

the CORD

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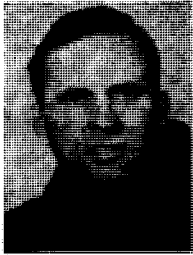
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COVER AND ILLUSTRATION CREDITS

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EDITORIAL

Grace and Truth

"Grace and truth came through Jesus Christ" (Jn. 1:17). The personal presence of God among us which we celebrate especially this month was a beginning of Divine Largesse—not the end of it. In coming among us, God did not come empty-handed. He left us something to keep Him in mind: truth and grace—gifts not only handed down from generation to generation, but re-given through his Church and through his Sacraments. Our own day's profound awareness of the Person of Jesus, that he is the Truth, that he is Grace, ought not blur the fact that "truth" and "grace" do designate real gifts other than Jesus—gifts we need to live by.

The communications explosion which allows every different idea to get not only a fair but more often than not an undue hearing, has, I think, shaken the confidence of far too many men and women of God. "How can anyone tell what is Catholic?" is a question one hears too often. It is not the same question, I submit, as "Who is Catholic?" This latter question bears on the sincerity, the attitudes, and the claims of persons; the former, on what it is that Jesus taught us about himself—about ourselves, and about what we should do. Vatican II has changed neither the Creed, the Code, nor the Cult of Catholicism, even if it is true that a certain historically conditioned style of presentation has been abandoned. Check the articles in an annual like the National Catholic Almanac over the past

fifteen years, or even the past thirty, and you will find you can discern just what the Church teaches without much difficulty. That a lot of people who want to be Catholics don't agree with all that the Church says affects in no way the truth of the matter. An articulate and devout lady I know regards taking of interest on money as wrong; a famous editor (whose identity as a Catholic is well known) disagreed with much of *Mater et Magistra*; and some Catholic pacifists regard any violence (even self-defense) as wrong. Their views (whether they are shared by others, colored or mitred as the case may be) are not Catholic, not what the Church believes, and our love, our respect, even our admiration for their sincerity, loyalty, and courage, should in no way make us weak in our own faith commitment or in proposing to others the faith—the truth—that Christ has given to his Church.

The second gift of Christ is grace: a new order of life and power. It is my feeling that many Catholic counselors, under the aegis of a non-directive approach to helping people, are overlooking the dimension of divine grace as a personal resource that the counselee can draw upon to work out his problems. One counselor described his role to me as helping people clarify what it was they really wanted to do. He wasn't at all disturbed that such a decision might run counter to what the Church teaches, or counter to the person's own faith commitment. I grant that in helping someone pick a job, or a college, a great deal less of directivity than may generally be manifested by authority figures like priests, sisters, and teachers, is called for. But when it comes to a decision involving a clear moral issue, like abandonment of a spouse or a vocation, or an assault on innocent life, then such counseling is irresponsible. It manifests a neglect of the

counselor's duty to witness to the belief of the Church and to respect the individual's faith commitment as part of the data out of which a solution must be built. The priest's, the sister's, the teacher's role is to brace the tottering knees, to strengthen a weak faith commitment, to pray and do penance that the power of God may touch the heart of the counselee to walk a way he really feels he should walk in place of a way he, at the same time, feels he wants to walk. We have to trust God's power to help those who do, if only with a velleity, want to help themselves, and we have to trust in God's wisdom and Providence to see that decisions we have influenced will work out for the best. The fear that the person may regret a tough decision we helped him to make ought not stop us from helping to make it. Even when we are approached as persons, as many like to approach us today, it would be a betrayal of our faith commitment and of the role we have chosen, to opt for a non-directive approach which would bypass the data of faith—which would ignore the fact that God does not tempt anyone beyond his strength, or the fact that God does give strength to overcome temptation.

Perhaps the kind of non-directive attitude I see in the air, is at bottom a result of insecurity about truth, as well as lack of trust in grace; it is sometimes verbalized that way. The psalmist tells us that the truth and graciousness of the Lord endure forever. Our faith tells us that His truths, like Him who is the Truth and the Way and the Life, are the same yesterday, and today and forever.

Dr. Julian Davis

The Franciscan Charism Today

Mathias F. Doyle, O. F. M.

There is a story recounted in the *Fioretti* which presents Francis asking Brother Rufino to go and preach before the people of Assisi. Rufino hesitated, proclaiming his unworthiness. Whereupon Francis rebuked him for his failure to obey promptly and commanded him to go naked to preach before the people of Assisi. I feel a little like Brother Rufino must have felt, as I attempt to lay bare my thoughts on Francis and Franciscanism to my fellow friars on the Feast of Saint Francis.

It is of Francis and Franciscanism that I think we must speak today. The recent letter of our Minister Provincial sets forth this very theme: this very reaffirmation of the value of Franciscanism for the world of today. "Our Franciscan spirituality abounds in solutions for life with God in the present world," he asserts. We should believe in what we are and make every effort to present what we are to the people of today. "...inspired by the words and deeds of Saint Francis himself, we should make our

leap into this world which God has entrusted to us."

It is especially with this reaffirmation and renewal of our Franciscan vocation that we should be concerned. To me, this means the awareness of our special charism and of the personality or spirit in which we are called to live this charism as Franciscans. (By charism I mean the personal gift of the Spirit we receive by our vocation to be used for the good of the Church. It is a Franciscan charism to the extent that it is lived according to the internal spirit of the institute itself, inspired by the life and spirit of Francis.)

Our charism is, quite simply, to "evangelize the world without possessions." We do this by preaching, by serving while living together in a loving community. Certainly Franciscanism cannot be defined by any particular apostolate or work. It is geared more to what we are becoming than what we are doing. It has been remarked that Franciscanism tends to assume the face of the

This homily was delivered in the Siena College Friary chapel on the Feast of Saint Francis, 1971. Father Mathias F. Doyle is Assistant Director of Franciscan Students and Assistant Professor of Political Science at Siena College.

one who possesses it. The tremendous variety of Franciscans today eloquently attests to this insight. And such Franciscanism is proved, not in the multitude of our numbers nor in the magnitude of our works, but in the documentation of our lives well lived. With Saint Paul we can say, "What does count is that one be created anew."

I am reminded of another story about Saint Francis and his view of what would be perfect joy. Francis was returning to St. Mary of the Angels with Brother Leo when he began to ask Leo what would be perfect joy. Not the wisdom to know men's hearts, he insisted, nor to foretell the future, nor to be able to heal all men's ills. Rather, says Francis, it would be perfect joy if when they reached home in the rain and cold they found themselves locked out and

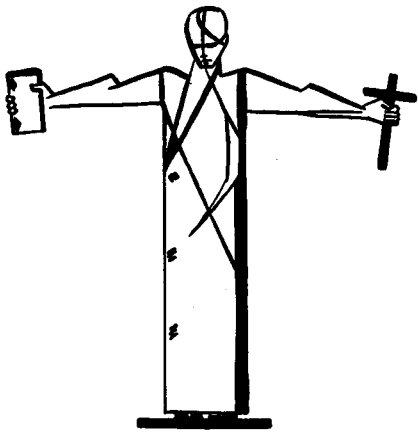
rebuked and sent away when they tried to enter. Then, says Francis, if they could accept this with patience and courage, that would indeed be perfect joy! I think Francis parallels here in a very practical and down-to-earth way the great discourse of Paul on the virtue of Charity. For, he would remind us, it is only when men are capable of accepting suffering and pain with patient courage that they are capable of loving. All their other talents or works are but the gifts of God working through them. None of these can man really account to his own doing. But when he can accept the pain of life with patient courage he has become capable of loving both God and his fellow man. This for Francis, is indeed perfect joy.

If this be our charism, it becomes truly Franciscan when it is lived after the manner of Francis himself. It is hard to imagine a Franciscan who is not tinged with the spirit and personality of Francis. Francis himself saw his Order, according to Celano, as a "very large society, which is like a world-wide convention joining together in a single life style." It is our style of life, then, that gives shape and character to our identity as friars. And it is our style of life which must somehow reflect the manner and style of the life of Francis. There are at least three things in Francis's life which seem to mirror his spirit and chal-

lenge us to imitation. He was a non-judgmental and flexible person. Not one to judge others, he was open to suggestions from both God and those around him. And he was willing and able to change with the times. He learned to be trusting of others and thus could be responsive to the needs of others. Thus he trusted both God and His Providence; and he at least assumed the good will of his fellow man. He could accept the commitment to a continuing struggle because he was self-confident enough to take risks and to tolerate frustrations. Refraining from hasty judgments, and flexible, trusting and self confident, he was able optimistically to serve God and his people through the

Church with a special concern for the poor and the disadvantaged. This is the personality or spirit of Francis' charism which we are all called by our vocation to share.

We can best celebrate the joy of Francis and of being Franciscan by reaffirming our commitment to the spirit of Francis, and by continuing our effort in common to live by his charism today. We continue the work of evangelizing the world without possessions. We preach, not only by word but especially by our style of life, and we seek to serve while living together in community. The world of today is the world God has entrusted to us, that we may enliven and enlighten it with our Franciscan charism.



I Am of David's Line

*Bonaventure: Christmas Day—Paris,
(coram rege et familia tota in capella regali)*

These are words of the Word Incarnate about His own birth into flesh. In these words He commends himself by the prestige of his royal family and the unique fullness of his wisdom. The first is indicated by "I am of David's line, the root of David" and the second by "the bright star of the morning." CHRIST was born as a STAR most radiant to enlighten a blind world:

"like the morning star among the clouds
like the moon at the full"

as a blazing FIREBRAND to enkindle a lukewarm world:

"I have come to bring fire to the earth
and how I wish it were blazing already!"

as a ROSE most fragrant to re-vivify an anguished world:

"I am the rose of Sharon
the lily of the valleys."

as a PEARL most precious to strengthen a weakened world:

"A golden ring, a gleaming pearl,
is a wise rebuke to an attentive ear."

as Wisdom most refreshing to feed a famished world:

"I am Wisdom who came forth from the mouth
of the Most High.

Approach me, you who desire me,
and take your fill of my fruits."

as a straight MEASURING-ROD to direct a world off-course:

"Rabbi, you are the Son of God,
you are the King of Israel."

Rabbi, we know you are a teacher
who comes from God."

as LIFE unending to uplift a dead world:

"I have come so that they may have life
and have it to the full.

I am the Way, the Truth, and the Life."

*(Apoc. 22:16; Eccl. 50:6; Lk. 12:49; Cant. 2:1;
Prov. 25:12; Eccl. 24:5, 26; Jn. 1:49; 3:2; 14:6)*

*Translation by Marigwen Schumacher, The
Emma Willard School, Troy, N. Y.*

MONTHLY CONFERENCE

Who Can Resist a Baby?

Robert J. Waywood, O.F.M.

To some people the wail of a newborn baby is a heart-rending sound. To others it is only head-splitting. But late one calm night in Judea, an infant let out a birthday cry that split all time in two. But then, Mary's First-born was no ordinary baby. Wrapped in that bundle of bunting was something old, something new, and something eternal. The Baby's body was centuries old, having descended ultimately from the seed of Adam. The Baby's soul was new, freshly created only nine months before. But the Baby's personality was eternal, for he was the second Person of the Blessed Trinity. "In the beginning was the Word, and the Word was God, and the Word was made flesh, and dwelt among us." When the eternal Word of God emitted his first human cry in the chill stable air, he sundered the centuries.

The Christmas narrative is an old story for us. Saint Luke has made the story short and sweet. It is a perfect narrative, for all its brevity. It has a beginning, a middle, and an end. The story begins in the last hours B. C.: "A decree went out from Caesar Au-

gustus that a census should be taken, and all were going each to his own town to register. And Joseph also went from Galilee, out of the town of Nazareth into Judea to the town of David, which is called Bethlehem, because he was of the house and family of David, to register, together with Mary his espoused wife, who was with child." The middle and climax of the story come while the Holy Couple are at Bethlehem, when the time for Mary's delivery was at hand: "And she brought forth her Firstborn Son and wrapped him in swaddling clothes and laid him in a manger because there was no room for them in the inn." The happy ending of the story comes when, later that night, an angel flutters down to some shepherds in the region and tells them that a Savior has been born who is lying in a manger, a Savior who will bring peace to men of good will. "So they went with haste, and they found Mary, and Joseph and the babe lying in a manger. And when they had seen, they understood what had been told them concerning this child, and all who heard marvelled at

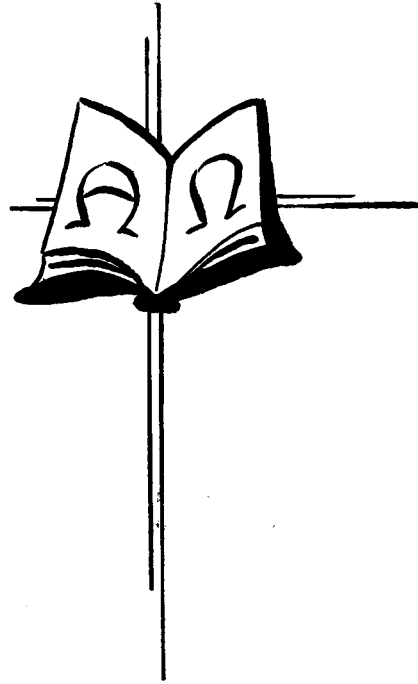
Father Robert J. Waywood, O.F.M., a frequent contributor to our pages, is Assistant Professor of English at Siena College, Loudonville, New York.

the things told them by the shepherds." So ends the old story of the Nativity.

Perhaps the old story has grown too familiar to us. Perhaps we no longer see the unfathomable simplicity and divine humanness of it all. Just to recapture those insights, let us retell the story in a new guise.

Joseph, a General Electric employee, has been laid off. It is imperative that he find a new job because his wife Mary is expecting. So the two of them board a Greyhound bus going to Joseph's home town where he may locate a new position. Since the one hotel in the town is full of guests, Joseph and his wife take a long walk to the outskirts where there is a boarding house run by an old acquaintance of Joseph's. The landlady recognizes Joseph, but she is sorry to inform him that all the rooms are occupied. It is nightfall already as the couple turn to leave the house. But wait. The lady has an idea. There is a room in the attic of the garage. It is only a storage place, but the brass bed there could be set up and the lady does have an oil heater and plenty of clean blankets. Mary decides they'll take it.

Later that night Joseph is sitting beside the ancient brass bed on which Mary is resting. He has already lit the stove, heated some water, and lined an old flower-box with soft blankets. It has been a long day. His head droops as he



listens to the winter wind whistling through the window sash. And then, the next sound he hears is the cackle of a baby. He looks up almost incredulously to see resting in Mary's slender arms a pink bundle of humanity. The Son of God has been born.

Are they the only mortals to realize the momentous event of this night? No. For nearby at a roadstand, a group of truck drivers have just come out after their midnight coffee break and are heading toward their vans, when a luminescent angel appears, perched on the trailer of one of the vans. The angel tells them what has happened and sends them

scurrying to the garage attic nearby. Crowding into that chamber, each burly figure kneels before the divine Baby now sleeping in the flower box and holds his cap respectfully in hand. Later they drive off into the night, spreading the good news wherever they go. Such would be the new story of Christmas.

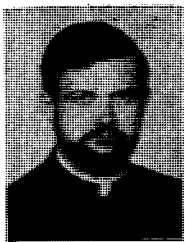
We have reviewed the old story of Christmas; we have sketched a newer version. Now we must look deeper into the narrative of the nativity to see its eternal meaning and message. The Message rolled in swaddling bands is divine Love. God so loved the world that he gave his only-begotten Son that those who believe in him may not perish but have everlasting life. Shortly after God had created mankind, he realized that men were hopelessly sinful and that the thought of their heart was bent on evil at all times. But God, though he hated sin, loved sinners. He loved them because he knew that he had made them straight and that they could be converted. His love compelled him, then, to become man even as it had compelled him to create man. He wanted to become a man for two reasons: first, to be close to the world he loved; and second, to capture men's hearts in love for himself. Because Christ came so near to men as to become a man, we do not have a high priest who cannot have compassion on our infirmities but one tried as we are in all things except sin. Because

man finds it hard, moreover, to love and obey a distant, invisible divinity, Christ was born as a winsome infant whom man could see with his eyes and fondle with his hands. A baby somehow has complete sway over the human heart. The hardest arms soften when they support the frame of a baby. This divine Baby was the King of hearts. Just before his death, Jesus explained the purpose of his birth. I am a King. This is why I was born and why I have come into the world. This infant King from the throne of his manger-crib longs to rule our hearts, longs to convert them from earthbound desires and selfish whims. This coming Christmas season, he will stretch his omnipotent infant arms to offer us eternal love. Who can resist a baby? Let us therefore draw near with confidence to the throne of grace, that we may obtain mercy and find favor to help in time of need.

We have heard the old, the new, and the eternal story of Christmas. We have seen how the eternal God, in the newness of flesh, regenerated the old world. Triumphant over barriers of time, that everlasting Infant comes to us each year full of love and invitation. He comes in the host of wheat, his new counterpart to the old manger of straw. Let us approach him anxiously in Christmas Communion just as the shepherds went over to Bethlehem. For he is the same yesterday and today, yes, and forever.

AN EXCLUSIVE INTERVIEW

From the Pilot's Seat



For many years, the late and never-to-be-forgotten Cyprian Truss, an English Capuchin, working in the United States and living on Blackstone Boulevard in Providence, R.I., instructed and charmed his audience with a weekly radio broadcast called "From the Pilot's Seat." Father Cyprian's popularity as preacher, writer, and broadcaster rested on the sense of mission and seriousness that was, in him, immediately obvious. He was a man, a man of God, who had served in the R.A.F. and knew an awful lot about life and about men. He was, therefore, keenly aware of how much we need God; and so he set about his own life-long mission of bringing God to men and men to God. He did this in the spirit of Francis, using to the nth degree his abilities with the written and spoken word. And as a real friar he accomplished so much in a rather matter-of-fact way, with much charm and a lot of joy.

Father Jacques Guy Bougerol, the subject of this Interview and the author of the accompanying article on the Bonaventurian Centenary, has never ceased to remind me of Father Cyprian. He was born in Paris in 1908, entered the Franciscan Fraternity in 1928 and took orders in 1935. After ordination, Father Bougerol fulfilled the apostolate of preaching and of youth work. In 1939, with the advent of World War II, he entered the French Air Force, first as an officer and then as military chaplain. From 1959 to 1968 he was General Chaplain of the French Air Force.

Father Bougerol, as the Interview brings out, has for a long time been intensely interested in the life and writings of Saint Bonaventure. This interest, encouraged by the late Father Ephrem Longpré, led Father Bougerol to obtain a Master's Degree in Philosophy (1957) and a doctorate in the-

ology (1961), all this while carrying on his normal and daily pastoral activities. From 1966 to 1969 he was professor of theology at the theologate of the Parish Province in Orsay, and since 1969 he has been the coordinator of the Fraternity at Vézelay, France.

Father Bougerol is President of the *Commissio Internationalis Bonaventuriana*, and his work often brings him to the Collegio san Bonaventura, the Order's International Research Centre in Rome. To read a man's writings, to hear about him, is one thing. To live with him is another. Like Father Cyprian Truss, Père Bougerol is a man with a mission. That mission is to revitalize, develop, and further Bonaventurian studies in the world. He is convinced that Bonaventure has something very special to say to our day and age; and his enthusiasm is catching. We who have lived with him soon found ourselves working with (or for) him!

Again, as with Father Cyprian, Père Bougerol is a man of great charm, many talents, and a great capacity for work. Perhaps his most characteristic quality is his unaffected simplicity, which makes him absolutely unpretentious. In manner he is sometimes quick, sometimes quizzical, and sometimes stubborn as only a French theologian can be. He spends his days in pastoral work, Bonaventurian studies, conferences, lectures, and writing. Always, of course, with his pipe and this filled with Dunhill tobacco for which he has a strong predilection.

Father Bougerol is a man who has much to tell us about Bonaventure and his importance to our evolution as friars. He is—like Father Cyprian Truss—an old Air Force man and knows the pilot's seat. Now, as President of the Commission, he is again there in the pilot's seat... and we all know that it affords a grand view.

R. S. Almagno
Rome
16/oct. 71



Father Jacques Guy Bougerol, O.F.M.

At the very outset, Father Bougerol, would you please say a few words on the genesis of your interest in Bonaventurian studies?

My interest in Bonaventurian studies started back in 1930 when, as a young friar, I was studying philosophy at Amiens, France. It was then that I discovered Bonaventure, became interested in his life and thought, and wanted to learn more about both. But then the war came, in 1939, and (of

course) during the war years it was well nigh impossible to do any serious study on Bonaventure. After the war and while carrying on my normal pastoral duties, I resumed studying Bonaventure and went on for graduate studies. I earned, first, a master's degree in philosophy, writing my thesis on Saint Francis; and a while after, I obtained a doctorate in theology (from Strasbourg). Saint Bonaventure was the subject of my

doctoral dissertation. But Bonaventure is of more than academic interest for me; and this, because his thought has been a great help in the proper understanding and determination of my vocation as a friar-priest.

Your book, Introduction to the Works of Saint Bonaventure, is dedicated to the late Père Ephrem Longpré. What was your relationship to Père Longpré, and what was his influence upon your own life and work?

Shortly after the war, I met Père Longpré at our friary on rue Marie-Rose in Paris. Almost immediately we became close and fast friends—friendship that was to grow, mature, and last until Père Longpré's death in 1965. I can state, quite frankly and simply, that Père Longpré was and is my spiritual mentor! On his deathbed, he begged me at two different times to continue fostering Bonaventurian studies. And he also asked that this be done, primarily, in my own personal life and through my work. I can honestly say that I have sincerely tried to be true to Père Longpré's example and to his last wish.

You are the President of the Commissio Internationalis Bonaventuriana. Would you, then, comment on this Commission: how it started, what it is doing and intends to do?

In 1964, I founded a French commission to further Bonaventurian studies and to publish a new collection (**Bibliothèque bona-**

venturienne) for Les éditions franciscaines, my Province's publishing house. The idea of the commission was to gather together various scholars (theologians and translators) from among the religious (Franciscan, Dominican, Jesuit) and secular clergy to help with the publication of these volumes. Bonaventure's **Breviloquium** was our first publication. Each year the commission would meet at Orsay, near Paris, and it was during one of these annual meetings that it was decided to widen the scope and purpose of our group. And so, in 1969 a meeting was held at Quaracchi (Florence), then the residence of the Collegio San Bonaventura, the Order's International Research Centre. Father Constantine Koser, our Minister General, was present at this meeting and it was decided, with his warm approval, that our Commission be officially designated to organize and prepare the forthcoming Seventh Centenary of Saint Bonaventure's death.

Since 1970, the **Commissio Internationalis Bonaventuriana**, composed of Father Cherubino Bigi (Italy), Father Ignatius Brady (Collegio Internazionale San Bonaventura, Grottaferrata-Roma), Father Joaquim Cerqueira Goncalves (Portugal), Dr. Ewert Cousins (United States), Father Theodore Crowley (Ireland), Father Samuel Olivieri (Italy), Father Louis Prunières (France), Father Pio Sagues

(Spain), Father Hermann Schalluck (Germany) and myself as President, is working on two important projects. The first is the preparation of the Festschrift, or centenary volume, and this for 1974. This volume will contain the contributions of more than one hundred scholars on the historical, philosophical, theological, spiritual, and Franciscan aspects of Bonaventurian thought. The second task of the international commission is to sponsor, in as many nations as possible, commemorative ceremonies and academic gatherings for the Seventh Centenary of Saint Bonaventure's death.

Can you furnish more details regarding the Centenary commemorations?

Well, first, the Festschrift (of which I have just spoken) is one of the main tasks on, shall we say, the intellectual, scholarly, and academic level. Then, an International Congress will be held in Cologne, Germany, in 1974. This Congress will discuss the thought of Thomas Aquinas, Bonaventure, Albert the Great, and Duns Scotus and will (no doubt) attract scholars from all over the world. On the local, or better the national, level, there will be commemorative ceremonies of both an academic and a religious nature. These national commemorative affairs will be arranged and taken care of by members of the inter-

national commission residing in the various countries concerned.

What of the commemorative ceremonies in the United States?

From what I understand quite a few colleges and universities in the United States are preparing celebrations of an academic nature for the Centenary. Then, hopefully, there will be commemorative ceremonies of a religious nature in our own friaries, as well as in other religious communities and in the dioceses in the United States. At this date there is no specific program. But during this year and in 1972, the Commission will develop and organize a specific plan and program in this regard. Dr. Ewert Cousins of Fordham University will—to a great extent—be in charge of the various commemorations there in the United States.

From your work it is obvious that you consider Bonaventure's thought important to our day and age. Would you elaborate on that?

Well, I certainly would not devote so many days, hours, and such intense study to the history, writings, and sources of Bonaventure's thought were I not convinced that Bonaventure is a man for our times. Simply, and in a few words, I feel that Bonaventure is a man whose thought is well founded in Scripture and Tradition. For him, Christ is the very

Centre of all things. Bonaventure states very clearly that Jesus Christ is the very definition of creation and the Mediator of the universe. And it is only through Christ, Bonaventure insists, that we can understand our unique relationship to God. And only through him can we discover what it really means to be a man and what it really means to be a son of God. Herein lies the importance of Bonaventurian thought—and this needs to be stressed and further developed, especially today.

What particular importance do you feel that Bonaventurian studies have for young friars?

For young friars? Ah, yes, the young friars! I feel that they hunger after authentic Franciscanism and that they seriously want to be true followers of Christ in the spirit of Francis. But how are they to accomplish this in their lives? Saint Bonaventure—through his life and writings—offers an insight and a response. Our young friars, Bonaventure would say, should first and foremost study Jesus Christ in the Sacred Scriptures. And then, like our Father and Brother, Francis, they should try to live the life of Christ with all the love and all the strength they possess. Furthermore, a friar who is really trying to be a friar, must ever be consciously aware that he is to bring

the Gospel Message to today's world. With modern science and technology, with our many problems and deep anxieties... a greater study of Bonaventure's writings can only be to their benefit for their spiritual growth in Christ, and their pastoral effectiveness.

Where, in the great mass of Bonaventure's writings and Bonaventurian literature, would you suggest that a young friar could or should start reading?

May I suggest—in all Franciscan candor—that a good starting point, a good introduction for our young friars, would be my own book: **Introduction to the Works of Bonaventure**, translated from the French by José de Vinck and published by the St. Anthony Guild Press in 1963. Afterwards they might read the **Breviloquium** and the **Itinerarium**, both published in the same St. Anthony Guild Collection.

Also of great interest and importance, is the fact that Dr. Cousins of Fordham University is preparing a very good book, with an introduction and the best texts from Bonaventure's writings. This book (somewhat of an anthology) will furnish the interested reader with the essential core of Bonaventure's thought, in a language and style easily understandable to the modern reader.

An Invitation and a Challenge

Saint Bonaventure died at Lyon, France, on July 15, 1274. Born at Bagnoreggio, Italy, in 1217, he had come to Paris in 1235 as a young layman and enrolled in the Faculty of Arts at the University. Five years later, in 1243, with the degree of Master of Arts, Bonaventure entered the Franciscan Order and was the student of Alexander of Hales, Jean de la Rochelle, William of Middleton, and Eudes Rigaud. In 1254 he became Master-regent of the School of Theology for the Friars Minor in the Great Friary at Paris. Three years later, on February 2, 1257, he was elected Minister General of the Order which he served and governed for the next seventeen years. Pope Gregory X elevated Bonaventure to the order and rank of Cardinal Bishop of Albano in 1273 and entrusted him with the organization and preparation of the Second Council of Lyon. It was during this Council, convoked in 1274, that Bonaventure died at the age of 57. In 1482 he was canonized and in 1588 he was proclaimed a Doctor of the Church and given the title **Doctor Seraphicus**—the Seraphic Doctor.

The corpus of Bonaventure's

writings is, indeed, massive. It can be divided into four general areas: academic, spiritual, Franciscan, and homiletic. His academic or university writings include the **Commentaries on the Sentences**, **Commentaries on Sacred Scripture**, **Quaestiones Disputatae**, the **Breviloquium** (a compendium of theology), the **De Reductione Artium ad Theologiam** (an introduction to theology), the **Collationes de Decem Praeceptis** (lectures on the Ten Commandments), the **Collationes de Septem Donis** (on the Gifts of the Holy Spirit) and the **Collationes in Hexaemeron**. His spiritual writings include the **Itinerarium** (man's road to God), the **De Triplici Via**, **Lignum Vitae**, and **De Perfectione Vitae ad Sorores**. His **Apologia Pauperum** and **Life of Saint Francis** are among the works written specifically for the Order. Then, in the area of homiletics, there is the collection of more than 400 sermons, plus 50 sermons for the Sundays of the year, 24 on the Blessed Virgin, and five on Saint Francis.

The Franciscan Order sees Bonaventure as its first and most important theologian, and, indeed, as the leader of the Franciscan

School. He is, equally, a vivifying spirit in the fraternity to which (during his lifetime) he tried to bring unity of spirit, life, and action. He realized that these qualities were indispensable to the fraternity's further growth and evolution. Today he remains, after Francis, that source from which we can rediscover the authenticity of our vocation and the manner in which this vocation can and must be converted into action in order to be a real witness and leaven in the world.

In remembering the Seventh Centenary of Saint Bonaventure's death, it is not at all our intention of restating his greatness and fostering our own. Rather we hope to arouse an authentic return to the sources! To re-study the writings of Bonaventure—not simply to repeat the marvelous pages of the **Itinerarium**, **Breviloquium**, or the **Collationes in Hexaemeron**—but rather to use them as the springboard and point of departure for a revitalization of that which is basic to the Franciscan vision and as a continual nourishment for our life, our thought, and our action: this is our aim.

Saint Bonaventure insists that we study the Scriptures, the very word of God. But, he warns, we should do this, not in order to become scholars as much as lovers and followers of Jesus Christ. Bonaventure presents Christ within the context of a total vision. He sees Christ as the universal Mediator and the eternal, uncreated and incarnate Word. Jesus

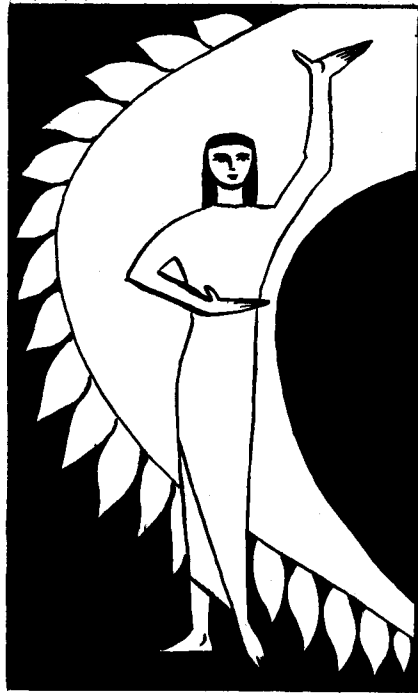
Christ is the exemplar *par excellence* of God's creative project. As the incarnate Word, Jesus Christ comes into this world in the humblest way and even undergoes death. Christ, the Word of God, reveals to the believer (through the action of the Holy Spirit) the way in which the world can return to the Father. And so, the Jesus Christ whom the stigmatized Francis so perfectly loved and followed is the very Christ preached by Bonaventure through his words, writings, and example as a friar-priest.

My Brothers of the First Order! Sisters of the Second Order! Brothers and Sisters of the Third Order! This Seventh Centenary of Bonaventure's death is both an invitation and a challenge. We are invited and challenged to renew our fidelity, as Franciscans, to Christ Jesus. And we are invited and challenged to celebrate this Centenary with all our hearts.

On the intellectual or academic level—the **Commissio Internationalis Bonaventuriana** will organize and prepare for publication a *Festschrift*. This commemorative volume will contain the contributions of more than a hundred scholars and present the fruit of their research and reflection. It will be published in 1974, at Easter-time—an event which will in due time be given the widest possible publicity throughout the academic world. In each nation, moreover, there will be scholarly congresses and religious commemorations for the Seventh Centenary of the death of Saint Bonaventure.

Song of a Poor One

Sister Mary Seraphim, P.C.P.A.



In the morning of my poverty,
I wrapped the sun about me
as a warm and shimmering cloak.
I wandered on the dew,
handling each fresh flower
with heart-singing wonder.
The green-leaved boughs
of all the trees
swept my blue sky clean of lingering fear.
My hands, which held nothing,
were lifted high in reverence.
I knew I could travel
the highways of the world
without raising dust.
For beauty, which had become my friend,
glossed the earth with glory.
I was happy then, in the morning of my poverty,
happy to travel so light and free,
rejoicing that the day was innocent
of greed,
of mine and thine.
My Father was in heaven,
which was not so very far,
only a few swift miles
for my white and unshod feet.

Sister Mary Seraphim, P.C.P.A., a contributor to many religious and spiritual periodicals, is a contemplative at Sancta Clara Monastery, Canton, Ohio.

In the noon time of my poverty,
when heat turned the brook water tepid,
and the sands to burning,
I smiled to think I had no knapsack
to weigh me down.
Along my path stood one weary with his load.
He was old.
I was young.
I stopped to share my song
and learned to partake of pain.
We could never part again.
I took my comrade's pack
upon my back,
his weight upon my arm.
Together we journeyed on.
The road grew steeper now
but still shy flowers bloomed
sweetly at my feet
and a sudden breeze would lift
damp locks from my brow.
The deep blue vault of heaven,
where my Father lived
seemed more distant
as I traveled with less speed
but greater caring.

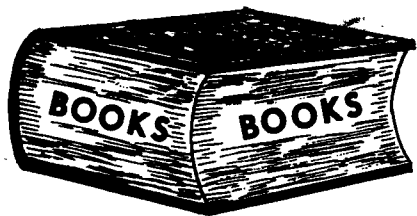


In the evening of my poverty
 purple shadows threw themselves
 across my road.
 I thanked them for their grace
 of coolness,
 for their fair warning
 of night to come.
 My friends and I
 (for we were many now)
 trudged silently along
 until my song burst its bonds
 and we traveled more easily
 to its melody.
 Many were the burdens that I carried,
 though none of them were mine
 —at first, that is.
 For each pain and cry had etched
 its image upon my sunny heart.
 Deep were the caverns that were carved
 in that darkly-blooded member.
 Kind the shadows that so gently filled
 the voids and valleys
 of my brothers' miseries.
 My Father who had called me
 will have to wait awhile.
 We stumble as we travel
 this last and longest mile.



In the night time of my poverty
 darkness mercifully covered me.
 I praised it for its kindness,
 for my emptiness now haunted me.
 I thought of how once I had joyed
 to bring so many treasures
 home to my father
 —his sunlight, sparkling water
 and my song—
 but now all but one were gone.
 The song had left my lips
 with the setting sun.
 Only the cold rain
 sluiced down my ragged tunic
 and washed my dirty feet
 white again.
 Though in weariness I slipped
 on the uphill grade,
 I found my friends were there
 to offer me a helping hand.
 Wonder bloomed anew
 as I knew I had nothing left to give
 but only a capacity to receive.
 The song rekindled in my soul
 and swelled upon my lips.
 We lifted up our hands
 and there upon the mountain peak
 stood the Day Star . . . beckoning.
 We were almost home!





Mission Theology Today. By John Power, S.M.A. Maryknoll, N. Y.: Orbis Books, 1971, Pp. x-216. Paper, \$3.95

Reviewed by Father Conall O'Leary, O.F.M., Administrator of St. Joseph's Church, Bainbridge, Ga. Father Conall worked for over twenty years in the Brazilian missions where he founded an order of catechists. He is translator of The Franciscan's Climb to God.

Reading this book has left me with the unshakably optimistic impression that the winter of our modern Catholic discontent is passing, and the springtime of a new, solid Catholic maturity arriving.

Less than ten years ago one of Europe's most prominent theologians shocked Catholic missionaries when he proposed that Catholic missions to the non-Christian world were unnecessary. Since God wills the salvation of all men, the reasoning went, God himself will supply the necessary means of salvation to everyone. Along similar lines, certain Bishops of the "Third World" declared that they no longer wanted foreign priests and religious to work in their priest-starved dioceses because they felt that such outside help was an unnecessary apostolic crutch—a crutch that they should be able to get along without, by training and using their own laity.

To help dissipate the crisis of confidence that was beginning to undermine the Church's missionary calling and task, an international meeting to discuss the missions was

proposed by the union of mission institutes in Rome (SEDOS). After two years of planning, this meeting took place in Rome, in March of 1969. It consisted of discussions by a selected group of internationally known theologians on the theological missionary questions that were uppermost in the minds of missionaries after Vatican II: viz., the precise value of non-Christian religions as roads to salvation, and the responsibility of the missionary in regard to aiding his people in economic, social and cultural development.

Father Power says that his book was originally inspired by the above symposium, that it grew directly out of it and used most of the material presented there; and yet it is not the full text of those lectures, its aim being more modest and its range more limited. "It is an attempt to put into simple words the conclusions reached by the theologians, some of their arguments and some of their suggestions." He considers his book "the unpretentious meditation of a missionary on the subject of missions and why we must continue to devote every energy to our missionary task." The author does not take up the question of applied practical problems of apostolic methods or priorities.

The book "is directed exclusively to busy missionaries" who are out of the limelight in today's Church. "Bewildered but tenacious, they cling to Matthew's final verses and Paul's insistent theme, but do so in spite of, rather than because of theological experts, from whom they receive little attention and no encouragement. For them, the real preachers of the Gospel in our complicated day, this little book has been written-in sympathy and tribute."

The first of the book's two main parts considers the theological rea-

sons for missions to non-Christians. Each of four basic themes is treated in a separate chapter: (1) the new vision of the Church given us by Vatican II, (2) the nature of the Church as essentially missionary, (3) the missionary ideals expressed in the Old Testament, and (4) the missionary mandate of the New Testament

The Second Vatican Council re-emphasized the missionary nature of the whole Church and the respective missionary obligations of each member of the Church: in particular of the Bishops, of religious Superiors and religious institutes. The missionary activity of local dioceses and their cooperation with mission institutes is something that has yet to be worked out and developed on a large scale.

The second part considers some of the specific problems which presently seem to threaten the traditional missionary urgency and dynamism. The first of these and the most crucial is that of salvation outside the Church, or the salvific value of non-Christian religions. Father Power gives a balanced view of this knotty problem: "...affirming first, without hesitation, that the normal and indispensable means of salvation is the Church, in its divine origin and its historical unfolding. At the same time, God's universal plan for man's salvation is both older and wider than the Church. And obviously the Church cannot, and does not wish to, either limit God's saving presence or exhaust God's saving grace" (p. 107).

Regarding non-Christian religions he writes: "Missionary tradition has been quite correct in recognizing, in pagan religions, both stepping-stones and stumbling blocks. Thus it would be far too optimistic to consider non-Christian religions purely and simp-

ly as the ordinary means of salvation for those who do not know Christ. They are marked by sin, as is everything in man not purified and guided by Christ. It would be a grave practical error to conclude that the members of these religions are in such a relationship to salvation that our missionary obligations toward them are less urgent than our predecessors believed. But our approach to them must be based on a soundly Christian combination of deep respect and healthy realism" (p. 109).

The second problem is the missionary's need to combine his duty of evangelizing others with that of respecting each individual's freedom of conscience. Here again the author shows fine balance and relies extensively on the documents of Vatican II that treat of this problem. A quotation from the document on Religious Freedom, in fact, well summarizes this chapter: "He [Christ] bore witness to the truth, but he refused to impose the truth by force on those who spoke against it. Not by force of blows does his rule assert its claims. Rather it is established by witnessing to the truth and by hearing the truth, and it extends its dominion by the love whereby Christ, lifted up on the cross, draws all men to himself" (p. 134).

The third problem considered has to do with promoting social, economic and cultural development. Schools, clinics and hospitals have always been considered just as integral and necessary a part of mission work as churches and mission houses. The author explains that the modern idea of "development" is much wider and more organized on a national and international scale than the older missionary system. This chapter treats of the precise

meaning of development and its proper place in missionary activity.

Next there is a treatment of the primacy of evangelization: the overriding duty to preach the Gospel of Christ to those who have never heard it. Evangelization is not merely solving pressing social problems, although it may be necessary to do this in order to be able to preach the Good News of the Christian message.

In Chapter 10 the author considers "three broad areas of activity that will certainly have a considerable influence on the future growth of the missionary Church, and for which some opportunities exist everywhere." First, there is the sharing of available information, especially knowledge of the social and religious customs of the people among whom the missionary works, and a knowledge of what is happening elsewhere in the spheres of liturgy, theology, pastoral practise, and experimental adaptations. Second, the need to develop Christian theology in local terms. Vatican II "issued an invitation to the young churches to bring their particular viewpoints and gifts to bear on both the institutional structure and the doctrinal progress of the Church, in other words, to give as well as to receive" (p. 177). And finally there is the need to cooperate with other Christian Churches. Ecumenism, as the Second Vatican Council insisted, "is not just a passive and semi-reluctant coming together; it is an active and deliberate working together towards a real and visible unity of the Church" (p. 180).

The last chapter deals with the missionary's attitude—the ideals which should sustain him inwardly in his work, and those principles which should guide him in his apostolate. The author says that every

missionary needs clear, unequivocal answers to three fundamental questions: (1) Whose representative is he: Christ's, or that of a possibly outdated missionary institute? (2) Is his daily apostolic activity really what he should be doing, what Christ wants him to do, or is it merely a fading echo of ancestral ideas? (3) Is there a compelling motive that will sustain him in tolerating all disappointments and in devoting his life and energy to the task of evangelization?

Besides summarizing in this context reasons he has already given for missionary activity, the author adds some practical advice for actual problem areas: the need to depend on the Holy Spirit, respect for man's freedom, the need for dialogue, striking a correct balance between evangelization and socio-economic assistance, handing administration of certain institutes over to the laity, working out a fraternal relationship with the native clergy, re-appraisal of missionary institutes, what can and cannot be expected from episcopal collegiality, and, finally and most necessary: the spiritual formation of the missionary, who must be a man of faith, of prayer, of charity, of hope—a patient and humble man who trusts absolutely in his divine Master.

If the Church is to fulfill the missionary hopes of Vatican II, there will have to be a new missionary vision on the part of all, a new spirit of missionary cooperation on the part of the dioceses and religious institutes and between the clergy and the laity. This has yet to be worked out on a large scale and demands great generosity of spirit and broad vision.

In a world which offers greater difficulties as well as more glorious opportunities than ever for mission

work, the individual missionary is still (like the infantryman in today's modernized armies) the most important factor in mission work; and no matter how many alterations are made in methods and approaches, the man remains more important than the methods. Only a man of Christ, Father Power concludes, can make an effective missionary.

There are two appendices: one with the official text of the conclusions reached at the Symposium mentioned at the beginning of this review, and the other with a list of the theologians who participated in it. Not only the reader of this book, but those participants too, ought to be grateful to Father Power for what he has done to make their important ideas so widely accessible.

The God Experience: Essays in Hope.
Edited by Joseph P. Whelan, S.J.
New York: Newman Press, 1971.
Pp. vi-263. Cloth, \$6.95; paper, \$4.95

Reviewed by Father Michael D. Meilach, O.F.M., Ph.D. (Fordham, Philosophy), Editor of this Review and Assistant Professor of Philosophy at Siena College, Loudonville, New York.

This volume is really two collections of essays published together: viz., the Cardinal Bea Lectures of 1968 on man's awareness of transcendence, and those of 1969-70 on modern man's hope, religious as well as secular. Each series comprises six lectures, and the publisher is right: the roster of contributors does indeed "read like a Who's Who of contemporary intellectual religious thinkers."

In the first series Michael Novak and Eric Mascall deal, in their different ways, with the contemporary unawareness of transcendence so largely attributable to the dulling

effect of technology. Novak's approach is redolent of the transcendental method used by Rahner, Lonergan and Metz. Like Peter Berger he makes fruitful use of certain privileged moments in human life that he sees as pointers to transcendence. Mascall's method is more traditional—he is perhaps the ablest exponent today of classical scholastic theology. He analyzes "reasoned," "willed," and "assumed" atheism, concluding that the last of these is the most prevalent today, and recommends a frankly unsecularized, religious Christianity as the antidote for this atheistic assumption not directly attributable to technology, but seen rather as an outcome of technology's psychological effects.

Gabriel Vahanian's essay on the need to assent to God's existence in order to make sense of Jesus, is certainly intelligible and acceptable. Yet by comparison with the other superb contributions in this book, I found it rather unrewarding. In addition, Vahanian consistently misreads Bonhöffer by taking him out of context; he is quite mistaken in his claim that for classical Christianity the idea of God was innate (p. 61), and his writing seems just too cryptic and epigrammatic throughout most of this essay.

Julian N. Hartt enters an eloquent plea for recognition of the Spirit's role as God the Interpreter who effects recognition both of Himself and of our own selves. Hartt's dialectic seems to operate between raw experience and inference; I found quite fascinating his explanation of inference as "that concrete process by which such potentialities [i. e., the potential consequences of religious faith] are tracked down" in the context of moral decision (p. 56). I only wish he had had the chance in this brief context to explain this process at greater length.

Gregory Baum appears, in his Lecture on transcendence, to better advantage than I have ever seen him appear before. This essay really is superb in both its balance and its clarity. Baum does not deny the possibility of an ontology (something which I seem to recall his having done somewhere else), but he does, and perhaps rightly, insist that elaborating an ontology may be a luxury in an age such as ours in burning quest of the ontic. He is most certainly right, at any rate, in maintaining that God cannot be conceived as a Being (subject or object), and he has a nice, economical discussion of transcendence as judgment, as the presence of the irreducibly new, and as orientation.

High honors in this double series, however, ought to go to Raymond Panikkar for his engaging and lucid exposition of Buddhism's negative theology. That theology is operative, of course, in a good deal of the Western tradition of Christianity, not to mention the Eastern or such recent theologies as that of Dewart or Baum. But perhaps it is because negative theology has never attained in Christianity (at least until very recently) the uncompromising purity and absoluteness that it enjoyed from the first in Buddhism, that such outstanding Christian scholars as the late Thomas Merton have been led to assuage their mystical thirst at that Oriental font. Panikkar's discussion is, at any rate, a first-rate piece of writing which ought not to be missed.

The second series of Lectures has to do, as already mentioned, with the theology of hope. Piet Fransen opens the series with a discussion of Christian community as prophetic precisely in this sense, that it is charged with proclaiming the Christian message of hope in a world

beset with despondency and fundamental uncertainties.

Daniel Day Williams brings to his investigation of the dialectic between knowing and hoping, the same delicate aesthetic quality that characterizes all his writing. The poles are Christian revelation, on the one hand; and, on the other, a group of "revolutionary philosophers," including Hegel, Marx, and Marcuse. His Lecture is a beautiful vindication, as subtle as it is confident, of the Christian's basic trust that, to paraphrase Marcuse, "men can die without anxiety [because]... they know that what they love is protected from misery and oblivion."

David Stanley achieves his usual high level of insightful biblical exposition as he explores the NT concepts of the future (only indirectly, therefore, of hope). The theologians of hope like to focus on Paul, he explains, precisely because of that Apostle's preoccupation with hope—a concept which appears rarely elsewhere despite the optimistic nature of the Christian message itself. For the Joannine school too, nevertheless, it was true that God's penetration into history invested human life with hope.

Louis Dupré draws an effective contrast between Promethean, presumptuous self-reliance that masquerades as hope, and the Christian virtue rooted in the divine initiative. Once the distinction has been drawn however, Dupré himself clearly shows how it tends to blur itself; and the same is true of God's relationship to the cosmic process: as soon as one has decided that He must be within the process, He appears as clearly outside it, and vice versa. Dupré's remarks here are brief but extremely well thought out and expressed; and by the same token his critique of some leading theologians of hope is superb.

George Lindbeck attempts to foresee where, in the long run, the various sectarian, ecumenical, and catholic tendencies are leading the Church. His prognosis is for a Christianity internally unified (by no means in monolithic fashion, but nonetheless united in its diversity) but itself constituting a minor "sect" (Rahner's "diaspora") vis-à-vis the larger society. This is the ideal; yet Lindbeck is somewhat sceptical of its attainment; he fears, for one thing, that the larger churches will not contribute the needed effort for ecumenism to triumph over narrower sectarianism. And, appropriately, he is willing to hope.

Avery Dulles concludes the series with an interesting suggestion that "Apologetics" be so structured as to address more directly and effectively man's natural and "irrepressible" tendency to hope. Carefully avoiding some of the extreme positions adopted by the "hope theologians," Dulles rightly maintains that the recent re-emphasis of hope not merely in Apologetics, but in theology as a whole is a legitimate and permanent restoration rather than a mere ephemeral fancy.

The Bea Lectures were inaugurated as a means for fostering understanding of contemporary atheism by Christians who might thus be better able to address their message of hope to a world which has never been in greater need of that message. The two series made available in this handsome and well edited volume bear eloquent testimony to the Bea Institute's fulfilment of that promise.

The Making of Man: Essays in the Christian Spirit. By Christopher F. Mooney, S. J. New York: Paulist Press, 1971. Pp. 181. Paper, \$2.95.

Reviewed by Father Julian A. Davies, O.F.M., Ph.D. (Fordham, Philosophy), Associate Editor of this Review and Assistant Professor of Philosophy at Siena College, Loudonville, N.Y.

Father Mooney has written nine quite generally clear and careful essays centered around the impact on Catholic theology and life of Teilhard de Chardin, the theology explosion during and after Vatican II, and the secularist and immanentist Zeitgeist of today. A Teilhardian of repute, he is at his best in expounding the master's thought and defending it against the charges of denying transcendence and individuality and of failing to distinguish matter and spirit. Writing from the college campus, he offers some valuable suggestions about theology on such a campus: viz., that it be required to the extent that other humanities such as literature and language are required; that it first of all consist in a course in the philosophy of religion which would show the viability of all religion; and that this course be followed by a wide choice of electives in theology, including courses in non-Christian religions. In looking to a theology of the future, Father Mooney points out the danger of the exclusivity of a theology of hope along the lines of Moltmann and Pannenberg.

Though all of the essays have something to say, those on prayer and Ignatian spirituality seemed the flattest, the former because it didn't grapple with the problem of prayer today, and the latter because it seemed forced. The account of women's role in the Church offered a number of clarifications, but Father Mooney's strong position on deaconesses seemed disproportionate. Doctrinally, I disagreed with the au-

thor's view of theology after Vatican II: that the fragmentation of theology is a blessing and that a pluralism which regards equally peripheral theology and centralist theology is called for. I regard fragmentation and the consequent confusion and polarization as a disaster, which of course can (like all disasters) be turned to good.

To conclude, I didn't see quite the anthropological thrust in his work that Father Mooney did, but it is clear that his sympathies lie in the direction of a world where man meets rather than loses God. For those to whom this sympathy is not a recommendation, let the clarity of an insightful, articulate and fairly moderate thinker be an inducement to check this book out.

Stay with Us: Prayers for Worship and Contemplation. By François Chagneau. New York: Newman Press, 1971. Pp. xii-104. Paper, \$1.75.

Reviewed by Brother Kenneth Himes, O.F.M., a novice member of Holy Name Province.

François Chagneau is a lay member of the Goquen Abbey in France. He has written this book of prayers for the purpose of contributing to the prayer life of his abbey and therein lie the strengths and weaknesses of his book.

This compendium of prayers is divided into six sections: (1) Prayers and Reflections, (2) Psalms, (3) Prayers of Thanksgiving, (4) Short Prayers, (5) Prayers for the Eucharistic Banquet, and (6) A Sample Office. Some of these divisions are unnecessary. There is really nothing distinguishable between the first three sectors of the book

and these could have been joined together. This is not to say that what is written is not good, for in fact some of the prayers contained are excellent and most are insightful and well written.

The fourth section of the book is a grouping of thirty-nine short, four-line prayers, each conveying a single thought. These prayers would be ideal for Prayers of the Assembly or Postcommunion prayers during Mass. The fifth section contains two experimental canons for the Liturgy. Both are well written, clear and simple in theological content and composed along the guidelines of the four authorized canons used today. The sixth section is the weakest and really has little to recommend it. To call it a sample office is to belittle the prayer of the church. It consists of four short scripture readings from the first Johannine epistle, followed by a short versicle and an even briefer response.

This book was not written for individual use. It contains few prayers of a deeply personal nature such as some of Quoist's, Merton's, or Rahner's. The book has a limited use, moreover, and would be of value only to a liturgist or to the religious who lives in a house where there is a rather consistent and active communal prayer life. Even in such a house the use of Chagneau's book would be further restricted to those communities which favor some adaptation and flexibility rather than a rigid following of the officially approved communal prayer practices.

The book is cheaply priced and in paperback—facts which make it worth consideration by those people whose situation would preclude a sizable investment for the many copies needed for community use. *Stay with Us* has a limited appeal, practically speaking, but it is a good

book for those of us fortunate enough to be in the sort of audience for which it was written.

Thomas Merton on Peace. Edited and with an introduction by Gordon Zahn. New York: The McCall Publishing Company, 1971. Pp. 269. Cloth, \$7.95.

Reviewed by Father Vianney M. Devlin, O.F.M., Ph.D. (English, University of London), Assistant Professor of English at Siena College, Loudonville, N.Y.

When he entered the Trappist monastery at Gethsemane in 1941 it was reasonable to assume that the world would never again hear from Thomas Merton. A life pattern that had begun in Prades, France, and had proceeded to Bermuda to Cambridge to Rome to New York to Cuba to St. Bonaventure and finally to "the Cistercian Abbey of the poor men who labor in Gethsemane" had apparently been completed in that solitude where Merton sought to be "lost to all created things, to die to them and to the knowledge of them" because they reminded him of how distant he was from God. But that was not to be. During his monastic life Merton became a towering figure of conscience to men of different faiths and different walks of life. Although physically removed from the world until his untimely death in Thailand in December, 1968, Merton was nonetheless "involved" in the aching problems which face Christians in the twentieth century. There poured forth from Gethsemane magnificent essays in which this monk exposed and denounced racism, injustice, war and violence: essays which excoriated an insensitive people for its indifference to the pain and misery of

others. As a monk, as a contemplative, he was absorbed with the nature of the Christian mission and witness in the twentieth century. He could not long remain as the "guilty bystander" but felt compelled to break silence in order to bring his message to the world.

Gordon Zahn, educator, sociologist currently teaching at the University of Massachusetts, has performed an admirable service to the Christian community by gathering together these essays on war and peace written at different times by Merton for various magazines and newspapers. Zahn divides the book into three sections: Principles of Peace; The Non-Violent Alternative; and Incidental Writings. "Readers of this volume are to be warned that they are in danger, that many who were exposed to these writings on war, peace, and non-violence... have not found it possible since to be entirely comfortable in a world... in which ordered injustice and violence are taken for granted." Like the prophets of the Old Testament, Merton challenges our most comfortable assumptions and shatters our smug complaisance. In "Toward a Theology of Resistance" he states: "A theology of love cannot afford to be sentimental. It cannot afford to preach edifying generalities about charity, while identifying 'peace' with mere established power and legalized violence against the oppressed. A theology of love cannot be allowed merely to serve the interests of the rich and powerful, justifying their wars, their violence, and their bombs, while exhorting the poor and underprivileged to practice patience, meekness and long-suffering and to solve their problems, if at all non-violently" (p. 199). And in his "A Devout Meditation in Memory of Adolph Eichmann" he writes, "... what is the meaning of a concept

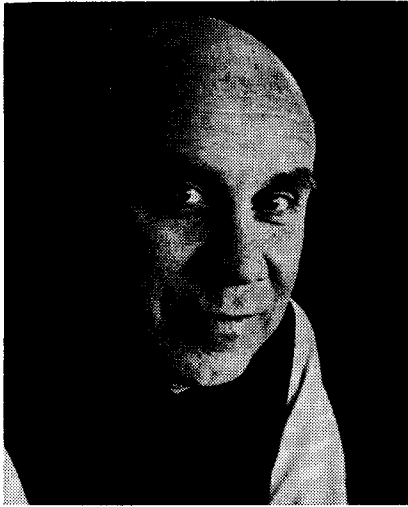


Photo: John Howard Griffin

of sanity that excludes love, considers it irrelevant, and destroys our capacity to love other human beings?... The 'sanity' of modern man is about as useful to him as the huge bulk and muscles of the dinosaur" (p. 161).

Like the prophets of the Old Testament, Merton was unpopular. Very often he was ignored, frequently he was misunderstood. What Gordon Zahn attempts to do in his brilliant introduction is to get some proper focus upon this outspoken monk of our times. "Strong and consistent though his stress on protest may have been [Merton] did not encourage free improvisation or open-ended resistance. Several of his letters

criticize such actions as the burning of draft cards or, in a more facetious vein, swimming out to Polaris submarines with a banner between one's teeth... he held rather firm convictions as to the crucial importance of the communication aspect of dissent and civil disobedience and counseled against protests that were too ambiguous or too threatening" (p. xiv). Merton's ideas concerning war and peace and non-violence sprung from deeply rooted convictions nourished by contemplation at the waters of Siloe. There was an intimate connection between the man of prayer and the man of protest. He firmly believed that "the supreme obligation of every Christian taking precedence over absolutely everything else' is to work for the abolition of war and thereby do his bit to preserve humanity from the threat of total annihilation" (p. xii). That conviction transcended mere political ideologies and party-line rhetoric.

These writings on peace and war, together with the introduction by Gordon Zahn, are bound together by a tireless concern for nonviolent solutions to war, racism, and exploitation of every kind. The book deserves to be read along with our studies on prayer and the contemplative life; along with our explanations of the new theology and the insights of Vatican II. The essays in this book ought to remind us that, perhaps like Shakespeare's King Lear, we have "ta'en/Too little care of this."

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