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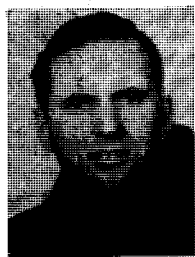
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COVER AND ILLUSTRATION CREDITS

The cover and all the illustrations for the February issue of THE CORD were drawn by Friar Lawrence Tozseo, O.F.M., a student for the priesthood in the Province of the Immaculate Conception, at St. Francis Seminary, Andover, Massachusetts.

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Is the Mass a Celebration?

A common intellectual failure is the misinterpretation of metaphors. Current liturgical practitioners, if not theorists, have been bewitched, I believe, by the expression, "The celebration of Mass." In its root meanings in the French and Latin, "celebrate" refers to a multitude, or to something famous; and it came to be applied to the performance of religious ceremonies which were public and commemorative of well known events. The note of festivity is an extremely derivative meaning of "celebration," and nowhere does that word mean "party."

Vaticans II's Decree on the Liturgy, which represents the Church's awareness of Liturgy in our own day, frequently mentions the "celebration" of Mass but never connects this expression with "enjoyment." "Active participation" is the keynote sounded there. With the addition of the Aristotelian premise that pleasure is consequent upon activity, we can, however, justify the commonly held view that the Mass is a joyous, happy occasion, a celebration in what has come to be the new literal sense of the term. And certainly the fruits of active participation have shown themselves in vibrant, vital liturgies which refresh the spirit in ways never dreamed of before.

But the "poor celebrations" that harm the faithful are not limited to those lifeless liturgies in which neither priest nor people give of themselves. "Poor celebrations" are also those which misinform the faithful as to the meaning of what they are doing: worshipping God. Celebrations which allow no space for silence, no room for the individual as individual, no real scope for the virtue of faith, are poor celebrations. Masses which convey the notion that Mass must, to be valuable, be an emotionally satisfying experience, are not good celebrations.

Not long ago a college student remarked to me that she had found the previous day's Mass "boring." She was not so "turned off" as to give it up, however, and was seeking in the Mass of that day what she hadn't gotten the day before. Complaints about the Mass like hers are all too

frequent, however. They make me wonder whether the live, relevant, frequently experimental liturgies in which our high-school and college students participate in edifying numbers, are failing to get across to youth that Mass is a liturgy, a "service" of God, as well as a "celebration," that it involves giving, as well as receiving; that it demands faith as well as experience, and that like everything which has anything of the human in it, it follows a rhythm of systole and diastole, so that what seems a "boring" liturgy is nonetheless valuable in spite of its failure to raise feelings to a fever pitch.

"Poor celebrations" do hurt worship, but poor celebrations are never "bad," and celebrations which are less than ideal in vitality and participation and interest, may still be good celebrations, though not the best. (The rather universal tendency of our young to decry anything less than the perfect as evil operates in the liturgical area too.)

What seems particularly disturbing in the freezing of the metaphor "celebration," is the loss of transcendence in the Mass: transcendence in both vertical and horizontal dimensions. Making our people alive to one another is an important function of Liturgy, but Liturgy can't stop there; God must be alive for us too, both in and as a result of Liturgy. And the innovative, vibrant, planned liturgies for special groups, especially youth, have to open the minds and hearts of participants to non-peer group liturgies. How this is to be done—and instruction is part of the answer—is one of the real problems we have to face today. "Celebrative" celebrations of Mass may appeal to young atheists. It is of the utmost importance that our liturgies manifest that they do of their very nature carry us beyond ourselves—beyond the pleasurable moment to real service, first of all of God, and then also of our neighbor..

J. Julian Davis

Clare and Joy

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

"Always gay in the Lord!"¹ Such is the striking phrase by which Saint Clare of Assisi is characterized in the Cause of her canonization. The quality which impressed others most in this courageous woman of poverty and penance was her overflowing joy. All genuine followers of Saint Francis bear this hallmark, but in the "Little Plant" of the Poverello it seemed to find a charming and unique expression. The theme of it recurs consistently in her writings and finds mention in the testimony of others. The heritage which Clare left her daughters is one of joyous dependence on the Lord, who will amply provide for his own.

In his book, *The Call of St. Clare*, Henri Daniel-Rops has written,

Joy! This is the conclusive word for Franciscan spirituality and the methods of contemplation that Clare taught her daughters. Or was it teaching? Even more, it was an attitude towards life, one so natural and instinctive that the least gesture bore witness to this joy.²

An "attitude toward life"—this is indeed a penetrating insight into the character and spirituality of Clare. She possessed a heart and mind alive to beauty and a soul overflowing with a love which had been purified and refined in the furnace of consecrated love. These natural and supernatural endowments had, moreover, been molded by that most joyous and captivating of saints, Francis of Assisi. Of him it is said that there was within his heart a twofold source of

¹ From the Cause of Canonization as reproduced in Nesta de Robeck, *St. Clare of Assisi* (Milwaukee: Bruce, 1951), 192.

² Henri Daniel-Rops, *The Call of St. Clare* (New York: Hawthorn, 1963), 75.

Sister Mary Seraphim, P.C.P.A., is a contemplative nun at Sancta Clara Monastery, Canton, Ohio. Her writings have appeared in various Catholic periodicals.

joy: "he possessed a keen faculty for appreciating every object of beauty and was capable, not only of doing good actions but of forgetting afterwards about them."³ This personal disinterestedness sprang from the total despoliation which he imposed on himself in the royal service of Lady Poverty. He moved freely through life as "a beggar, yet enriching many; as having nothing yet possessing all things."⁴ He clung to nothing and therefore nothing impeded his progress on the highway of love. Clare caught this spirit of liberty which arises from voluntary poverty. What she wrote in a letter to Agnes of Prague could easily be applied to herself: "Never linger on the road: on the contrary, advance joyously and securely along the path of so great an honor, swiftly and with light and peaceful step that raises no dust."⁵

The imagery must have been taken from Francis himself, who once said,

The devil rejoices most when he can snatch away spiritual joy from a servant of God. He carries dust so that he can throw it into even the tiniest chinks of conscience and soil the candor of mind and purity of life. But when spiritual joy fills hearts, the serpent throws off his deadly poison in vain. The devils cannot harm the servant of Christ when they see he is filled with holy joy.⁶

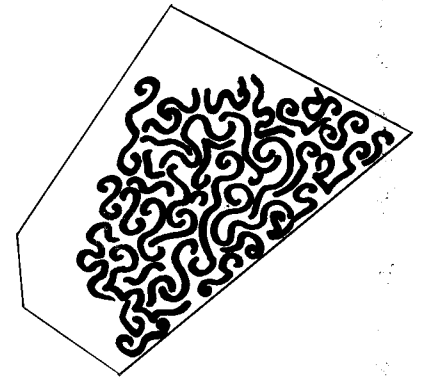
³ Agostino Gemelli, O.F.M., *The Franciscan Message to the World* (London: Burns, Oates & Washbourne, 1934), 37.

⁴ 2 Cor. 6:10.

⁵ Second Letter to Agnes of Prague, in Daniel-Rops, 117.

⁶ Thomas of Celano, *St. Francis of Assisi* (Chicago: Franciscan Herald Press, 1962), 150.

⁷ De Robeck, 132.



But Clare's joy was not jocularity or complacency with the trivia of life. It sprang from a spirit tempered by suffering, both physical and spiritual, in which she had learned to see and experience the Fatherhood of God. On her deathbed she avowed: "Since I experienced the grace of our Lord Jesus Christ through the merits and teachings of our Father Francis, no suffering has been hard for me, no exertion or penance or illness painful."⁷ Why was this? Because

when you have become penetrated with the joy of God, all of your sorrows will turn into joy, all of your trials will be graces; you will recognize your faults, you will be sorry for them and they will be forgiven so that they may become happy faults. They will remind you only of the goodness, the tenderness, the joy with which God forgives them. When you become penetrated with the joy of

God, God will become God again, he will become a Father again, and we will again become his children.⁸

Thus it was that Clare walked in loving confidence in her Father's care for her. It was not always easy for her to see the hand of God in all that happened, for many times her trust was stretched to the limit. Sometimes fifty sisters sat down to dinner in her refectory with but a single loaf of bread on the table. Remedies for her sick sisters were lacking; the little convent admitted drafts in the winter and broiled in the summer; her cherished ideal of perfect poverty was opposed by the highest officials in the Church, including the Pope; she spent forty-six years in religion, twenty-nine of them as a bedridden invalid waiting for the confirmation of her rule which she received only two days before her death. Yet her trust never wavered; and God did not fail her, even if a miracle was required. And the miracles came. Then Clare raised her eyes and hands to heaven in joyous gratitude. Her spirit was infectious and the sisters who lived with her rejoiced in her presence, for she made the austerity of the convent of San Damiano a sunlit path to heaven. It is noteworthy that after the death of Saint Clare, the sisters were not able to endure the rigors which the poorly construct-

ed building imposed on them and soon moved to another convent within the city walls of Assisi. While Clare was with them, however, they scarcely seemed to notice the hardships; for the fire of her ardor enkindled their spirits and made the penance of the body hardly noticeable.

This pervasive joy was detected by Cardinal Hugolino, who counted it one of his greatest privileges to visit the young abbess of San Damiano. He wrote to her, "Whence comes then this indescribable joy which sweeps over me when, in your presence and that of your sisters, we discoursed about the infinite love of the Lord?"⁹ At another time, he addressed her from the papal court, "From that hour when the necessity of returning separated me from your holy conversation and tore me away from that joy of heavenly treasures, such bitterness..."¹⁰

The people of Assisi felt it too, for joy would emanate from the lay sisters who, on their begging tours, would follow Clare's admonition to "praise God for every beautiful green and flowering plant they saw; and that for every human being they saw, and for every creature, always and in all things God must be praised."¹¹ All of God's world raised the heart of Clare to joyful praise of its Maker. Her approach to nature was profoundly reverential. She read

the illumined scroll of the Umbrian countryside which rolled out below the terrace of her convent with the same perception with which she plumbed the Holy Scriptures.

Daniel-Rops comments, in this connection,

And is it not true that in this beloved Umbria where she lived her life of prayer in this little convent, deliberately destitute of creature comfort, it is in this secret joy, purer and more intense than any other, that we perceive and we can still catch the echo of the words of love that welled up from within her heart?¹²

Love! That is the veiled power which animated the soul of Clare. The well of her tears was also the fountain of her joy. In Clare they seemed to be two faces of the same coin.

For Clare to spend the time of prayer in profound compassion before the Crucifix was not unusual. Weeping over the sufferings of Christ, she divined the abyss of human agony which engulfed the soul of Christ as he willingly endured the crushing weight of a world of sin which he had, through suffering and death, to bring back to his Father. She well knew, however, that "when we raise our eyes to the Cross, we should recall that love of which the cross is now the symbol."¹³

The telling evidence of Sister Cecilia assures us that "in pray-

er she [Clare] shed most abundant tears, and with the sisters showed much spiritual joy."¹⁴ When Sister Philippa says, "All her conversation and speech turned on the things of God and neither her ears nor her tongue ever inclined to worldly things. Notwithstanding all this, she was always gay in the Lord, and her life was entirely angelic,"¹⁵ and we might well wish to have joined in the recreations of San Damiano when Clare was present. For she who could write to Agnes of Prague that (since the receipt of the latter's letter), "Truly I can rejoice, nor can anyone rob me of such joy, because I now possess what under heaven I have desired,"¹⁶—she who could write this, must have poured a wealth of warmth and lively affection upon her sisters within the little monastery.

Clare accepted joy "as a command from Christ."¹⁷ But it was "joy in FAITH. It was as genuine and living as her faith. Her inexhaustible joy proceeded from a perpetual miracle: the daily gift of the Father."¹⁸ Especially did Clare rejoice in the Eucharist, for she believed that

the Eucharist is the celebration of the mystery of faith and joy. Is not the daily celebration of the Eucharist a joyous experience? The joy of each one sustains the joy of the others! Our joy and

¹² Daniel-Rops, 76.

¹³ Bertrand Weaver, C.P., *Joy* (New York: Sheed & Ward, 1964), 105.

¹⁴ De Robeck, 203.

¹⁵ *Ibid.*, 192.

¹⁶ From the Third Letter to Agnes of Prague, *Life and Writings*, 93.

¹⁷ Evely, 9.

¹⁸ *Cf. Ibid.*, 41

⁸ Louis Evely, *Joy* (New York: Herder & Herder, 1967), 9.

⁹ From the Letter of Cardinal Hugolino as reproduced in *The Life and Writings of St. Clare of Assisi* (St. Bonaventure, N.Y.: Franciscan Institute, 1953), 111.

¹⁰ *Ibid.*

¹¹ De Robeck, 223.

gratitude for the message of joy increases as we join together in one hymn of praise.¹⁹

Clare learned early that

we can celebrate the Eucharist joyously if we have prepared ourselves by bringing joy to our brothers and sisters, by being attentive to opportunities likely to foster joy—joy in the Lord, fully human and Christian joy. We keep ourselves open to the joy of discipleship by paying the necessary price of self-denial.²⁰

Her life was a testimony to this. Thomas of Celano could write:

In Clare, for all her mortification, she preserved a joyful, cheerful countenance, so that she seemed either not to feel bodily austerities or to laugh at them. From this we gather the holy joy which flooded her within overflowed without; for the love of the heart lightens the chastisement of the body.²¹

Clare quoted Saint Paul, "If you weep with him, you shall rejoice with him," counseling a sister, therefore, to "rejoice and be glad

¹⁹ Bernard Häring, C.Ss.R., *Acting on the Word* (New York: Farrar, Strauss & Giroux, 1968), 194.

²⁰ *Ibid.*

²¹ Thomas of Celano, "The Legend of St. Clare of Assisi," *Life and Writings*, 32.

²² First and Second Letters to Agnes of Prague, *Ibid.*, 89, 92.

²³ Celano, "Legend of St. Clare," *Ibid.*, 21.

²⁴ De Robeck, 215.

and be filled with exceeding gladness and joy of spirit."²²

Such sentiments were the leit-motif of Clare's life. Even her portraits, rendered by some of her contemporaries, breathe a silent gladness and youthfulness of spirit. Always Clare was the bride, radiant with her first love. It must have been this contagious enthusiasm that first drew Francis' gaze toward her and made him desirous to "capture this noble prey for his divine Master."²³ Francis would send his poems and songs to Clare as to a kindred soul, for he knew she would appreciate them as no other could. They both fed their spirit at the same fountain of love, and the clear waters washed their very countenances with purity and light. Clare was a flame, dancing before the Tabernacle where Francis had placed her and announcing by her joyous presence, the surpassing wonders of divine-human love. She died whispering the words which the liturgy applies to martyrs: "Precious in the eyes of the Lord is the death of his holy ones."²⁴

Voices of Bonaventure

Marigwen Schumacher

Doctor Seraphicus, Cardinal Bishop of Albano, Minister General, Second Founder of the Order, Master of the University of Paris, Prince of Mystics: the titles abound; the activities are varied. Many indeed are the facets of Bonaventure's life, official and scholarly. The breathless re-telling of his travels and accomplishments tempts one to respond, "Incredible!" A mere listing of titles of his writings: lectures, sermons, theological tracts, letters, mystical works, poems—indicates their scope. There has been a vast number of books, dissertations, and articles examining the various aspects of his doctrine. And these are valid; but they are, for the most part, abstractions—distillations, impersonal analyses.

The increasingly imperious cry of our contemporary culture is a demand for "personalism." Dialogue, psychedelia, sensitivity groups, McLuhanesque media are the touchstone of the 70's. Direct encounter not with ideas but with

persons is the criterion for evaluation. Can we, then, get behind the impersonal abstraction of Bonaventure's thought and theory, behind the cataloguing of "jobs done" and "books written," and encounter (i. e., "hear") the man himself? In his own words — in his own voice—as a person? And in this encounter, can we meet a great human being?

Saint Bonaventure (1221-1274) lived in an era when many of the factors characteristic of our time were beginning to show themselves: commercial expansion, intellectual questioning, technical explosion, artistic innovation, spiritual crises. As we reflect upon those problems and the solutions suggested to them in the Christian tradition, we feel a bond of sympathy and understanding.

It was this complexity of environment as well as the multiplicity of his involvement that brought Bonaventure to confront many of the issues which still face us today. This series of articles en-

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counters Bonaventure in and through his sermons and letters¹ rather than through his theological and philosophical writings. Bonaventure's concern throughout was to "proclaim the Good News"—to make present the Word of God; and hence he does not often reveal himself through personal anecdote or reminiscence, nor does he give individualistic interpretations. There soon becomes clear, however, as one reads these sermons and letters, the warmth and vitality of this man so deeply understanding toward persons, situations, and problems. In seeing or hearing his first-person com-

ments, in considering his reactions to various types of audiences, in analyzing his choice of image and symbol, in examining his use of scriptural quotations and other insights, the aim here is to "tune in" on the voices of Bonaventure.

In the Quaracchi edition of the *Opera omnia* of Bonaventure, there are some 425 *Sermones* arranged according to the liturgical year and the feasts of the saints. There are also several "theological" sermons and about twelve letters which are written to specific groups or individuals.

The privilege and responsibility of preaching was fundamental to the Franciscans and to the Dominicans. Bishops, responding to the evident needs of the people, gave special permission to these newly founded, mobile Mendicant Orders to preach the gospel: to proclaim the Good News. Francis, who was popularly called the "Herald of the Great King,"² transformed the troubadours' ballads into songs of joyous praise to God, and he enjoined his friars to preach with appropriate episcopal permission and "ad utilitatem et aedificationem populi."³ Bonaventure, in his *Expositio super regulam fratrum minorum*, comments:

Therefore no one ought to preach unless he knows how to effective-

¹ St. Bonaventure, *Opera omnia*, ed. Quaracchi: t. IX, *Sermones* (1901); t. VIII, *ad Ordinem spectantia* (1898). The quotations used have been translated by the author.

² Note the linguistic interconnection:

praeco, praeconis—herald, public crier.

praeconium—praedicatio—a heralding, a public announcing.

praeconor—praedico—to herald, proclaim publicly.

Thus:—praedicator (preacher)—praeco (herald).

³ Francis, *Regula I*, xvii; *Regula II*, ix.

ly express and order his words It is obvious that Friars from their profession have a responsibility of preaching since their Rule emphasizes it in a special section on the duties of the preacher.⁴

The fact that Bonaventure was a famed "praedicator" is evidenced both by the large number of authentic as well as spurious sermons preserved in the manuscripts⁵ and by the statements made by his contemporaries and later critics. Significant in this regard is the following extract from the *testimonia antiquissima*:

The earliest statement is that of Blessed Francis of Fabrianus. He entered the Order in 1267 and died in 1322. He was therefore practically a contemporary of Bonaventure. He testifies that [Bonaventure] was a holy, just and reliable man, God-fearing, accredited in Arts at the University of Paris. . . He was most eloquent, possessed an outstanding knowledge of Sacred Scripture and of theology. Moreover he was a beautiful homilist to the clerics and preacher to the people. When he spoke, wherever he was, every tongue grew silent.⁶

In his Bull, *Triumphantis Hierusalem* of March 14, 1588, Sixtus V says:

There was in St. Bonaventure that unusual and special gift: he had an outstanding perception in



discussion, a fluency in teaching, a keenness in explaining. In addition he had that rare power of arousing hearts and minds. In his writings he combined great knowledge with a spiritual intensity that stretched the mind of his reader and plunged into his heart the shafts and sweetness of deep devotion. Our predecessor, Sixtus IV, so admired the grace poured forth in Bonaventure's words and pen that he had no hesitation in claiming that the Holy Spirit spoke through him.⁷

As preaching became more and more important, and more and more men were involved in it, there developed during the 12th and 13th centuries a method, a structure of homiletic preaching. Sev-

⁴ Bonaventure, "Expositio super regulam Fratrum Minorum," ix, §§11, 13 (ed. Quaracchi, t. VIII, p. 430-31).

⁵ Since the publication of the Quaracchi edition, more manuscripts have been found containing sermons of Bonaventure; cf. J. G. Bougerol, O.F.M., *Introduction to the Works of Bonaventure*, tr. J. de Vinck (Paterson: St. Anthony Guild Press, 1964).

⁶ Cited in the essay, "De vita seraphici doctoris," *Opera omnia*, t. X, p. 41.

⁷ Sixtus V, *Triumphantis Hierusalem*, *Opera omnia*, t. I, pp. xlvi seqq.

eral treatises of the *Artes praedicationis* have survived in manuscripts of the 13th and 14th centuries, one of them possibly by Bonaventure himself.⁸ The analyses of the format prescribed by these treatises belongs in a subsequent article. At this point it seems sufficient to comment on their existence and their codification of what must have been evolving through practice and success.

Bonaventure preached frequently in different cities and to different groups. There are some interesting statistics given by Bougerol.⁹ In several of his sermons, Bonaventure speaks of the *praedicationis officium* and, perhaps, in so doing reveal his own technique. In a sermon given at Paris on October 4, 1267, he begins:

It is important to measure out prudently the "verbum divinum" according to the capacity of those listening in order not to speak too fully nor too briefly, too eruditely nor too colloquially. Who can do this? Even if a man succeeds once, he fails many times. I admit that whenever I reflect upon the balance which the preacher must maintain in preaching, I am an old man and I realize that I have very little competence. It is God who speaks. A man believes sometimes he speaks well and has thought of many good points; he will say nothing since "it is man's responsibility to prepare his heart but God's to guide

the tongue" (Prov. 16:1). If I speak without warmth, I fear that God will be angry with me. If I abundantly unfold the praises of Blessed Francis there are some who will believe that in praising him I really wish to praise myself.¹⁰

In another sermon in honor of Francis where he uses as prothema "mane semina semen tuum et vespere" (Coh. 11:6), Bonaventure says:

Today I have scattered seed for you and, I believe, with God's help the seed will fructify for you. "Why do they give so many homilies which become boring and are laughed at?" That is not true. Persons who are well-intentioned are not bored. This is one of the better customs here that the students of this University [i.e., Paris] freely come to hear the word of God. One must preach and sow the word of God both in the morning and in the evening. But just as the physical seed gives little or no fruit unless the rains pour out and make it germinate and bear fruit, so, unless the rains of divine blessing come upon you, there will be little fruit from my seed-sowing. Therefore, let us begin by praying Him who "poured down a generous rain when your people were starved" [Ps. 67:10] that He empower me to say something to His honor and to the praise of Blessed Francis...¹¹

Having thus established the importance, for the friars, of preach-

ing and Bonaventure's ability and concern in fulfilling this function, we can now return to our original thesis: that in and through the sermons and letters we can encounter Bonaventure as a person. What do the *Sermones* reveal about him? What manner of man is revealed through the manifold "voices"?

The wide range of tone — of emotion — is a note most clearly heard. It is possible (although the limitations of the present article prevent exhaustive examination) to distinguish Bonaventure, the fiery young *Bachelareus sententiarum* admonishing the students of the University from the reflective, even-tempered Cardinal Bishop of Albano. Bonaventure is all gentleness in his letters to the Clares, and he is a most astute administrator when, newly elected Minister General, he writes to all the Provincial Ministers. His simplicity and directness is evident in his *Sermones coram populo*, while the sermons at the University exhibit deeper theological depth. Bonaventure can be vehemently indignant over issues of the day and also reveal a mystic intensity as in the "refloruit caro mea."¹² Now he is the philosopher expounding doctrine, and now the artist painting in words. Let us listen to some examples:

For God's sake! reflect! how dangerous it is to cling to sinfulness.

¹² *Feria Secunda Post Pascha*, "refloruit caro mea," t. IX, pp. 281 seqq.

¹³ *Sermo I, De Nativitate S. Ioannis Baptistae*, t. I, p. 540.

¹⁴ *Epistola VI*, "ad abbatem sanctae Mariae Blessensis," t. VIII, p. 473.

¹⁵ *Epistola VII*, "ad sorores Clarae de Assisio," t. VIII, pp. 473-74.

You know well that every wise man flees from dangerous places. Good Lord! What pleasure have you found in sin? . . . This too for God's sake, beloved friends, should move you to flee from sin.¹³

Here his anguished intensity impels the young Bonaventure to explode into exclamations: "Pro Deo," e.g., (Good Lord!), which he rarely uses elsewhere.

But the tone has become modulated when he writes to an Augustinian abbot in 1273:

I have desired very much and still do desire that all disputes be removed from our midst — in so far as can be done with God's help. May you know and unquestionably believe that you are held in esteem as friends and leaders in Christ and we earnestly desire everlasting peace with you.¹⁴

In this letter of October 1259 to the Clares, feel his joy and love:

I recently learned, my beloved daughters in the Lord, through our dear Brother Leo who was a companion of Blessed Francis, how as brides of the Eternal King — you are eager to serve the poor crucified Christ in all purity. I rejoiced greatly in the Lord praising your devotion . . . Cling to this everlasting good, my most beloved daughters, constantly, and when you are in prayer commend me, a sinner, to God's unceasing kindness, begging him repeatedly that he will steadfastly direct my steps. . .¹⁵

⁸ Cf. *Opera omnia*, t. IX, *Introductio* and *Ars Concionandi*, pp. 3-21.

⁹ Bougerol, 149, 171-77.

¹⁰ *Sermo IV, De S.P.N. Francisco*, t. IX, pp. 575-76. It is interesting to note that Bonaventure speaks most fully about the "officium praedicatoris" in his sermons for 4 October in honor of Francis. Cf. also *Sermo I, Dominica XX, post Pentecosten*, t. IX, p. 436.

¹¹ *Sermo IV, De S.P.N. Francisco*, t. IX, p. 586.

But a different note is sounded — another facet revealed — in this letter of April 1257 to the Provincial Ministers immediately after his election as Minister General:

As I reflect upon the reasons why the brightness of our Order is somewhat clouded, there occur to me [these ten causes]... Many of course are not responsible for any of these; nevertheless, all incur censure unless the guilty are collectively resisted by the innocent. If, therefore, you follow these suggestions of mine—and I shall know of this from the Visitors—I will be most thankful to God and also to you...¹⁶

In following Francis' urging to preach "ad utilitatem et aedificationem populi," Bonaventure was sensitive to the need of his various congregations. In preaching *coram populo*, e. g., he uses a directness of comparison which cannot be misunderstood, as in the following:

Consider that we ought to be renewed in four ways:

- as a serpent through the shedding of his skin—i. e., our carnal desires;
- as a deer through the shedding of his horns—i. e., our pride;
- as an eagle through the shedding of his feathers—i. e., our vanity;
- as a phoenix through his own destruction—i. e., our own selfishness.¹⁷

¹⁶ Epistola I, t. VIII, pp. 468-69.

¹⁷ Sermo V, "ad populum Lugdunensium," Dominica XI post Pentecosten, t. IX, p. 430.

¹⁸ Sermo III, "coram Universitate in domo Praedicatorum," Dominica II post Pascha, t. IX, p. 301.

¹⁹ Sermo III, De Sanctis Apostolis Petro et Paulo, t. IX, p. 554.

Contrast that simplicity with this excerpt from a homily given to the friars and students at the University of Paris:

Consider that the Lord Jesus is the Son of God—as "Verbum Increatum" he supports the universe and, in this way, feeds us *supermentaliter* by lifting us up to wisdom or to the lights of wisdom; as "Verbum Incarnatum" he restores mankind and, in this way, feeds us *sacramentaliter* by refashioning us to grace or to the charisms of grace; as "Verbum Inspiratum" he nourishes intellectual knowing and, in this way, feeds us *spiritualiter*, moulding us to justice or to the experience of justice.¹⁸

Alert to the crises of his day, Bonaventure asks:

But today who are there so faithful to Christ? Today who are ready to die for Christ when we cannot even put up with insults for his love. O, what confusion and what shame among Christians! that we cannot endure for Christ what many have endured for worldly reasons. The ancient writers cry out, the philosophers, the historians all clamor that there used to be...¹⁹

Bonaventure moves deeply in the world of the Spirit. His Easter Monday sermon, using the text "refloruit caro mea," is lyrical, mystical, bursting with new life in nature, in man, and in spirit:

In these words is shown the movement of the soul ascending towards

wisdom. The student enlightened through wisdom prays intensely that the Holy Spirit, descending into his soul, will inflame him to deep love and enable him to perceive the emptiness of all worldly things. Thus he says "Come, my beloved." The enkindled soul cannot stand still but, transcending all things, *per excessum mentis* is carried into contemplation of the Creator. Thus he says "Let us go forth into the field." The going forth is the *excessus mentis*; the "field" is the wideness of divine incomprehensibility.²⁰

His sermon on the Trinity is rich in philosophic terms and concepts:

The Blessed Trinity is the efficient, effective, and final cause of all things. It is "summe unum" and therefore infinite in power. (According to Aristotle "every simple power is more infinite than a complex one.") It is "summe verum" and therefore most complete in finality because "the good and the goal are the same" as Aristotle says.²¹

But the artist, the poet, the painter is always present. Pictures in miniature or on large canvas delight the senses, enriching the impact of his words:

Can snow or dew bear the heat of fire when they cannot endure the warmth of the sunshine?²² Metaphorically, a "good man" is said to be authentically a "sound tree," if, deeply rooted in faith, lifted high in hope, unfolding in love, abounding with flowers of ardent longing, he has—like a

strong, tall tree shady and blossoming—the fruit of activity as nourishment.²³

Each of these selections merits detailed analysis and corroborating background. But even this summary examination serves to show a range of vocal power and emotional intensity, of intellectual insight and a grasp on current situations. His voice must have been mellifluous and modulated—the "pulcherrimus sermator ac praedicator" of Blessed Francis of Fabriano!²⁴

Bonaventure occasionally relates personal experiences. It is from these that we hear other, more personal tones — Bonaventure *sotto voce*? In one of the *Sermones* preached by the young Bonaventure between 1250 and 1252 in Paris, commenting on the "Induite vos armaturam Dei" of Eph. 2:14, he explains:

These weapons... the remembrance of the Passion of Christ which enables us to overcome the attacks of the Devil. If Christ's suffering is lovingly brought to mind, immediately all demons flee in terror. My own experience has taught me this on many occasions. I recall one time when the Devil had me by the throat about to strangle me. My throat was so tightened that I could not cry out for help to the Friars. I began with much grief to die. But, by habit, I recalled the Lord's suffering and great groans of com-

²⁰ Feria Secunda post Pascha, t. IX, p. 286.

²¹ Sermo de Trinitate, t. IX, p. 355.

²² Sermo III, De Sanctis Apostolis Petro et Paulo, t. IX, p. 554.

²³ Sermo III, Dominica VIII post Pentecosten, t. IX, p. 384.

²⁴ Cf. above, note 6.



my weakness might be restored
by your fervor...²⁶

In the opening section of the letter he wrote to all Provincial Ministers and Guardians immediately after his own election as Minister General, Bonaventure begins in a tone of tactful diplomacy and honest humility:

Although I clearly know my own weakness in shouldering the task laid upon me—weakness due to physical, intellectual, and psychological reasons as well as my own inexperience in such activity—I have taken upon these weak shoulders this heavy task because I trust in the strength of the Most High and rely upon the assistance of your concern...²⁷

Because words express ways of thought and mind-patterns reflect the whole psychic ordering of the person, it is crucial to examine considerably the structure and rhythm, the words and images, the style and emphases which Bonaventure used in these Letters and Sermons. The careful, detailed analysis of his modes of expression will be the substance of the remaining articles in this series. I should like, however, to present a few examples of techniques which (I believe) reveal the person behind them:

There is rhythm and balance of word and phrase:

deeply rooted in faith, lifted high
in hope, unfolded in love...²⁸

²⁵ Sermo I, Dominica XIII post Pentecosten, t. IX, p. 404.

²⁶ Epistola continens XXV memorialia, t. VIII, p. 498.

²⁷ Epistola I, t. VIII, p. 468.

²⁸ Cf. above, note 23.

as a serpent... as a deer... as
an eagle... as a phoenix...²⁹

The rhythm and music of poetry
rings through his prose:

O verba dulcissima, o verba suavissima, o verba deifica...³⁰

The multiple and multi-faceted
use of image and symbol pervades
his preaching:

Consider that the Lord arose in
the world to re-form in seven
ways: He arose

like a STAR most radiant to
enlighten a blind world.

like a blazing FIREBRAND
to revivify an anguished
world.

like a straight MEASURING-
ROD to direct a world off-
course.

like a PEARL most precious
to strengthen a weakened
world.

like WISDOM eternal to feed
a famished world.

like LIFE unending to uplift
a world dead from its own
sinfulness.³¹

This brilliant and far-reaching use
of image is, perhaps, explained in-
directly in the following remarks:

It is the custom of Sacred Scrip-
ture and especially of the Old
Testament, to speak through im-
ages and metaphors because in
one metaphor is often enclosed
much more than can be expressed
in many words.³²

²⁹ Cf. above, note 17.

³⁰ Epistola continens XXV memorialia, §3, t. VIII, p. 492. The rhythm, music, sound of these phrases cannot be captured in English.

³¹ Sermo IV, Dominica XV post Pentecosten, t. IX, p. 414.

³² Sermo I, De Sanctis Apostolis Petro et Paulo, t. IX, p. 547.

³³ Sermo I, De Nativitate S. Ioannis Baptistae, t. IX, p. 539.

³⁴ Sermo IV, Christus unus omnium magister, t. V, pp. 567 seqq.



and again:

Beloved friends, it is the usual
practice that painters, who are
teaching apprentices to paint, put
models in front of them. The ap-
prentices paint beside these pic-
tures and learn to paint their own
pictures and become master paint-
ers. In the same way the Lord
has put before us a fine example
of life and conversion when he
presented to us Blessed John the
Baptist...³³

As the Old Testament, so too Bon-
aventure expresses in one image
more than many words; and, fol-
lowing in the way of **Christus unus
omnium magister**,³⁴ he sets us be-
side models, symbols, images—so
that we too can learn that which
assures us of Light, Life, Love.

One final note—"experimentaliter"

Pharaoh, realizing through experience that he could not, because of fragile human weakness, resist the afflictions sent him from God, rushed to implore the assistance of Moses and Aaron through prayer. In this same way, whoever is troubled and afflicted sees through experience that he cannot by himself survive and humbly turns to prayer . . .³⁵

It is through experiences that we grow towards God.

Bonaventure walks easily through the visual world of the 1200's. He is as sensitive to the works of artists as to the abstractions of philosophers. He sees color and move-

ment; knows the beauties of nature and of man's crafts. Creative energy pulsates through his words and images. He is "au courant," whatever the scene. And throughout all he is himself his own greatest witness:

deeply rooted in faith
lifted high in hope
unfolded in love
abounding in flowers . . .³⁶

or, in the words of the second antiphon for the first nocturn of his feast:

He arose like fire and his word
blazed like a firebrand.

His words still blaze, his voice still speaks. Do we hear?

³⁵ Sermo I, Dominica XX post Pentecosten, t. IX, p. 432.

³⁶ Cf. above, notes 23 and 28.

BOOKS RECEIVED

Glynn, Jeanne Davis, *Answer Me, Answer Me: What's the Church Coming to?*
New York: Bruce, 1970. Pp. 151. Cloth, \$4.95.

Santmire, H. Paul, *Brother Earth: Nature, God, and Ecology in Time of Crisis.*
New York: Thomas Nelson, 1970. Pp. 236. Cloth, \$4.95.

Contemplative Prayer

Sister Catherine Jenkins, O. S. C.

If I were sharing these written reflections on the meaning of contemplative prayer with another group, not specifically religious, I might find it necessary to show them what prayer is not, before I could try to share with them what prayer is: that it is not an escape mechanism, a security blanket, or an aloofness from the real world. Prayer which masks itself under one of these delusions is not genuine prayer at all; in fact it is the opposite of true prayer which is a face-to-face encounter with the living God which demands a confrontation with self in the very depths of one's being. It is a risk in faith and hope involving a real leap into the darkness, an awareness and involvement on a deep level with reality in ourselves, in others, and in the things and events of everyday life.

Of all the realities of a human life, genuine prayer is one of the most demanding and the most rewarding. Prayer which is authentic demands the presence of the total person mindfully, heartfully and bodily — with all the senses, at least in the preliminary stages of preparation for the profound encounter with the Triune God abiding within each one of us. Only in this way can we fulfill Saint Paul's admonition to "pray continually" (1 Thess. 5:17). We must try to be completely present to God in a contemplative life, not only at certain defined intervals during the day but always. We must live in a state of openness, an abiding state of awareness to reality in persons, places, things, and events so that we can make of our formal prayer, whether "private" or liturgical, a true prayer and not an

Sister Catherine Jenkins, O.S.C., is a member of the Poor Clare community in New Orleans. In this article, Sister Catherine offers some stimulating reflections on a Workshop in Prayer conducted for her community in January of last year by Brother David Stendl Rast, O.S.B.

empty, ritualistic exercise, a hiding behind the facade of prayers or meaningless gestures.

Viktor Frankl has said that we cannot give meaning to our lives, but must discover it; and this discovery entails an encounter with ourselves at our own deepest and most fundamental level. This is at once obscure and revelatory in its clarity, for at this very center of our own being we discover the God who alone gives meaning to our lives. To meet God, however, we must be fully and authentically present as we are, in the nakedness of our spirit, with no disguises, no illusions, in our personal uniqueness with all of our gifts and all of our limitations. We must realize not only our potential for evil but our complete emptiness, our total inability of ourselves to give meaning to our lives. Only after we have passed through this dread of self-recognition, can we find the indescribable peace and happiness of absolute dependence on the God who calls us forth solely because he has "set his heart" on us.

Too many Christians, and among them many of us who are called "religious," have failed to come to this brink of our nothingness; or, having approached it, have turned back in fear and dismay. We have tried to direct our lives in "purposefulness" by engaging in a feverish round of activity, of good works, or of ritualistic exercises or prayers. Or we have fashioned a deus ex machina for ourselves, a god who gives everything and asks only things in return. We accom-

plish good works, we "say prayers," we meticulously perform numberless and repeated rituals; and the better the works, the prayers and the rituals, the more effective do they prove as a screen to hide us from the God who asks only ourselves: this most terrifying and all-demanding gift which entails the relinquishing of the last tiny particle of security, the emptying of the last corner in which stands a little idol of our own making.

For the word of God is alive and active. It cuts more keenly than any two-edged sword, piercing as far as the place where life and spirit, joints and marrow divide. It sifts the purposes and thoughts of the heart. There is nothing in creation that can hide from him; everything lies naked and exposed to the eyes of the One with whom we have to reckon (Heb. 4:12-13).

Only when this is accomplished can the Spirit of the living God flow into our being; and flowing into it, expand it in limitless peace and a joy beyond comprehension or explanation. This cannot happen once and for all; it must continue to happen over and over again in a dynamic rhythm of receiving and giving, of resting and growing, of dying and rising in the Paschal mystery of Christ, who alone is our "Way," our "Truth," and our "Life" (Jn. 14:6). In him we were called forth, each one (Col. 1:16); in him alone can we discover our identity, our meaning as a call and response to the Father in love. To discover the "res sacra" of our own being and the being of every man, we need

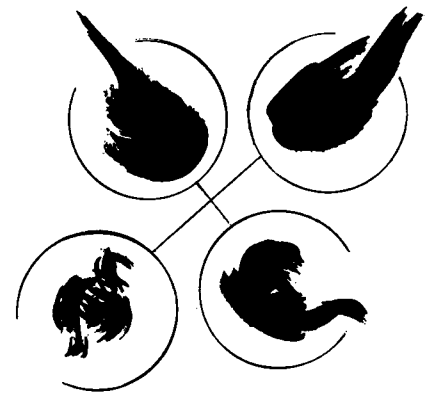
recurring periods of silence and loving solitude. We need time to rest and reflect (Mk. 6:31), time to be aware and consider (Lk. 12:27), to discover and to absorb. Led by the Spirit we must go forth into the wilderness, fully conscious that we may meet the noonday devil (Mk. 1:12-13); and at some point in our lives (perhaps many times), we must engage in an agon (literally, "contest," but the Greek word is richer, connoting an arduous struggle) with him. Until this happens, and our faith has been tested and our hope purified, our prayer cannot be rooted in our very being; we cannot truly know him in whom we have believed.

At the same time as we are honed by this agon into maturity (and this may mean destitution as well as struggle), we must become "as little children" (Mt. 18:3), standing once more on tip-toe in awe before the mystery of life. We must stop and listen and let the reality of persons and of things, penetrate into our very being. To each unfolding petal on a flower, to each little stone in our path, to each new sunrise, to snowflakes and to rivulets of rain—above all, to the wonder which is each person, we must learn anew to respond with surprise and gratitude. We must affirm the reality within them; and in Christ we must say "Yes!" (Phil. 4:8).

For many of us, even religious (and especially religious, perhaps, because of the misunderstanding of the "nada" of Saint John of

the Cross in our early religious life), this will mean that we must pause and create moments of time when we can truly see. We must stop rushing or letting ourselves be dragged along in what is perhaps a "purpose-full" but meaningless round of activity, whether physical or intellectual; we must learn again to consider. Otherwise, even our prayers will become mechanical and repetitious, part of the clock-work mechanism of our sterile lives.

As we remarked above, this entails risk, but it also brings joy. It demands renunciation, but it alone makes possible celebration—celebration of the meaning of Love and Life in the depth of our spirit. At times it will mean a joy which cannot be expressed in words, a moment of intimate communion with God who alone is the Cause of our joy and our peace, an experience of our relationship with him which is worth immeasurably more than every ounce of our strength spent in combat, every moment of struggle, every



renunciation of our false self or our false securities.

When these precious moments happen in our lives—and they must always happen—we can never force them, we must frame them in silence. Otherwise, they will evaporate before we have tasted them, much less experienced them. Silence, because it is thus a frame for our deepest experiences of Life, receives its meaning from those experiences. Without this character of frame," it may be purposeful, or it may be sterile and death-producing. It cannot of itself and for itself, have value.

Every human life, if it is to be meaningful and authentic, must contain some elements of silence and encounter with God (even though for those whom Karl Rahner has called "anonymous Christians," it may be an unknown God). There are always those among us, however, who are called to more frequent experiences of this relationship; and there are always a few called to a life of experiential encounter in the name of all men, that we may be a sign now of the ultimate vocation of every human person and of the entire human community in its fulfillment. In this lies the mystery of each individual man's vocation. On every level of our being, spiritual, psychological, and physical, we are called to express that word which is uniquely and authentically our truth, our reality. Each of us is a word expressing a part of the total Word of God who is Christ Jesus. In each man God's

call and the potential for response are one; each man must discover this call, this word, and in so doing, discover who he is. For most of us this will involve the prayerful searching of a lifetime before it reaches the fullness of maturity. It will entail the experience of our infidelity, my "name, a broken promise" as the poet, Dan Gerber, has expressed it. It will entail moments of deep pain; but as long as we remain rooted in or oriented to an attitude of response, we shall know peace (Phil. 3:12-14). Finally, if we remain in this state of receptive awareness, we shall, as Brother David Stendl Rast, O.S.B., has remarked: "...get so prayerful that we can make even our prayers prayerful!"

Since we are human beings, not disembodied spirits, we must realize that our lives are spent on earth. We must try to express our innermost reality in sign or symbol; and our sign or our symbol must try in some manner to convey our truth. For those of us who are religious—called to lives of prayer—this means that we must examine openly and honestly our life-style: our manner of living, our dwelling places, and our dress. Having experienced our own inner poverty, we shall find a need to express it in poverty of dress and in poverty of residence. Having realized that the God whom we seek is utter Simplicity, we shall dress simply. Without sacrificing our "alive-ness," we shall realize that noise is not synonymous with celebration, even though at times it will be an element in it. In the

Spirit who alone makes "all things new" (Rev. 21:5), we shall be creative in expressing the truth of our lives in signs—signs which are in agreement with the reality behind them, and which can thus be more readily apprehended by those with whom we would speak.

If we then succeed in discovering our meaning, our lives will become truly prayerful. We shall be

involved with life on a deep level, and we shall further in the world the understanding of the sacredness of every human person. We need not be numerous to do this, but we must be fully and deeply committed to the truth of our being in an abiding and joyfully evolving experience of our relationship with the God who dwells within.

Divine Vintage

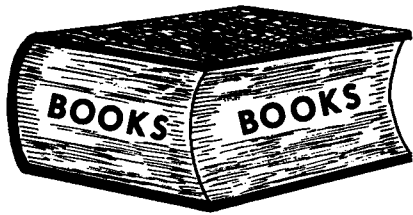
Wedding love is a heady wine;
As bold as drunkard's oaths, the marriage
vows.

So shortly the honey-moon can shine
Ere wine is running out in lovers' rows.

Come hueless, tasteless years,
Mid-marriage love, neither sour nor sweet:
Transparent each to each appears
A vessel brimmed with the water of conceit.

But late in marriage after-glow,
When grace of God and gift of self have
passed,
Two transformed lovers toast, and know
That God has saved the best wine till the
last.

Robert J. Waywood, O. F. M.



Ecclesial Women: Towards a Theology of the Religious State. By Thomas Dubay, S. M. Staten Island, N. Y.: Alba House, 1970. Pp. ix-119. Cloth, \$3.95.

Reviewed by Father Kenneth Dorr, O.F.M., M.A., Director of Sisters' Conferences at Siena College, Loudonville, N.Y.

The jacket of *Ecclesial Women* makes a statement and asks a question. It states that "thousands of nuns are leaving their convents and the religious life." It asks, "Why?" Has religious and community life become truly anachronistic? This is the task Father Dubay sets out to achieve: to "probe the *raison d'être* of the sister's vocation" and, hopefully, in the process, set up some theological tenets for those living in and leaving the religious state.

In selecting Father Thomas Dubay, S. M., to author the seventh volume in the Vocational Perspective Series, the editors chose a well qualified individual. Since his ordination in 1950, Father Dubay has taught in two major seminaries, authored several books for sisters and others living in religious life, and has been a regular contributor to religious periodicals. He has also given generously of his services and time to collegiate theological departments and extensive lecturing and workshop managing for religious all over the country.

One does not have to read too deeply into *Ecclesial Women* to realize that Father Dubay has an expert's command of the conciliaristic and theological language of Vatican II. He makes copious use of the

Council's decrees where they are pertinent to the sister's character and apostolate: the Decrees on Lay Apostolates, Ecumenism, Eastern Rite Churches, Missionary Activity of the Church, Relation of the Church to non-Christian Religions, Pastoral Office of the Bishops in the Church, Media of Social Communications, Christian Education, Ministry and Life of Priests, Priestly Training, etc. His research into these documents and their application to "ecclesial women" makes this book almost necessarily an up-dated treatise on religious life which should be put into the hands of all in this age of mandated renewal.

Acting on the premise that "no other way exists to be a religious woman in a full Christian community than being an ecclesial woman" (p. 67), the author proceeds in three chapters—theological, scriptural, and practical, to deduce who the ecclesial woman is, what the ecclesial woman does, and why the ecclesial woman exists at all. The following paragraphs are, at best, an attempt to reduce these three chapters into succinct summaries of some of the highlights of each.

Chapter One reasserts what Vatican Council II suggests: "that we consider religious persons as ecclesial," and then immediately proceeds to define what is meant by 'ecclesial' and how this term should properly be applied to religious women. Father Dubay's conclusion in this chapter is that "the basic ecclesiality of the religious woman derives from her existential, not her operational, reality" (p. 33). One facet of this chapter which fascinated this reader was its abundant use of Holy Scripture to support the continued use of the four descriptive words applied to religious women: 'virgin,' 'bride,' 'spouse,' and 'mother'; as well as the factual reason to continue using them: they do express the glories of woman qua woman even in this age of "biblical renewal and existential personalism."

Chapter Two deals at length, scientifically and exclusively, with the question of what the "ecclesial woman" does. In this chapter we are given a good look at her Church-related presence, functions, apostolates, and responsibilities in relation to both this and the other world. Entitled "The Functional Ecclesiality of the Religious Woman," this chapter sees Father Dubay at his best, presenting his conclusions only after an orderly and detailed series of observations pertinent to her sense of duty and responsibility: Structured and unstructured charisms; the Charismatic Community (or that group wherein a religious and communal profession of poverty, chastity, and obedience not only "profits the whole immediate community but also the whole People of God in the local diocese and in the Universal Church"—p. 39); Mandated apostolates (both contemplative and active are seen to belong to the fullness of the Church's presence in this world and should be found wherever there are religious); Ecclesial Freedom which results in a love ethic requiring total heart, total mind, total soul, and total renunciation of all she possesses, and which also completes the openness needed to bring her sacrifice to full consummation. A program of total Christianification is mandatory!

The author makes certain considerations the basis of apostolates: (1) "the communality of apostolic endeavors demands a coordinating and directing principle" (a team without direction produces chaos; cf. p. 59); (2) "that religious are not private persons in their work but rather ecclesially mandated persons" (*ibid.*); and (3) that the "charismatic element in the sister's apostolate lies subject to the same testing as do other charisms" (p. 60), i.e., she must live her Spirit-originated freedom within the context of obedience. While granting that "ecclesial freedom means that the sister is allowed to be herself naturally and super-

naturally, and that she and the community need to learn to live the delicate balance between commonness and uniqueness," Father Dubay reminds the religious woman that she agreed "to a whole list of commonnesses when she entered a religious congregation which were indicated in the community's basic document" (rule of life). She may not, then, excuse herself from them on a frivolous plea of being a free person, although she may expect her fellow religious "to respect her uniqueness and its reasonable expression" (p. 57). Her "ecclesial freedom" must mean more to her than just total giving; it must refer also to her freedom from worry, failures, wants, fears of recriminations and punishments. More positively, it must mean that she is now free to enjoy all the fruits of her ecclesial life: joy, peace, love, goodness, self-control, gentleness, respect, dignity, etc. And these are the here-and-now; the "eye has not seen nor the ear heard" what the hereafter will bring to this Spirit-originated free spirit.

As a model of functional and ecclesial freedom, the author presents in the last pages of this chapter a beautiful picture of Mary (p. 62) as the virgin, the mother, the temple of the Spirit, the charismatic, the queen, the perfect woman to whom the ecclesial sister will go with each of her unique feminine graces and qualities.

The main thesis of this book is that there is "no other way to be a religious woman in the full Christian community than to be an ecclesial woman" (p. 67). Chapters One and Two were spent indicating the truth of this statement adding to it only the relevancy of the person who attempts to become the "ecclesial woman." Chapter Three, entitled "Ecclesial Women: Implications," proves the contention and vindicates the sister's relevancy. The functions of the religious woman are seen to be threefold: (1) she lives the salvation message totally; (2) in her con-

templative encounter with God she learns what the divine realities actually mean as the Holy Spirit unfolds the teachings of Christ; (3) in her active encounter with the People of God she formally teaches the Word in her apostolates of administrating, teaching, nursing, and counseling.

Father Dubay spends his last chapter answering the most pertinent question of all in today's world: Why does she do these things? And his defense of the Church and of the "ecclesial woman" is theologically sound and immediately profound. The ecclesial woman does her things (1) because of her profound love for Christ, on account of whom she unreservedly loves what is His, the Church; (2) as a "mother" herself, she appreciates the perfection she finds in the maternal and supernatural Church, which offers its members challenging Scriptures, healing sacraments, consecrating counsels, and a vivifying Real Presence; and (3) to be better able to be informed against the present-day accusations hurled against her beloved, the Church. At times, she finds enlightened and intellectual accusations, but more often than not she is hounded by the presumptuous, arrogant, ignorant, naive, personal, and vindictive criticisms levelled at her from all sides. The attacks are made against her and against her Church, and they are not always made by an enemy or a stranger. All too often they are made by one who was a "beloved," and this perhaps more than any other becomes the heaviest burden for the ecclesial woman to carry. She will encourage honest, constructive, and unexaggerated criticism; but like the doe that she is, she becomes wounded most deeply by those who have shared her ecclesial love the most deeply.

This chapter closes with a magnificent treatise on the vole of virginity that is expected of the ecclesial woman. The ecclesiality, the finality, the pre-eminence, and the relevance of virginity are well ex-

plained and placed intelligibly within the context of the Church. The final word is an epilogue. It treats briefly the subject of relevance. When we see and hear that thousands of nuns are truly leaving their religious communities and commitments, we will certainly remember this little book and wish that they had been exposed to the good, practical theological doctrine it contains.

How to Be Really with It; Guide to the Good Life. By Bernard Basset, S. J. Garden City, N. Y.: Doubleday, 1970. Pp. 186. Cloth, \$4.95.

Reviewed by Father Robert J. Waywood, O.F.M., M.A., an Instructor in English and Rhetoric at Siena College.

If anyone thinks the "Catholic Essay" died sometime in the thirties (with the demise of the great G. K. Chesterton) or in the forties (with the defection of a less substantial L. J. Feeney), he is in for a pleasant surprise. For Father Basset's latest publication, puckishly (for a British Jesuit) titled **How to Be Really WITH IT**, proves—for this reader, at least—that the genre is alive and well—and very much with it. The first and last impression this collection of ten loose-jointed, loosely joined essays on the really good life made upon me was one of warmth and relaxation. And though the book is recommendable purely on the grounds that it offers a compendium of information and insights in gleanings from and commentaries on authors such as John Kenneth Galbraith, Viktor Frankl, William James, Cardinal Newman, and Thomas More, it is especially praiseworthy as one rare "how to" book that is just plain good literature.

Throughout a delectable decade of chapters, Father Basset's prose is consistently reminiscent of the familiar essay at its best. To pinpoint that style concretely would require a lengthy critical essay; the book re-

viewer may only generalize. The writing is richly allusive, disarmingly colloquial, humorously anecdotal, tantalizingly discursive, and provocatively untendentious. Oddly enough, this gray-headed cleric, this veteran retreat master moves gingerly and comfortably about the contemporary scene, whether secular (pajama games people play, ugly Americans, sensitivity sessions) or sacred (Charinian evolution, the metamorphosing Church, salvation history); and he "puts it all together" in what seems one long, cozy chat.

Although an organic unity is discernible throughout the work, each chapter serves up a hearty morsel for rumination that is a meal in itself. Chapter One, "The Pajama Game," points up the enormous difference between high standard of living and high standard of life. Chapter Two, "Thoughts in an American Hotel," traces the spiritual poverty of the wealthy nations to the arch-capital sin of snobbery. Chapter Three, "Polluting the Stream," unmasks, with wit and compassion—but trenchantly—this life-robbing conceit in all its modern facets: racial, denominational, professional, in an analysis redolent of Bacon's *Idols* and Thackeray's *Book of Snobs*. Chapter Four, "The Psychological Sabbath," prescribes the price-less remedy for the dissipation involved in keeping up with the ever-receding Joneses: rest and recollection. (The case for recollection is substantiated with rather grim documentation from the jottings of Frankl, who observed how the more cerebral prisoners of Auschwitz outlived their action-minded brothers, who fell fatally apart.) Chapter Five, "The Search for Sanity," provocatively makes relaxation the necessary condition for man's achieving the peak of his rationality—self-consciousness. A long Chapter Six, "Active and Passive," explores the therapeutic effects of alternating periods in one's life of activity and passivity, of affecting and being affected. Chapter Seven, "Have a Heart"

(a theme, incidentally, dear to the heart of Father Basset), discusses the soul's contact with God in terms the crassest agnostic could not object to—the soul being referred to as the "heart" of popular sayings or William James's "red-hot point of consciousness"; and God being equated with the experienced life-force behind creation. "Take up and Read," Chapter Eight, approaches the Scriptures as a record of man's Angst resolved by assent and, hence, as a supremely relevant chronicle of an ever-recurring process of the person awakening to the Personality that is God. Chapter Nine, "Drapes of the Naked Ape," is a stimulating meditation on the spiritual implications of evolution, with assists from Darwin, Desmond, and Teilhard. Chapter Ten, "That They May Have Life," is a thrilling exegesis of Christ's biography as a biology: the history and challenge, the *vita* and *invitatio* of a Man who was pre-eminently alive. These ten chapters, be it said, are directed to all unmoored, rudderless souls adrift today; a brief Epilogue is appended "for Catholics only." In it, after apprising the public of his scrupulously Catholic upbringing, strenuous but comfortable, and confessing to all the perplexities, misgivings, and uncertainties of a bewildered captain in the changing Church Militant, Father Basset nevertheless declares the future of Christianity to be full of great expectations. He does so with such earnestness that the co-religionist reader can hardly escape infection by his optimism.

Rewarding meditation-fodder? Yes. Furthermore, the book is enjoyable literature. but, if the reviewer may stoop momentarily to nit-picking, I found two features of the book a trifle upsetting: one, the punctuational perversity—so I think—of not inserting a comma before the 'and,' 'but,' and 'for' in compound sentence (This is a rapidly festering malpractice that good sense and grammatical etiquette cry out to be in-

stantly checked.) And two, the cavalier relegation of all who are unconvinced of evolution—myself, for one—to the company of well-intentioned but benighted Victorian divines. Back to your Chesterton, Father Basset: take and read.

Celebration of Awareness: A Call for Institutional Revolution. By Ivan D. Illich. Introd. by Erich Fromm. Garden City, N. Y.: Doubleday, 1970. Pp. 189. Cloth, \$5.95.

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

Reading this book is a most unsettling experience. To be sure, there is the needed minimum of optimism scattered through the book to justify the main title's invitation to "celebrate." Particularly in the fourth essay, on the "eloquence of silence," there is profound and essentially positive material for theological reflection and meditation.

In a sense also, Illich's relentless condemnation of existing structures and institutions is also intended positively—mainly because Illich himself envisages positive alternatives to what we have. (And where he does not discern the concrete alternative, he calls for research to discover one.)

Still, while I sympathize wholeheartedly with his call to a really fundamental revolution, I found myself unable, on finishing the book, to shake off a thorough-going scepticism regarding the practical viability of the called-for revolution. Not that it is utopian—it is not—but in its utterly realistic and sensible conservatism it seems so unfairly pitted against the huge thrust toward this absurd "development" which Illich sees as rushing headlong toward "universal pollution and universal frustration." He is right: there is not and there will never be all the money (or real-wealth equivalents) on the face of this planet, to achieve the utopian goals of the establishment

(capitalist or communist). What is needed is a reshaping of our goals and a reassertion of fundamental human values. But then, if one Illich cannot hope to face this challenge alone, perhaps a thousand.... Better than cursing the darkness.

No doubt about it, Illich is a visionary. But his vision is not vague; nor is his program a gossamer framework of a priori principles. He draws upon a rich vein of experience and an imposing array of statistics in formulating his devastating critique; and perhaps we may hope that thanks to his strategic position at Cuernavaca he may be tangibly effective in helping to deter Latin America from the maelstrom of "progress," U.S.A. - and U.S.S.R. - style.

Celebration of Awareness has its literary and logical defects. To begin with, it is a collection of essays produced for widely disparate occasions over a period of years; and it suffers from the repetition and less than ideal coherence of all such collections. Then there are apparent conflicts. Is the priest of tomorrow going to be, not a "jack-of-all-trades," but purely and simply a minister of the gospel? Then how is he going to be a married man holding a full-time secular job? Again, I want to agree with Illich that this ideological myth of universal schooling is an illusion to be combatted; but then why does he fault the Castro regime for letting party and community involvement interfere with the normal progress of the school year?

On balance, though, the defects are trivial, and the book is of monumental importance. I have deliberately avoided even listing the full gamut of issues with which the author deals, because I don't want to engage in flag-waving here, and I want to preclude the inevitable distortion that results from overly brief summaries of complex arguments. Unfortunately, as Illich himself acknowledges, even the book itself is too concise at some points. But

if you are going to criticize or condemn Illich, I think you ought to give him a chance to state his own case. This collection of his occasional statements is not an ideal forum for him, but it is a book which no genuine humanist can afford to overlook.

A Time for Love. By Eugene C. Kennedy, M. M. Garden City, N. Y.: Doubleday, 1970. Pp. 168. Cloth, \$4.95.

Reviewed by Father Julian A. Davies, O.F.M., Ph.D., a member of the Philosophy Department at Siena College, and Associate Editor of this Review.

A Time for Love is a first-rate treatment of the quality we human beings desperately need, unceasingly desire, and always—in this life—fall short of. Father Kennedy looks to his experience—an experience I found to be very like mine, and probably like that of many, many others—and finds that love has those features Paul described in his letter to the Corinthians: Love is kind, patient, forgiving, not rude or boastful, trustful and enduring (1 Cor. 13:4-8). In our contemporary society we find much lack of such love, evidenced by the almost universal loneliness, the impatience, the passivity, the greed which wants satisfaction without pain. Furthermore our society of pushy parents robs our young people of youth and cheats them by looking to them for values, rather than providing them with values. The mania for group therapy with its stress on what is often cruel honesty is another testimony to our lack of love. "Compassion," Father Kennedy points out, "is just the element that is missing in many contemporary champions of authentic dialogue" (p. 118).

A Time for Love is not just an indictment, though it certainly is partly that. It is full of profound observations on the requirements for the development of love, especially that between man and woman: time

for growth—growth through pain and suffering—respect for individuality, fidelity. And no doubt is left but that perfect union of persons is just plain unattainable. More than that, the "never" that Paul talks about when he says "Charity is never jealous, or never ambitious," is not a description of human love as we find it here. No need, then, for plunging ourselves into depression for failing to measure up to that high standard. But no excuse, either, for not trying to achieve it.

A Time for Love is a book I was enormously pleased with. I have some reservations, of course. I don't think it was the Church that separated love and sex, and I find the tendency to reduce all of what is troubling modern man to love's lack to be just that—a reductionism. Nevertheless, Father Kennedy has given us a work of outstanding value and one which with *The Friendship Game* (by Father Greeley; cf. *THE CORD*, Nov. 1970) presents a viable and valuable analysis of authentic human love.

The Trinity. By Karl Rahner, S. J. Trans. Joseph Donceel, S. J.: New York: Herder and Herder, 1970. Pp. 120. Cloth, \$4.95.

Reviewed by Mr. William Olesik, a student for the priesthood in the Diocese of Norwich, at Christ the King Seminary, St. Bonaventure, N.Y.

"The Trinity itself is with us, it is not merely given to us because revelation offers us statements about it. Rather these statements are made to us because the reality of which they speak is bestowed upon us. They are not made in order to test our faith in something to which we have no real relation. They are made because the grace we have received and the glory we expect cannot wholly become manifest if we are not told about this mystery." Usually, we have only been told that the Trinity is an article of faith. What we need to be told is what this means for

us. Too long have we spent time clarifying the fact that must be believed. Effort expended explicating the precise truth is worth little if that truth has no bearing on the believer. To affirm the Trinity as dogma is worthless if it concretely relates to nothing outside of itself.

Rahner means something more when he sets out to tell us about the Trinity. He means something more than simply indicating a doctrine as true; he will tell us about the Trinity. And since his thesis is that the economic Trinity, "for us," is precisely the immanent Trinity, "in itself," he wants to point out what this really means for us.

The whole problem of the Trinity is immediately delineated with the beginning of the first chapter. The chapter itself is a revision and condensation of Rahner's article, "Remarks on the Dogmatic Treatise 'De Trinitate,'" in volume four of the *Investigations*. However, new ideas and not a few key insights are included here as well. Also the chapter is, happily, much sharper and clearer than the article.

Rahner keynotes the chapter by recalling one of his favorite charges: practically speaking, Christians are mere monotheists. This is, in fact, the underlying reason for the whole inquiry here into the Trinity. Is the Trinity as Three present in your life, or in that of any Christian, in a more than merely nominal way? What real difference does it make to you that there are three Persons in God? Do you have a distinct, individual relationship with each person of the Trinity? Do you pray to each person as person, or simply to one God with three different names?

Is it necessary to study the Trinity just because it happens to be characterized in a doctrine recognized as "true"? Did God decide to reveal what he is in himself just on a whim, or does it have something important to do with us in ourselves too? Rahner holds for the latter. He

tries, in this book, to show why this is the case, and why it even must be the case if God revealed it.

The notion that the Trinity must have some connection with man will, perhaps, be accepted rather easily. But that every dogmatic treatise makes no sense without referring to the mystery may cause second thoughts.

Each person of the Trinity communicates himself in his own way, as a different, unique person to man. This free relation to us "is not merely a copy or an analogy of the inner Trinity, but this Trinity itself." The point is that God relates to us in himself, with his total true self; and God is Trinity. This is no mere giving of a created gift, but a real self-communication. This gratuitous relation is based on a quasi-formal, rather than a merely efficient causality. This means that in the order of grace—which is deeper and more comprehensive than the order of nature—God himself leaves the remoteness of his eternity, and enters personally into our history, expressing himself (and not just something about or like himself) in and through the community of men; establishing with man a union in which man is "taken up into" God's own inner life, as sons to the Father through the Son and in the Spirit. Thus the relation of man to God in the order of grace contains distinctions "for us" precisely because it is God in his inner Trinitarian "distinctiveness" that has drawn near to man.

These distinctions are made much clearer in the second section. The point is made that our concept of "person," as a separate being, is too easily taken for granted as the concept of person to be applied to the Trinity. When trying to understand the relation within the Trinity, some thought and effort is required. Yet the distinctions gleaned are not only worthwhile but necessary. The old Denzinger formula, "In God everything is one except where there is relative opposition" is not too hard

to say, but not so easy to explain from a deep, appreciative understanding. Rahner helps one towards such comprehension.

In the last section, Rahner ties this all together with final considerations to make up a "systematic outline of trinitarian theology." The self-communication of God in himself, and the relation between the different, distinct ways of his self-communication, are the main areas of reflection. An excellent exposition on transcendence, and its link with God's giving himself as the future, clarifies the whole notion of eschatology. Also, what "person" means in the context of trinitarian theology is concisely explored.

All in all, this book helps us better understand how God's self-communication is really "the specifically divine 'case' of love." For this love creates its own acceptance and is the freely offered and accepted self-communication of the "Person." Carl Pfeifer has noted that the whole dogma of the Trinity is no mere theological nicety, but is one that makes all the difference in the world to a person who knows the Father as "our Father," has personal ties with Christ as brother and Lord, and is responsive to the personal guidance of the Spirit. With his theological precision and insight, Rahner helps us become such a person.

In Hope of God's Glory. By Charles H. Giblin. New York: Herder and Herder, 1970. Pp. 424. Cloth, \$13.50.

Reviewed by Father Cassian F. Corcoran, O.F.M., S.S.L., S.T.D., Vicar and Director of Student Affairs at Holy Name College, Washington, D.C., and Professor of Sacred Scripture at the Washington Theological Coalition, Catholic University of America.

Father Giblin deserves acknowledgment for sharing his scholarship and experience with the letters of Paul in this recent book of his.

It is an excellent introduction to the letters of Paul, as well as a clear insight into the apostolic mind and heart of Paul. The book is divided into two parts. The first part presents the existential situation that gave rise to each of the first seven letters of Paul. Here, the reader becomes aware of the author's grasp on the historical setting of the early Church, with its problems, growth, and the theological struggles with which it was involved. We see how Paul's theology is a practical response to an existential situation. The basic theological themes contained in these letters are given particular consideration and explanation. Very often, various other theological opinions are analyzed and evaluated. All this enhances the value of this work as well as stimulating the reader's interest and broadening his knowledge. A careful and discerning reader will certainly profit from these chapters.

The second part of the book begins with a look at Paul's apostolic consciousness, which is his experience with the Person of Christ. Only in the light of this experience can one appreciate Paul's emphasis on the new creation theme, on the decisive break with the old order of law, and on the transforming power of the spirit. Most of this part of the book, however, focuses on the first eight chapters of Romans, which Father Giblin demonstrates to be a mature and logical presentation of Paul's gospel. An understanding of this chapter is crucial if one seriously intends to come to grips with the mind of Paul.

This book is not light reading. It is a well-planned treatment of Paul's first seven letters. A serious study of the book will bring one up to date with recent Pauline scholarship and (especially through use of the excellent bibliography) lead one to a fine acquaintance with this important field. More important still, is the fact that this book will be a help to bring one face to face with the Person

of Christ, who will give meaning and depth to our Christian life. Without doubt, this is a spiritual enriching book.

Man's Destiny in the Books of Wisdom. By Evode Beaucamp, O.F.M. Trans. John Clarke, O.C.D.; Staten Island, N. Y.: Alba House, 1970. Pp. xii-217. Cloth, \$4.95.

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

We usually neglect the wisdom tradition of the Old Testament, perhaps because we are accustomed to summarize the entire content of the OT under the over-simplified heading of "salvation history." A fuller and broader view of the OT as the literature of the People of God in Israel, allows room for the wisdom tradition, which Israel largely borrowed from its pagan neighbors.

This distinguished Franciscan biblical scholar, who has already contributed other substantial works on biblical studies, has given us here a fine book. The title of the English translation aptly describes the content. Father Beaucamp takes his readers on a guided tour of the sapiential books (Proverbs, Job, Ecclesiastes, Sirach, Daniel, and Wisdom); in each of these books he points out the historical context or Sitz im Leben of the author, and the circumstances which led to the production of the book. Then he indicates the universally valid themes and theses of each book, stressing now how these themes applied to the situation of the original author, now how they reflect man's perennial quest for meaning in life. More and more, the dominant question crystallizes: what is the purpose, or the end of it all? The sages of Israel, of course, had the twofold problem of seeking to answer this question and of remaining within the

continuity of Israel's historical faith. Outside cultures continually threatened to displace the authority of the ancient Mosaic Torah with pagan values. Israelite wise men tried hard to combat these foreign influences by insisting that Israel's inherited faith, Mosaic Jahwism, not only equalled foreign wisdom, but even surpassed it. The author thus presents the OT wisdom books as the answer of Israel's sages to the specious and pretentious challenges of gentile wisdom.

At times Father Beaucamp seems to offer such a vivid description of the historical context that we may suspect him of over-extending the validity of his conjectures. This often places a particular and sharply defined specific meaning on some wisdom passages which may have had a more universal validity in the mind of the author or compiler. So the problem apparently is how to reconcile the particular Israelite context with the general and even universal value of sapiential principles. Of course, the Christian dimension opens still other facets of these books and the author is faithful in showing this.

A final chapter concludes the work by offering thoughts on the value of the OT as a source of spiritual life for Christians. This chapter seems a bit separated from the body of the book, but it is still good in its own right.

One immediate reason for welcoming Father Beaucamp's book is that it exposes vast areas of the OT that have been sadly neglected; another is that so little is available on the sapiential literature, especially of this high quality. The depth and ease with which the author moves through the OT reflect competence and arouse confidence. The translation in general is good. Typographical errors are not so infrequent as to escape notice. In conclusion, we have here a valuable addition to OT studies, emphasizing theological content and Christian application.



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