, Judith, Religious Women in the Modern World. New York: Herder and Herder, 1970. Pp. x-102. Cloth, \$4.50.