COVER AND ILLUSTRATION CREDITS

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CONTENTS

WHO NEEDS FRANCIS? Editorial	98
CLARE AND POVERTY	100
THE EUCHARIST AND PROCESS THOUGHT	107
GROW OLD ALONG WITH ME Robert J. Waywood, O. F. M.	112
PSYCHOTHEOLOGY Fulgence Buonanno, O. F. M.	113
BOOK REVIEWS	121



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EDITORIAL



Who Needs Francis?

If one could imagine the men in the Kremlin so much as adverting to the existence of Francis of Assisi, one would certainly expect them to shrug off his memory with some such question (not seriously posed but uttered without even a modicum of advertence to its meaning) as "Who needs Francis?" Again, were one to hear the question posed flippantly by a nominal Cnristian, one could scarcely be moved thereby to serious concern.

But to hear this question asked by professed Franciscans—by those who have supposedly absorbed prior to their profession at least a minimal understanding both of the theology of the communion of saints and of the factual implications of Francis' life and heritage, is something else again. Yet the question is being asked by such individuals: "Who needs Francis?" Or, as it is alternatively expressed, "Why do I need to approach God through Francis—who needs an intermediary?"

Involved in this questioning is, to be sure, the at least implicit presupposition of all that has been said and written lately about the basic unity of all Christian spirituality—priestly, lay, and religious. But there are certain specific facets of the whole syndrome which can stand some scrutiny.

One such facet envisioned here is our imputation to Francis of a certain infallibility and impeccability. Even if we have done this only implicitly and intermittently, we may have thereby done a good deal of damage. For such a procedure involves attaching immense importance to the impossible—indeed, undesirable—ideal of literal imitation; and it therefore inevitably gives rise to an extreme reaction. A possible corrective would be to recognize Francis as a man not for all times, but for his own time with its own needs, to which he responded so magnificently.

The most important thing about Francis' life is that he emphasized for his own age certain evangelical values that needed emphasis then. But the gospel is richer even than Francis. One cannot say simply because of his example that those particular values need the same emphasis in every age. One important task that faces us, then, is that of determining just what in Francis' life was truly evangelical and hence at least in some measure truly universal, and what was particular to Francis' own culture and age.

To take just one other facet of the syndrome indicated above, it might prove worthwhile to try de-emphasizing the father-image we have given Francis. A much healthier attitude toward him and his relationship to us might ensue where it is needed, if he were not seen so much as "Blessed Father Francis," who has sporadically and implicitly become a surrogate for God himself—but rather, much more acceptably and credibly, as "Brother Francis," which he himself so much wanted to be.

Francis is not our father, but a charismatic leader whom we have elected to follow because he quite obviously had gotten onto a good thing. Were we to see him in this light, as a brother and a leader who has gone before us, we should have far fewer problems with neo-platonic notions of mediation and with spurious ideals of mystical identification with him.

What seems clear, at any rate, is that anyone who has gone through a reasonably sincere effort during his initial formation, to discern and assimilate the spirit of Francis, ought to be clear on why he chose to follow the spiritual path that Francis traced.

And to give a viable response to that question, "Who needs Francis?" one need not have recourse to any of the dubious versions of necessitarian-ism. To assert that the whole world does need Francis today, and especially that his own followers need him more than ever, is not to pretend that he had to be predestined from all eternity to live when and as he did live, so that we might be enabled in our age to fulfill our lives and our mission on earth. Equal credit is given to the divine Creator, and more to Francis, if due attention is paid to the contingent fact that he did actually live when he did, and did freely with heroic effort live as he did. From a profound appreciation of those facts and their sound application to ourselves, arises a cogent and unequivocal answer to the question, "Who needs Francis?"

Fr. Michael D. Mailach, of

Clare and Poverty

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

An astonished Pope Gregory IX fixed his eyes on the determined young nun opposite him. The firm chin and uncompromising lips assured him that Sister Clare Offreduccio had meant what she said when she replied to his offer to release her from her strict yow of poverty with the words, "Holy Father, never do I wish to be released in any way from the following of Christ."1 Grudging admiration crossed his face, and he accepted gracefully one of the few defeats he had ever experienced. Some days later a confirmation of the document entitled the "Privilege of Poverty" arrived at San Damiano in which the Pope granted "by the authority of these Letters present that you can be compelled by no one to receive possessions."2 Such was Clare's triumph.

For Clare, however, this uncompromising stand on the matter of

total poverty was merely part of that whole-hearted following of Christ which she had learned from Francis. "For Clare, as for Francis, absolute poverty was the natural conclusion to be drawn from the words and example of Christ and his apostles. Clare's greatest glory was that she followed Francis in this matter as no one else." And the glory of the Order she founded is that today it is still struggling to uphold the banner of "most high poverty." The world now, as then, has little appreciation for poverty except as an evil to be overcome. It is increasingly difficult to justify a stand which demands voluntary living in precarious financial circumstances and which exacts complete renunciation of personal independence resulting from wages or successful enterprise.

Even in the thirteenth century it is evident that this type of

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total poverty met with no favor in any circle, ecclesiastical or civil. But Francis, and Clare after him, could conceive of no more perfect way of following Christ, than by imitating him in his poverty and humility. The meekness and self-emptying of Christ—what Paul had called his "kenosis"—fascinated Francis Bernadone. He could not tear his eyes away from the vision of Christ, poor and despised.

Like all men so fascinated, Francis lost his balance and fell headlong into love with "Lady Poverty," whom he saw accompanying Christ from his birth in a stable to his death on Calvary. He realized that the gospel message could be lived out in its fullness only by those who were stripped of all things save the love of Christ. The evangelical message of love and unity with all men, and of all men with their heavenly Father, could be effectively preached only by poor men, men who had experienced the depths of misery and emptiness and had found therein the abyss of mercy. For this reason, Francis clung to poverty as the kernel of the gospel, and Celano could write of him: "There was no one so desirous of gold as he was desirous of poverty, and no one so solicitous in guarding his treasure as he was solicitous in guarding this pearl of the gospel."4

to this literal poverty that Pope Alexander IV wrote in the Bull of her canonization:

Especially was she the undaunted lover of poverty; and this virtue was so precious to her heart, she was so anxious to possess it, her love for it was so burning that she embraced it ever more ardently and for nothing in the world would she ever loosen her hold upon this beloved poverty; no argument ever availed to persuade her into consenting that her monastery should hold any possession.5

We can detect a note of ruefulness in this statement, for Alexander himself had tried during his cardinalate to dissuade Clare from her literal interpretation of the counsel of poverty. Clare stood by her original intent, and when it came time to compose her rule she wrote the uncompromising paragraph:

And that we and those who were to come after us might never fall away from the highest poverty which we had undertaken, shortly before his death he [Francis] wrote for us his last will saying: "I, little Brother Francis, wish to follow the life and poverty of our Lord Jesus Christ Most High and of his most holy mother, and to persevere therein until the end. And I beseech you, my Ladies, and counsel you always to live in this most holy life and poverty. And guard well, lest by the teaching or counsel of anyone you ever in any way depart from it."6

Clare too clung so tenaciously T

To make certain that no one

¹ Thomas of Celano, "The Legend of Saint Clare of Assisi," The Life and Writings of St. Clare of Assisi (St. Bonaventure, N.Y.: Franciscan Institute, 1953). 29.

^{2 &}quot;The Privilege of Seraphic Poverty," ibid., 103.

³ Marcian J. Mathis and Dismas Bonner, O.F.M., Explanation of the Rule of St. Clare (1964), 89.

⁴ Thomas of Celano, St. Francis of Assisi (Chicago: Franciscan Herald Press, 1962), 117.

⁵ From the Bull of Canonization, in Nesta de Robeck, St. Clare of Assisi (Milwaukee: Bruce, 1951), 234.

⁶ Mathis and Bonner, 83

would interpret this statement in anything less than its literal meaning, she stated clearly, "The sisters shall appropriate nothing to themselves, neither a house nor place nor anything. And as pilgrims and strangers in this world, serving the Lord in poverty and humility, let them send confidently for alms." There is a strangely contemporary ring in the words "strangers and pilgrims" which remind us of the concept of the Pilgrim Church, so much in vogue since the Council.

We can hardly conclude that the Franciscan view of poverty is out of place in our twentieth century. If we assess the trends of our era correctly, we can see that voluntary poverty is one of the most effective means to mend the breach between men and men, and between men and God. What is it that divides men? Is it not "things"? What is it that unites men, then, but the voluntary foregoing of unnecessary things in order to supply one's brother with the necessities? But we cannot construe Franciscan poverty as mere philanthropy. The Franciscan and the Poor Clare do not stand above their brothers and sisters reaching down to them in a magnificent gesture of beneficence. Rather they stand humbly below them, looking up to the God-given dignity of each individual and asking for the privilege to share with them out of their total poverty.

It is a distinctive trait of Francis that he believed that "God places all things at the disposal of man, to use as the needs of his life may require." He saw these things, however, "not so much pure gifts as loans, to which man loses all right when he happens to meet someone poorer than himself."8 So we have the enumeration of incidents where Francis would strip himself of cloak and tunic to clothe another whom he found more poorly clad than himself. Here again, Clare faithfully imitated her Father in Christ. Even as a young girl, Clare would "send the food which it was thought she ate herself to the poor."9 Lady Bona Guelfuccio, a kinswoman, later acknowledged that she had repeatedly been the bearer of it. A nobleman of Assisi, who had observed Clare in her family home, stated that "she fasted and prayed and gladly gave alms to her utmost possibility."10

When it came time to dispose of her inheritance, Clare "sold her own heritage and part of the heritage of her sister, Beatrice, and gave it to the poor." It is worthwhile to note that this was not the act of an imprudent girl but a carefully executed plan. Sister Christiana remarks, "Her own relations would have given her more money than others; but she

would sell nothing to them, and preferred to sell to others in order that the poor should not be defrauded."12 This innate prudence never left her, for it was said of her that "in ordering her monastery she was beyond all words provident and discreet."13 We must conclude, then, that for Clare, embracing literal poverty did not mean seeking destitution for its own sake—to become miserable. It meant freely placing all material cares into the hands of her heavenly Father. Clare sought poverty for the joyous freedom which it brought with it. For her

and for her daughters, poverty was an ineffable joy with which, according to her own words, she "had made a very sweet pact." The Franciscan way is that of poverty which is a virtue in itself, which strips the soul and frees it from its shackles. This renunciation is not mutilation, because the goods one sacrifices, material, intellectual and even spiritual are found again in God.14

Clare well understood that "in the Beatitudes, poverty is not represented as law to be enforced; it is a proclamation of the joy and richness of the kingdom of God." ¹⁵

Joy overflowed from the little monastery of San Damiano, for those who lived there "had freed themselves from attachment to earthly goods and experienced joy

in the Lord, the joy that was their strength. Their spirit of poverty included the blessed freedom of the sons and daughters of God."16 If today we are seeking an authentic return to the sources of the spirituality of the early Church, we must not neglect poverty. We read in the Acts how the first Christians lived in a communion of both love and goods.

The deepest conviction of the early Christians was of being endowed by Christ with an inexhaustible treasure. "Silver and gold are not mine to give," said Peter to the paralytic begging

⁷ Ibid., 120.

⁸ Ibid., 85.

⁹ De Robeck, 226.

¹⁰ lbid., 227.

¹¹ Ibid., 218.

¹² Ibid., 221.

¹³ Ibid., 217.

¹⁴ Henri Daniel-Rops, The Call of St. Clare (New York: Hawthorn, 1963), 54.

¹⁵ Bernard Häring, Acting on the Word (New York: Farrar, Straus & Giroux, 1968), 176.

¹⁶ Cf. Ibid., 166.

alms at the temple gate, "I give thee what I can: in the name of Jesus Christ of Nazareth, rise up and walk" (Acts 3:5), and as he lifted him up he was cured and leaped for joy.¹⁷

In the thirteenth century, Francis similarly addressed the paralyzed Church of his day: "Silver and gold I have none, but what I have I give you, the joy of Lady Poverty. Embrace her and live." Thousands leaped for joy at his words and still do. The Church and world of the twentieth century waits to hear this same message proclaimed in clear and ringing tones.

Pope Paul VI has repeatedly stated the value which the witness of individual and corporate poverty has for the world. He says,

Evangelical poverty is a warning of man's insufficiency and his consequent need for God. It is a renunciation of the search to fulfil our destiny in this world or to find safeguards against what are deep and fatal evils, such as sin and death. It is liberation of the spirit which, freed from the distractions of inferior goods, can act and love as spirit. In the end, riches can hinder loving, when Christianity is love; and impede prayer, when Christianity is communion with God.¹⁸

The conviction that today's Church must in all reality be the "Church of the Poor" (as Pope

John so often characterized it), is causing many deep-thinking men and women to re-assess the values of vowed poverty. They believe, and rightly so, that

the spirit of poverty must be reflected in all the structures of the Church and, a bove all, in the structures of religious communities. It is a sin against the mystery of the incarnation to expect individual religious to maintain the spirit of poverty and bear witness to poverty within structures that betray a possessive instinct; how can we credibly be poor religious while living in rich communities? 19

Francis' and Clare's answer was simple: "We can't."

With their deep love and understanding of the Incarnation and what it means, Clare and Francis could not conceive of a "spirit" of poverty which had no body. They drew a "hard line," perhaps, but a strictly necessary one if they were to have an impact on the Church and world of their day. Their very poverty was meant to be an apostolic witness:

The poverty of religious, especially of Franciscan religious, thus can be fully understood only when considered in its importance for the Church. As Christ came into this world a poor man that by his poverty we might become rich, so the Franciscan makes himself poor in order that the saving work of Christ may be continued in the Church.²⁰

The joy, humility, and gratitude for life which overflowed from the Poverello and his "Little Plant" stemmed directly from this literal living of a poor and lowly life. Their configuration to the image of Christ grew from their inner conformity to his sentiments:

So that man could be rich in the end, so that his hands and his heart should be open to God's treasures, so that he should see the overflowing generosity of the Father in the superabundance of creation, Jesus made himself a poor man and, in the midst of privation and lack of all things, lived out in human life the grateful response of God's own Son.²¹

This grateful response was the soul of Francis and was the overmastering reason why Clare fought so valiantly to maintain his ideals after his death.

In Latin the word for baggage is impedimenta. It describes well the burden of possessions. They have a power of impeding our social mobility. We must look around ourselves occasionally to see what we might be able to do without, lest it impede our journey. Traveling lightly is an aid to clear thinking as well as easy moving.²²

Poor Clares do not, as a rule, do much moving about, but the concept of personal mobility ranks high among the motives for embracing poverty. One cannot quickly and easily respond to every breath of the Spirit if one is ab-

sorbed in the arranging and safeguarding of personal possessions, no matter how trifling. A special assignment, a particular bench or drawer, a favorite corner of the garden can become "mine" to the extent that no other member of the community would dare to touch them. It is not so easy to change places or charges if these things become "possessions." Also, if one remains free of things, one is not so disposed to judge or criticize the actions of superiors; one can maintain an open mind, clearly able to discern where the common good lies.

Clare, in her appreciation for this aspect of poverty, wrote to Agnes of Prague,

You have become the lover of poverty, and, in a spirit of great humility and ardent love, you have cleaved to the footprints of Jesus and have been worthy of being united to him in marriage. 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.²³

Poverty and joy are closely intermingled, for both spring from the conviction that our heavenly Father cares for us. Although Clare's desire to live in total poverty constituted a sort of slap in the face for the ecclesiastics of her day, that desire evoked grudging admiration and probably

¹⁷ Jacques Guillet, S.J., Jesus Christ, Yesterday and Today (Chicago: Franciscan Herald Press, 1965), 91.

¹⁸ Giovanni Battista Cardinal Montini, The Christian in the Material World (Baltimore: Helicon, 1965), 29-32.

¹⁹ Häring, 176.

²⁰ Mathis and Bonner, 87.

²¹ Guillet, 92.

²² Dennis J. Geaney, O.S.A., You Shall Be Witnesses (Notre Dame: Fides, 1963), 73.

^{23 2}nd Letter to Agnes of Prague, in Daniel-Rops, 116-17.

caused many to re-assess their personal values. An unequivocal stand on poverty today will evoke much the same reaction. What we need are men and women courageous enough to stand up for what they believe in and who are willing to be a "sign of contradiction." Their very persons may stir up a storm of controversy around them, but if they are the and liberated children of God that true poverty renders them, they will pursue their paths serenely and joyfully. They will be too busy with the concerns of the brethren to bother with the criticisms of a few, for they will be secure in the approval of their Father in heaven. Nor will the institute suffer which embraces genuine poverty. Thomas of Celano quotes Clare as teaching that "the community would be pleasing to God when it was rich in poverty and that it would have permanence only if it were always fortified by the watchtower of holy poverty."24 The history of the rise and fall of religious Orders bears eloquent testimony to the truth of these words. Especially has this been true with re-Franciscan institutes. gard to Those which clung to the ideal of literal poverty were shining lights to their times and the source of genuine apostolic vigor. Those which relaxed their vigilance in this respect, for no matter how reasonable a motive, soon slipped into the stagnant backwaters.

In anti-poverty programs of our day. Franciscans can be the ones who hold the brightest torch, for they will be the ones who have learned cheerfully to share all they have with those who have even less. Their personal criterion of poverty can be expressed in the terms of need: both their own and those among whom they labor. Thus you would not find Franciscan missionaries laboring in hundred-dollar suits among people who have worn the same ragged pair of pants for ten years. Poor Clares will live in simple, modest dwellings, owning no more property than seclusion demands, and supporting themselves by the work of their own hands. Always, whatever surplus is received will be shared with those less fortunate. The austerity imposed by such a regime will bring with it a liberation of spirit, for the Franciscan religious will be pursuing only one over-riding the imitation of Jesus Christ. They will share in the joyous assurance of Clare, who once wrote: "I am assured by a faith most firm that... the kingdom is promised only to the poor, and our Lord will grant it only to the poor. To love the things of this world is to lose the fruit of love."25

The Eucharist and Process Thought

Charles J. Curtis

The real cleavage in the theological world today is not between the sects and denominations of Christendom. No, it is rather a cleavage between the fundamentalist, static, substance philosophy on the one hand, and the theologian, on the other, who thinks in terms of change, evolution, relativity, and process.

Every religious notion and doctrine must be re-examined and redefined in terms of twentieth-century philosophical and theological thought categories. This article is a short preliminary statement intended to open the door to a meaningful, contemporary, relevant discussion of the Eucharist. The time is tragically overdue for an updating of theological definitions which might make them more meaningful to the average man of our time.

The traditional doctrine of the Lord's Supper holds that the substances of bread and wine are changed by priestly consecration into the true body and blood of Christ, while the accidents of bread and wine remain the same. The great majority of contemporary Christians is still commit-

ted to this view: Roman Catholics call the mystery "transsubstantiation," Eastern Orthodox refer to it as "transmutation" or "transelementation," and Anglicans and Lutherans speak of "the real presence," a phrase which expresses the literal interpretation of the words of institution.

What all these Christians mean is that in the Lord's Supper Christ gives himself to the communicant in a personal and special way which makes the Eucharist a means of grace. The glorified spiritual body of Christ is believed to be present "instead of" (Roman Catholic view) or "in, with, and under" (Lutheran view) the bread and wine. The emphasis in all these cases has traditionally been on the presence of Christ in the Supper, as in his pardoning love he offers his real body and blood to the strengthening of faith in the believer and the condemnation of the unbeliever. Relatively peripheral stress has been laid (at least until recently) on the Supper as a witness of faith, a bond of Christian fellowship, and a memorial of Christ.

²⁴ Celano, "The Legend . . .," loc. cit., 28.

^{25 1}st Letter to Agnes of Prague, in Daniel-Rops, 114.

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The rest of Protestantism offers a variety of views on the Eucharist. Adherents of left-wing Protestantism (to the extent that they observe the Lord's Supper at all) see Christ's presence not in the Eucharistic elements themselves, but in the Christian receiving the elements. Calvinists (insofar as they follow the views of Calvin) hold that through the bread and wine (or grape juice), all of which remain unchanged by their consecration, the spiritual body and blood of Christ, together with all his benefits, are received.

In light of these historic differences, the recent document, "The Eucharist in the Life of the Church: An Ecumenical Consensus" is truly remarkable.1 The emphasis throughout the various paragraphs of this statement is on the reality of communion with Christ-the sharing of his life and the resulting transformation of man and his world. Still, in view of the wide variation in the affiliation of the nineteen signatories of the document (including six Roman Catholic theologians), the unequivocal expression of §13 is noteworthy: "Christ is the Host at the supper; the Church is the steward of the sacramental mystery."

In the last analysis, it should doubtless be admitted that the faith-reality, expressed mainly in pastoral terms in this document, is of primary importance. The philosophical elaboration of the mystery will probably always be of secondary significance for people in general and for more pastorally-minded theologians. It remains true, nonetheless, that even if the pastor or the layman does not express-has no interest in expressing-the philosophical presuppositions of his explicitly faith-oriented statements, those statements do not themselves stand in a vacuum. Like it or not, the individual who expresses such statements does so in a metaphysical context. And there will always be the need, in the Church, for the theologian who sees his task as basically speculative: as that of elaborating the metaphysical structure determining the meaning or interpretation of the faith-statements professed by his Church.

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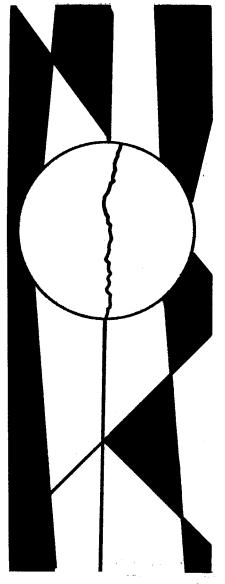
I maintained, in a recent book, that

one of the main tasks to be done, if we are to build a new, ecumenical theology, is to interpret our traditional, theological notions in terms of twentieth century categories of thought.... There is a sense in which this project is a theological "rescue mission." It is an attempt to give warm, rich, universal meaning to theological notions and Christian cultic practices which have become irrelevant, un-understandable, and anachronistic to twentieth-century man . . . Theology, in its search for restatement and relevance in our century, must find something more adequate than the philosophy of substance, the philosophical presuppositions of neo-orthodoxy, and the overweening concern with existentialism. All of these reveal a kind of inadequacy in our world which is characterized by the ecumenical situation.²

It is certainly for the sake of ecumenical theology, but no less for the sake of fundamental intelligibility in an age wherein science has totally destroyed the old notion of an abiding, static substance at the heart of individual material objects, that I want, in the ensuing paragraphs, to suggest a more contemporary philosophical elaboration of the doctrine of the Eucharist.

What I seek to do both in the name of the most rigorous traditional orthodoxy and in the name of philosophical intelligibility, is, then, to elaborate a contemporary explanation of the traditional doctrine of the real Presence of the Lord. In this explanation, the Aristotelian terms of 'substance' and 'accident' are replaced by terms in which the concept of process replaces the notion of substance.

As is evident in the document cited above, it is of less importance simply to re-express the actual metaphysics of consecration—what takes place within the circumscribed dimensions of the Host—than to situate that cosmically significant event within its larger, Christ-centered, context. In this context the locus of Christ's presence is expanded to include



the whole process of the Eucharist, rather than being practically restricted to what happens atop the altar-table. This process em-

¹ See Harry McSorley, "Unprecedented Agreement on the Eucharist," The Ecumenist 8:6 (Sept.-Oct., 1970), 89-93. The full text of the document, "The Eucharist in the Life of the Church: An Ecumenical Concensus," is furnished on pp. 90-93.

² C. J. Curtis, The Task of Philosophical Theology (New York; Philosophical Library, 1967), xxiv-xv.

braces priest, believers, words of institution, hymns, liturgy, and the history of the Church. There is no final point in this process—no point such as bread and wine, the words of institution, or the ring of a bell, at which one can arbitrarily specify the limit of the eucharistic event. The idea of a point is erroneous in the context of process because it implies "that process can be analyzed into compositions of final realities, themselves devoid of process."

Once process takes the place of the old, traditional substance-accident scheme, it becomes evident that the meaning of the Eucharist must extend throughout the whole universe. The truth of the old notion which confines the presence of Christ to the consecrated elements is that "religion starts from the generalization of final truths first perceived as exemplified in particular instances."4 But this is just the beginning. We must advance beyond this to the level of religious truth and value at which there is clearer and fuller recognition of the depths and heights of the mystery of the Universal Eucharistic process—the level at which "these truths are amplified into a coherent system and applied to the interpretation of life. They stand or fall, like other truths, by their success in this interpretation."5

The religious truth of the Lord's Supper cannot, then, be adequately expressed with the conceptual tools of a philosophy of substance. It can be expressed, but not adequately. It is not in any way false, but it is incomplete-inadequate-to couch the mystery in terms of the transformation of this bread-object into that bodyobject and then go on to state the spiritual effects as discrete accidents or relations causally dependent upon the act of transformation. The Eucharist must be understood in terms of process and value precisely because "the peculiar character of religious truth is that it explicitly deals with values. It brings into our consciousness that permanent side of the universe which we can care for. It thereby provides a meaning, in terms of value, for our own existence, a meaning which flows from the nature of things."6

The traditional elements of the Lord's Supper give visible expression to this source of meaning which is grounded in the structure of the process of reality. At the same time the bread and wine of the Eucharist are among those primary physical data of experience through which the believer can prehend the "intensive relevance" of the eternal norms and ideals present eternally within God's nature.

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This principle of graduated "intensive relevance" is of basic importance for the process view of the Lord's Supper, because it expresses the assimilation by every creature of the "graduated order of appetitions constituting the primordial nature of God."7 In the process of the Eucharist, "the principle of the graduated 'intensive relevance' of eternal objects [norms, ideals] to the primary physical data of experience expresses a real fact as to the preferential adaptation of selected eternal objects to novel occasions [ultimate building-blocks of process] originating from an assigned environment."8 The origin of the Lord's Supper lies in the historically assigned environment of Jesus' farewell Supper with his disciples. But as the historic process continues, there must be, and there is, room for preferential adaptation to novel occasions or situations. These latter must, of course, be related to the original constitution, lest the historical continuity of the process of the Eucharist be broken.

The few suggestions put forward in the foregoing pages are of course undeveloped, and there are innumerable other examples which could have been furnished which might have emphasized much more the fruitful possibilities in process thought for a re-expression of eucharistic theology in a contemporary conceptual framework. This brief article is not the place for the adequate development of this re-expression. But it is worth referring, in conclusion, to the unprecedented success of the nineteen theologian; who reached a consensus on the nature of the Eucharist. It is worth pointing out that their statement is permeated with the language of process and value without apparently implying any sacrifice of the fundamental beliefs of any of the participating theologians. And it is eminently worth suggesting that this success marks an important step in the rebuilding of our unity in Christ. Perhaps it is not only in the case of apostles and disciples, but also in that of approaches to theology, that "by their fruits you shall know them."

³ Alfred North Whitehead, Modes of Thought (New York: Capricorn Books, 1958), 131.

⁴ Alfred North Whitehead, Religion in the Making (Cleveland: Meridian Books, 1960), 124.

⁵ Ibid. Note, in this connection, the acute analysis of the cosmic expansion of Christ's reality (which has to be understood properly) by F. X. Durrwell, C.Ss.R., The Resurrection (tr. R. Sheed; New York: Sheed & Ward, 1960), 108-50.

⁶ Whitehead, Religion in the Making, 124.

⁷ Alfred North Whitehead, Process and Reality (New York: Harper and Row, 1959), 315.

⁸ Ibid.

Grow Old Along with Me

Falling hair and darkening tooth, Wrinkles wrought on the face of youth, Shall you give me cause for ruth? Ha! you tell but half the truth.

Mar my features as you may, The hidden growth you but betray: Dimpled graces day by day God ferments in this jar of clay.

Ruin the course of time betrays.

And growth requires a run of days.

Wine gets tang in a crumbling vase;

The inner man thrives while the outer decays.

Robert J. Waywood, O.F.M.

Psychotheology

Fulgence Buonanno, O. F. M.

The authors of Psychotheology state in their introductory remarks that often theology and psychology had suspiciously viewed one another as irreconcilables, but that now there is a real possibility of a synthesis between them. They begin their work, in fact, with the conviction that this synthesis is a fact.

The methodology applied in this work and called "psychotheological" is not used in attempting to solve those difficulties that only a skilled psychotherapist can handle, but only those psychological, ethical, and social dilemmas that any person who wishes to deepen his moral sensitivity, for both spiritual and psychological reasons, can learn to handle with minimal skilled help and maximal honesty.

Since the authors assume that there are many people who feel that the great ethical truths of Christianity, together with the modern psychological insights that illuminate them, can still tell us a great deal about human life, they feel that a method which they call "psychotheological" will fulfill this end.

They feel that this approach is justifiable despite the facts that extreme secularists believe it superfluous and that traditional religionists will insist that it is a reckless venture into rationalizing and even downgrading the "transcendent" truths of Christianity whose eternal values can never use experience for confirmation. The authors feel that, although both groups may find it difficult to agree with the general approach of the book, both are nevertheless saving the same thing: Christianity has little to tell us about man in the hereand-now.

¹ Mark E. Stern and Bert G. Marino, Psychotheology (Paramus, N.J.: Newman, 1970). 146 pp., \$5.25.

Father Fulgence Buonanno, a member of Holy Name Province, holds a doctoral degree in psychology from Innsbruck, where he minored in psychiatry and did clinical work at the University. He now teaches at St. Elizabeth's Hospital and provides counseling service at St. Anthony's Shrine, in Boston, where he is also active in municipal mental health programs.

It is the believing Christian, they feel, who might have the greater difficulty appreciating the method of the "psychotheological" approach. This is perhaps because catechizing and sermonizing was pretty much given, at least until recently, to explaining the New Testament in order to justify the claims of Christianity as a divinely instituted religion. The searching out of the Scriptures for anything more than this purpose would be considered a superfluous and hopeless task. They further state that some people believe that Christianity is no longer of any value to a modern generation even for the moral sanctions it affords: that religion has allowed itself to be used as a way of ignoring life and the reality of everyday anxieties.

Finally, the authors do not directly intend to make an apology for Christianity, but to demonstrate that many of the insights derived from psychotherapeutic psychology can help one obtain certain perceptions from the New Testament which bear upon experience and life itself. They feel that no one can deny that their approach is at least experimentally valid. According to the flap of the book, the authors have written a discussion that is both wise and filled with sharp criticism. They consider a wide range of psychotheological categories, letting the special insights of religion and the behavioral sciences play against each other. How, for example, can religion underscore one's personal identity?

How does time, and especially belief in a future life, affect one's actions in this life? What psychological insights can be found in the religious teaching of Jesus Christ?

Psychology, the authors state, has—wittingly or otherwiseforced Christianity into areas where each must confront the other not as an enemy, nor even as an ally, but as a brother. The authors do admit that there are areas where such an ideal union is still impossible, but in this book they consider only those areas where Christianity and psychology are speaking in the same voice.

If man is to govern himself properly within the limits of humanity, it is essential that he understand himself. "Know thyself." was the philosophical clarion-call of Socrates. But man is not a selfsufficient and isolated creature: he is involved in the variety and multiplicity of sensations which contextually and sequentially make up the world. To understand himself, therefore, he must learn to understand his world. Such an understanding may be either explicitly formulated as a philosophical system or implicitly harbored as a group of less formal principles constituting his world-view. The picture man develops of the world, of himself and his relation to the world—that is, of his existential reaction-determines his life conduct and destiny. Man, in his existential nature, straddles two worlds: the realm of pure vitality which is his earthly environment and milieu, and the realm of the destined.

Now, modern psychology has formulated a very detailed picture of certain aspects of man, but there are other sources of data, other views and perspectives, and other modes of portrayal. Theology, for example, with its bases in revelation and reason, has developed and preserved its own image of man, while anthropology writes man's life history out of the symbols man uses and the things he makes. They are all good reproductions, yet each is partial and incomplete. This could be unfortunate since man, a complex totality, is made even more complex when confused by these partial pictures of himself. Peace will come for modern man only when he has set these various phases of himself into a totality. Yet it is not a series of compromises that is intended in the formation of this synthesis; the original vigor of each discipline is to be kept intact.

anthropology, Theology. psychology should neither neutralize, nor become a substitute one for the other, but each should interpenetrate the other. This should be the purpose and aim of any system of psychotheology. and this does in fact seem to be the motivation of the authors of the present work by that title. Have they accomplished this aim?

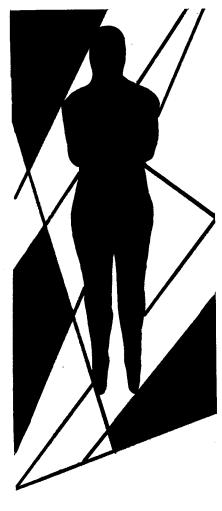
To lay the foundation upon which the science of man's nature may be established, one should test, by the impartial scientific method, the validity of the var-

supernatural for which he is ious psychological theories. And, once he has found the method, then only can theology integrate psychological science by uniting speculative and practical knowledge-and then only, in turn, can psychology enrich theology with its results. That is interpenetration. At this point, it is a matter of finding out just what existing philosophical system is the most tenable basis for an organic, humanistic study of man and most conducive toward this process of interpenetration.

> It is my personal opinion that the Aristotelian science of the soul as transformed and perfected by Saint Thomas Aquinas, is the most tenable basis for an organic, humanistic study of man and hence the most favorable starting point toward a synthesis of the disciplines of theology and psychology.

> Psychoanalysis, in my opinion, does not seem to qualify in this process of interpenetration, nor does the old error of excessive humanism with the new label of psychology, nor the existential philosophy of a Sartre. The original purpose of psychoanalytic research was to discover the relation between neurotic states and the total life history of the individual; but in its later development, it came increasingly to focus on the infantile state.

> Now, the farther back the causes of neurotic symptoms are traced into an individual's past, the less differentiated they appear. and at the infantile state, all values are reduced to the unifor-



mity of immediate instinctual satisfaction where no differentiation is possible at all. The differences characterizing later stages of life are interpreted as a sort of superstructure erected on the ground of the instinctual needs: the superstructure may be of interest to a descriptive, but not to a genetic approach. It is an essential characteristic of psychoanalysis and

almost all other types of medical psychology that the genetic viewpoint predominates. This point of emphasis is justified, since all medical practice seeks to remove disturbances by finding their causes and making them ineffective. It cannot be assumed a priori, however, that these causes will be found exclusively in the earliest periods of man's life. Even if instincts and the fate they suffer in infancy are decisive factors, it is possible that these effects will depend on additional factors entering the picture at a later time.

A predominant interest in such ultimate causes has prevented medical psychologists and psychiatrists from realizing the need to complement their inquiries with detailed descriptions of personalities and mental states, descriptions that take account of the material as well as the formal factors determining conduct. The above point is manifested most emphatically in the various interof psychoanalytical pretations nature that the authors of Psychotheology apply to various examples.

A good instance of the focusing upon the infantile stage and never coming upon the basic causes, is that given by the authors regarding Adam in the garden of Eden. The more common interpretation and traditional view goes beyond the infantile stage and takes into consideration the basic causes.

Under the influence of psychoanalysis, modern psychology and trap known as the "genetic fallacy," or the confusion of the discovery of origin with that of meaning. This has two effects, both of which have in many cases impeded the understanding of neurosis and the development of an effective therapy. One of these effects is the almost complete neglect of description or phenomenology. The statements of patients are taken literally the fact, for example, that two persons speaking of the feeling of guilt actually mean the same thing, is not questioned or pursued.

The other consequence is that experiences are considered solely as manifestations of the origins from which they have been sought. The psychiatrist may be satisfied when, for example, he has been able to trace a religious belief back to the Oedipus situation, or to interpret it as a mask for the will to superiority. He does not see any need or purpose to inquire into the significance of the belief in his patient's life, much less its possible truth value. For the achievement of a worldview that takes account of being in its totality, it is evident that the fundamental condition is the acceptance of man's place in the order of being—the attitude that Gabriel Marcel, the Christian existentialist, has termed "ontological humility." When man realizes, not only theoretically but with the whole of his being, what his nature is—that of a finite being with infinite possibilities—there

psychiatry have fallen into the seem to be two ways open to him. trap known as the "genetic fallor," or the confusion of the discovery of origin with that of himself to the level of an abmeaning. This has two effects, both of which have in many cases impeded the understanding to be two ways open to him. One is that of self-aggrandizement, the insane attempt to raise himself to the level of an abmealing. He then falls into the despair so clearly depicted by Kierkegaard.

Sartre's atheistic existentialism is the imposing but hopeless attempt to make this fundamentally abnormal state the norm of human existence. The other way is that of faith, espoused by Gabriel Marcel. But in question here is a faith that is capable of transforming man's being. This is more than the acceptance of certain tenets and the fulfillment of certain obligations. It is, ultimately and ideally, identical with the very being of the human individual.

Since World War II, there has burgeoned an enormous literature on religious psychology and on the relation between psychology and religion. According to Zilboorg, there is no better review and synthesis of the problems involved in the rapprochement of the two fields than the various articles of Père Leonard, who, besides surveying the whole literature from William James and McDougall to Scheler and Jaspers and the more emphatic existentialist literature, has contributed a thoughtful and succinct analysis of what he has read without the slightest tendency to fall into dogmatism or formalism. Especially as regards Freudian psychoanalysis, should add to Leonard's writings those of Père Albert Pil, O. P., editor of La Vie Spirituelle and author of many searching studies, including "St. Thomas Aquinas and the Psychology of Freud," which may be read in English translation in **Dominican Studies** 5 (1952).

The consensus of those to whom religion is not a neurosis to be cured and psychology not a devilish concatenation to flee, tends to the conclusion that while psychology can throw a great deal of psychological light on religious experiences, and religious faith may enrich one's psychological functioning, psychology as a scientific discipline can shed no light whatsoever on the relations between man and God. To put it again in the words of Leonard:

The religious act is an intentional act and is related to an object which is situated beyond the reach of our [practical] experience. Consequently, an empirical study between man and God can never reach the second member of this relationship. What we are apt to observe is only the reac-

tion of a person, without our knowing the nature of the stimulus that originated this reaction.

This position seems to be so simple, so true, and so unassailable. Yet the conflict between religion and psychology does seem to continue, and does seem to obscure old issues and befog new ones. Why this should be the case, remains actually unanswered. Perhaps some day, someone sufficiently inspired and dedicated will be able to enlighten us on the psychology of this conflict. Whether the authors of Psychotheology have helped to begin a resolution of the conflict -have begun to dispel the confusion and to pave the way for a real synthesis of the two disciplines through the process of interpenetration, is really for you, the reader, to judge. The foregoing reflections which certainly do contain evaluative norms, may be of some help in forming such a judgment.

NOTE: For discussions of recent, related publications, see this month's Book Review section, pp. 121-23 — Ed.

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The New Shape of Pastorai Theology: Essays in Honor of Seward Hiltner. Edited by William B. Oglesby, Jr. Nashville: Abingdon Press, 1969. Pp. 383. Cloth, \$7.95.

Reviewed by Father Maury Smith, O.F.M., M.R.E. (Divine Word International Center), M.A. (Butler University), Ph.D. (Pastoral Counseling, Christian Theological Seminary), Program Developer at Alverna Retreat House, Indianapolis.

The editor's expressed purpose is to pay tribute to Seward Hiltner by exploring the various aspects and factors in pastoral theology which have been stimulated by Hiltner's influence. The result is a potpourri of thought—rich and reflective—on pastoral theology and pastoral counseling. The former is discussed in relation to its implications and development, theological education, and pastoral care. Each of the twenty-four essays has been written by a person who is a friend or a student of Hiltner.

It is difficult to summarize this wealth of material. A couple of chapters give a brief history of pastoral theology, education, and counseling. Several treat or touch on the relationship between psychology

and theology, and help toward an understanding of the role of the practitioner of pastoral theology or counseling. Part II gives information on the education of a pastoral counselor and indicates possibilities for continuing education. Several chapters concern quite current issues: e. g., "The Impact of the Urban Crisis on Pastoral Theology," "The Implications of Existentialism for Pastoral Theology," "Christs to One Another: An Essay in Group Pastoral Care," "The Implications of Pastoral Theology for the Campus Ministry," and "The Counseling of College Students." Several chapters are essays on a particular aspect of pastoral theology: identity, method, the Rogerian approach, critique of Mowere, discipline, the dying, the pastoral blessing. There will probably be no complaints of omission directed against this book!

Although a major portion of the book is predominantly informative, there is also a great deal of it which is superbly stimulating, especially for someone not familiar with the field. It will serve such an individual as a guide not only to what has been happening in pastoral theology, but also as a reliable prognosis—particularly in the case of James G. Emerson, Jr.'s essay "Pastoral Theology and a Theology of Discipline—a Next Step."

I would like to recommend the book especially to priest-, brother-, or sister-counselors who have gotten their training in a regular department of psychology or counseling as opposed to a department of pastoral counseling. First, it should give such individuals an enhanced

appreciation of their specific role as pastoral counselors. Secondly, in the spirit of Ecumenism, it should acquaint them more thoroughly with Protestant thought and activity in their field. And finally, it ought to stimulate their thinking through their own psychotheology of counseling.

Pastorai Psychology: New Trends in Theory and Practice. By Carlo A. Weber. New York: Sheed and Ward, 1970. Pp. 160. Cloth, \$6.00.

Reviewed by Father Celestine O'Callaghan, O.F.M., M.S., a member of the faculty at Siena College, Loudonville, N.Y.

Carlo A. Weber, priest and psychologist, is the chief of the Division of Training and Consultation of the Los Angeles County Mental Health Department. This work is the fruit of two successive workshops in Pastoral Counseling which he directed at Loyola University (L. A.) during the summers of 1966 and 1967.

The book is in two parts. The first, theoretical, has chapters on the two solitudes, psychology and religion; guilt, mental illness, communications between the clergyman and his client, the relation between the clergyman and the professional therapist. In the second, practical, part, Dr. Weber examines the case of depression and spiritual desolation, student counseling, the generation gap, and the ethical implications of the drug cult.

In the past religious counseling and psychology went their separate and often antagonistic ways because of the splitting of man into two parts, body and soul. The theological view of man has been essentially disintegrated since the time of the Christological heresies and the psychological view dismembered since Descartes (p. 11). The basic prob-

lem of each field will be solved by an incarnational view of man.

There are many fine discussions here. Particularly notable are that on the different meanings of the word 'guilt' when used by the lawyer, the therapist, and the theologian; that on the proper procedure for the clergyman making a referral (he himself should make the contact with the therapist, not merely refer the client by a recommendation); and that on the similarities and differences between the depression that is so common an ailment today and the spiritual desolation of the mystics.

Dr. Weber seems to assume that the consequences of the use of drugs are private and therefore ought not to be a part of the criminal law. Many respond, with good reason, that these consequences spill over into the public domain and that to protect others laws curtailing their use are therefore necessary.

I had the feeling the book is addressed principally to the clergyman who is not a psychologist. I recommend it as a good introductory work for the clergyman who ought to be interested in pastoral counseling.

A "Non-Religious" Christianity? By Gustave Thils. Trans. John A. Otto. Staten Island, N. Y.: Alba House, 1970. Pp. xiii-168. Cloth, \$4.95.

Reviewed by Father Joseph Keeley, O.F.M., S.T.L. (Catholic University), Instructor in Theology at Siena College, Loundonville, N.Y.

'Secularization' became a catchword in the early 1960's. Gustave Thils attempts to present a general analysis of the social phenomena attending the trend covered by this term. The methodology goes from broad analysis to a more specific discussion of three figures prominent in the movement: Karl Barth, Dietrich Bonhöffer, and Harvey

Cox, and culminates in evaluative judgments, both affirmative and negative, particularly in relation to Lumen Gentium and Gaudium et Spes.

The book consists largely of running commentary generously interspersed with direct quotations from both primary and secondary sources; it certainly must be called a serious and scholarly study.

But certain reservations must be expressed. To begin with Barth and Cox are hardly figures of equal theological prominence. Again, the interpretation of Bonhöffer is at best a hazardous venture at a time when significant source material is still being made available. The reviewer also wonders seriously whether "nonreligious Christianity" was a movement of substance or just a breath of air-fresh or, perhaps, polluted. Upon one's answer to this question depends one's assessment of Thils' own justification for his work. For the author claims that such phrases as "faith without religion, religionless Christianity, non-religious interpretation of Christian revelation [become] springboards for action, determining the conduct of individuals and even the pastoral ministry" (p. xi).

Another questionable feature is the presentation itself. When a book is offered as an elucidation of the thought of deep thinkers, it should itself be more lightsome than the raw material—or so one would think. In this case, whether the fault be the author's or the translator's, the book seems to contain more than its share of barely intelligible sentences and, at times, entire paragraphs (cf., e. g., pp. 6-7 and 71-73).

Perhaps Thils has attempted too much in too little space. Despite the scholarly mechanics, the conclusions so closely approach the status of meaningless platitudes (Vatican II was just an expression of the Introduction to the Devout Life)

that it offers little contribution to its field. From so outstanding a thinker, the book is a big disappointment.

The Head of the Family. By Clayton C. Barbeau. Revised ed. Garden City, N. Y.: Doubleday Image Books, 1970. Pp. 116. Paper, \$0.95.

Reviewed by Richard J. Schiffler, M.S., father of three and a psychologist at Wright Patterson Air Force Base, Dayton.

From the outset I had expected to encounter in this book a well written analysis of the role and/or responsibilities of the Christian father. I had expected a well lit path describing, cook-book fashion, "how-to." How to be this, how to do that, how to improve.

To my delight, I found much more than this. I found a more disquieting, more challenging, more rewarding stimulus to consider my life as a Christian father.

The father's role has been defined as that of breadwinner—a fiction that has been nurtured by books, films, and folklore. It is easy for one to accept this fiction: to limit one's role to this, remaining satisfied merely to fulfill the letter of one's needs and obligations. The unfortunate and unprepared reader who holds this view is not spared by the author. He discovers very early that "the act of engendering a new child may make a man an actual father, but not a true one."

On the contrary, "the crux of true fatherhood is the responsibility it entails—the physical and spiritual well being of others" (p. 13). The author develops this theme and reinforces it throughout the book. He sees the head of the family as a lover, a creator, a priest, and a saint.

While there are numerous minor flaws—such as the constant repetition of the theme of father-as-lead-

er—the book in general is well written and cohesive. Its main theme is that the father, as leader, should be positive and active in developing his family's spiritual life. Showing and feeling love, teaching the essence of his religion, providing spiritual food should be the overriding concern of his existence. Barbeau castigates the modern father who does not accept his full responsibility—who does not want to be "different," but prefers to be "indifferent" (cf. p. 70).

In style the book is easy to read; it is clear and often humorous. Yet in the more important sense it is a most difficult book to read, precisely because of the commitment a conscientious reading of it demands from both the husband and the wife. It is a book which must be recommended to every Christian parent, and it is a book which will force the reader, at its conclusion, to ask in all seriousness, "What did I come to find?"

I Like You Just Because: Thoughts on Friendship. By Albert J. Nimeth, O.F.M. Chicago: Franciscan Herald Press, 1970. Pp. 112. Cloth, \$3.50.

Reviewed by Father Julian A. Davies, O.F.M., Ph.D., Associate Editor of this Review and a member of the philosophy faculty at Siena College, Loudonville, N.Y.

This little book is a delight in every way, and more than a delight. Done in yellows and browns (with a blue cover), replete with photography (children are featured), highlighted by etchings of slogans on back-yard fences, and with a printstyle that is poetic in form, I Like You Just Because is eminently attractive. At the same time it says something—in fact it seems to say almost everything pertinent to friendship. Friendship is exposed in its budding, its growth, its pains, its

joys, and its sorrows. The requisites for friendship are pointed out vividly in word and in picture: humility, recognition of one's need for others, loyalty which never violates a confidence, forbearance which tolerates moods, freedom which lets the other be without allowing him to be beneath himself, respect which is rooted in appreciation of the other.

One of this book's most profound observations—at least in this reviewer's opinion—cites the destructive effect of categorizing a friend, refusing to allow him any room for, or possibility of growth.

What is expounded in Father Nimeth's book is the ingredients of a relationship which is person to person, not just man to woman, or man to man, or woman to woman. Such friendship transcends sex (although the author never approaches this point explicitly) and is a reality which is not a copy of the marriage relationship, but a model for it.

l Like You Just Because is a book you should get hold of. You may not think all the pictures fit the words (I didn't), but you will find the words do fit that good gift of God, friendship.

Home Celebrations: Studies in Pastoral Liturgy. By Lawrence E. Moser, S. J. Paramus, N. J.: Paulist Press, 1970. Pp. vi-166. Cloth, \$4.95.

Reviewed by Father Vincent B. Grogan, O.F.M., secretary to the Minister Provincial of Holy Name Province.

Since the Second Vatican Council, innumerable books concerning the Liturgy have appeared. I suppose this is understandable as it is in the area of Liturgy that perhaps the most concrete changes have been evidenced. Thus we have seen Eucharistic Liturgies, The Experimentai Liturgy Book, Children's Liturgies, to name but a few. And it was inevitable that sooner or later



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a book entitled Home Celebrations should be published.

As described in the Foreword, this book seeks to crystallize, in the form of communal prayer, the many elements of our religious experience on the present-day American scene. By a cursory glance at the index of liturgies offered, one can grasp something of the extent and variety of these experiences. There is a liturgy for the birth of a grandchild, for moving into a new home (with an appropriate prayer for each room), for the engagement of a son or daughter, for the visit of grandparents, and one liturgy that, I am sure, will prove most popular today: a celebration of friendship. Also provided are special meal prayers for several national holidays.

Every Liturgy follows the general format of suitable prayers, a brief scriptural reading, and a fitting gesture such as a handshake, breaking and distribution of bread to the participants. Each celebration runs no more than four pages. What is especially important is the inherent simplicity and the infinite adaptability found in all these Liturgies. The structure and the content are offered as guidelines, not as hard and fast rubrics, requiring meticulous observance. As the author stresses in the Foreword: "Flexibility is the only answer to... using these prayers. What can or cannot be of use must be decided on the basis of the uniqueness of each family. This book is seed, not tree and leaf."

The prayers are impressive. A celebration when facing routine contains these words: "Because You have created flesh and so badly wanted it to know You, You embraced flesh Yourself." And in the Liturgy for a wedding anniversary: "May the circle of our wedding bands spread ever wider, until it gathers all men into Your love."

The scriptural texts, moreover, are well correlated with the themes of particular celebrations. In the Liturgy on the birth of a child, for

example, the pericope of Matthew is given which depicts the little children gathering around Christ.

Central to many of these Liturgies is the gesture of breaking and distributing bread among the participants—even in those celebrations not placed in the setting of a meal. The rationale behind this is the visible demonstration of the bond of fraternity among all the persons sharing in the celebration. Partaking of the same bread is a simple yet touching symbol of the unity envisioned in and, hopefully, achieved by these celebrations.

My single reservation about this publication is the inclusion of the institution of the Eucharist at the end of the book. To my mind, Father Moser's intention is not clear. Does he intimate that this institution account could be used with some of the celebrations as a genuine Mass Canon? Or does he simply provide this account to be read as a fitting conclusion to certain of the Liturgies?

This book, I think, epitomizes the thrust of the current liturgical renewal, as well as something of the spirit of Saint Francis' joy: viz., that there is nothing—no event or happening—in our daily lives that cannot be used as a reminder of God and of man's basic orientation to God. To quote the frontispiece: "The best kind of worship is that which celebrates the ordinary events in life, in the sense that birth, death, growing, playing, and loving are 'ordinary.'"

I only hope that the official revisers of the Liturgy familiarize themselves with this book; it will aid them in achieving a contemporary, down-to-earth ritual. And I would wish that religious communities might avail themselves of those Liturgies which are so evidently applicable to their life.

Finally, I would add a personal note. Recently the mother of a large family asked me, "How can I make religion—the faith—a personal, liv-

ing experience for my children?" I am convinced that Father Moser's book, the theme of which is the spiritual dimension of the ordinary events occuring in the family, is the answer to this mother's question and to the pleas of countless other concerned parents today.

Towards a Future for Religious Education. Edited by James M. Lee and Patrick C. Rooney. Dayton: Pflaum Press, 1970. Pp. viii-252. Paper, \$2.95.

Reviewed by Father Howard Reddy, O.F.M., a member of Holy Name Province and a candidate for the doctorate in religious education at the Catholic University of America.

This book is a collection of nine essays on catechetics gathered around the theme that teaching religion, if it is to survive as a formal enterprise, must abandon not only traditional methodologies but traditional teaching strategies and processes as well. In the past, religious educators were almost exclusively preoccupied with imparting religious information, and to many religion teachers the "new" catechetics simply meant inventing new ways of doing the same thing. What is needed, according to the editors of this volume, is a whole new "social science mentality" regarding the entire teaching and learning process. Teachers must understand that the prime function of religious instruction is "the planned structuring of the learning situation," precisely because the medium is more important for a successful lesson than the informational content.

In the lead article, Father Patrick Rooney describes what he calls the theory-practice gap that students so quickly perceive to exist between the religious values that are taught in the classroom and the blatant lack of these same values outside the classroom in the rest of the

Catholic school environment. Because students are especially mature today and because American students come out of a cultural heritage that task-oriented and pragmatic, theories are of no importance to them unless they make a practical difference in people's lives, and unless progress can be achieved by their practical application. Students are turned off by religious instruction that does not seem to be making any significant impact on the adult population or on the institutional structures of the school. Father Rooney concludes that students, teachers, and administrators must work together to build a truly authentic Christian community if the theory-practice gap in religious education is ever to be closed. He has certainly identified a very serious problem, but in addition to the necessary task of building Christian community, he might also have recommended that teachers make imaginative efforts, through appropriate learning situations, to develop in the students a realistic appreciation of what has been called the intrinsic ambiguity of the human situation. Somehow, without losing one's idealism it is possible and necessary to achieve a humble acknowledgment of the reality of sin, and of the on-going need for redemption that is the lot of everyone, religion teachers, administrators, and mature students included.

In the next essay, Father Jeffrey Keefe, a clinical psychologist and Conventual Franciscan, offers a very informative description of human attitudes and values. He tells what they are, how they are formed in early childhood, how they develop, and the role they play in forming the moral conscience. Religious educators should especially be aware of the significance that student-teacher relationships have on the effectiveness of religious education. Relevant to the current lively debate on whether religious education should be abandoned for everyone except adults, Father Keefe makes the important conclusion that although an individual's fundamental values and attitudes are developed in the early years through interaction with parents, yet adolescence is the time when imposed values are changed to accepted values, and therefore it is during the teen-age years that the religious educator can have the most helpful and the most lasting effects.

The third and longest essay is by James Michael Lee and constitutes the central essay of the collection: Entitled "The Teaching of Religion," this essay explores in great detail the notion presented earlier that teaching religion consists first of all in the deliberate conscious structuring of a learning situation so that the desired learning outcomes are effected. Noting that teaching embodies three elements: the teacher. the learner, and the act by which the learner is taught, Dr. Lee declares that the emphasis must center on the learning. This has not been the case in those "transmission theories" of religious education which have implied that teaching religion is tantamount to handing over a specific body of knowledge from teacher to student chiefly by means of the lecture and other similar teacher-oriented pedagogical devices. Dr. Lee proposes a wholly new teaching strategy which is student-centered, process-oriented, experiential, and affective. The teacher's first task is to define the behavioral changes he wishes to make in the student's conduct and then skillfully to employ the appropriate strategies and methods for effecting them. The catechist must be familiar with the current theories of learning, and these Dr. Lee proceeds briefly to describe. He then presents an analysis of the act of teaching which is seen to contain several interlocking components. There is product and process, there are cognitive and affective learning objectives, and there are verbal and

non-verbal modes of teaching. The whole discussion is quite interesting but, I fear, a bit too abstract. I would be interested, e. g., in finding out how Dr. Lee proposes to execute his demand for "broad teacher-pupil planning of the religion course from the elementary level through college." Is this to be done with all the students or with some of them? Is it to be redone with each class, and by the same class again each year? Pushed too rigorously, the matter would come to absurdity. I can agree that the theological lecture is bad pedagogy when one is teaching children, but in my judgment it is an appropriate device when employed for adultsespecially if it is used in conjunction with other methods. Finally, I applaud the suggestion that testing instruments be used by school officials to screen out ineffective and harmful teachers.

The next two essays are entitled "Biblical" and "Liturgical Pedagogics," respectively, and discuss how the bible and the liturgy can each be used as a pedagogical form and a pedagogical tool. For the reader who is not a professionally trained catechist the essay on liturgy is one of the best in the collection. Even within the current legislation there is much that the imaginative teacher can do with the liturgy to make it a really effective religious experience.

After a brief reflection on the theology of the word by Bernard Cooke, there is a longer essay by C. Nelson on "Religious Instruction in the Protestant Churches." Dr. Nelson reviews the historical development of the Protestant religious education strategy and offers some current examples of teaching processes. Since the Protestant Churches have already worked through some of the problems of a social science approach, their experiences, successes, and failures can be instructive for us.

The next article, by William B. Friend, discusses religious instructional materials and offers both a rationale and some practical advice for the effective use of audio-visual teaching aids. The use of media in catechetics is not a short-cut to success but requires a high level of competence in selection, preparation, presentation, and follow-up. It is here that team teaching, in which each member has a specialty, can be most effective. Important too, is Father Friend's suggestion that local and regional catechetical centers with extensive audio-visual libraries and professional staffs be set up.

In the final essay, Dr. David Elkind calls for on-going research and evaluation of religious education to be carried on in the same manner as in other professional endeavors. Today in the field of religious education there is no end to the number and kinds of opinions concerning what we are doing and what we ought to be doing—and especially what we ought not to be doing—while at the same time the quantity and quality of scientific studies on the matter is pitiful indeed.

In conclusion, I would say that this book of essays ought to be read by all who are formally engaged in the study of catechetics. The book looks toward the future of religious education as a profession. It does not have all the answers or even most of them, but it does touch on most of the important questions and should provoke a pertinent and lively discussion among students of religious education. It is not so useful to the busy lay catechist who has no formal training and is not likely to receive any. Except for the essay on the liturgy by Father Christopher Kiesling which has a lot to say to the catechist right now, this book is an important part of the discussion that must take place where religion teachers are trained, if religious education is to have a future at all.

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