

May, 1971

Vol. XXI, No. 5

CONTENTS

WE STILL NEED MARY Editorial	130
RESPOND-ABILITY Nicholas Ayo	131
CONTEMPLATIVE RELIGIOUS LIFE TODAY	132
CONSEPULTUS-CONSURRECTUS Vincent Martin Maguire	138
CLARE AND THE CRUCIFIED	140
THE THEOLOGY OF THE PRIESTHOOD	147
BOOK REVIEWS	155



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

COVER AND ILLUSTRATION CREDITS

The cover and illustrations for the May issue of THE CORD were drawn by Peter Callaghan, O.F.M. Conv., a deacon at St. Anthonyon-Hudson, Rensselaer, N.Y., who also studies art at the College of St. Rose, and at the Art Students League of New York.



We Still Need Mary

There is nothing quite like learning (or even re-learning) on an experiential level, that what the book told you is true. That happened to me not long ago with regard to the place of Mary in the Church. I wasn't five minutes into an instruction on Christ, true God and true man, before a 20-minute "digression" on Mary was called for—a digression, I might add, welcomed by the inquirer who was of Methodist-fundamentalist background.

Today's renewed interest in, and concentration on, the humanity of Christ is attested by such disparate phenomena as the popular prayer ending "through Christ our Lord and brother" and the success of Jesus Christ Superstar, where Christ is clearly portrayed as our brother, though a somewhat confused one. A Marian renewal ought, then, to be just around the corner. And such a renewal is badly needed—both by laymen and by priests. The enemies of Mary used to suggest that she was someone thought up to give the Church a feminine principle. Retreat masters used to suggest that she was the woman needed to fill the celibate imagination.

Mary's real place in our religion, of course, doesn't depend on her fulfilling any of our psychological needs. But many are religiously and emotionally poorer for lack of any real devotion to her; and many celibates may have opted out because this great woman is not real for them.

Here is the heart of the problem: how to make real and personal our affection for Mary the Virgin Mother of God. Experience since the Second Vatican Council seems to indicate that a reduction of formal prayers—the Rosary, the Angelus, the Little Office—won't automatically bring about that desired effect. But serious and sober reflection on Mary is at least part of an answer to our quest.

In an endeavor to initiate this sort of reflection, perhaps what was said last month in this space regarding Francis might be applied analogously to Mary. The suggestion was that Francis be seen more as brother than as father—that more stress be placed on his role as leader and guide

than on his exalted status as Founder. Mary might similarly be seen, not so much as "our tainted nature's solitary boast," not so much as Virgin Mother of God, nor even so much as Mother of Men and Queen of the Universe. More emphasis might better be placed on her equally real role of, say, friend, sister, co-worker in the effort to keep believing and to keep working to bring about the kingdom.

Mary, unlike her Son, didn't have the beatific vision. She had to believe in Jesus despite opposition to him in high, respected places. Her faith had to withstand the test of his trial and ignominious death. And, as Luke tells us, she kept praying with the Apostles after the Ascension.

One of the most wonderful things that can happen to any adolescent is to discover that his mother is not "just" a mother, but a person: a unique individual with feelings, thoughts, and desires all her own. From this realization there emerges a new relationship in which both mother and child grow. Perhaps our reflections on Mary will enable us to appreciate her as a fully human person and thus bring us out of our already too prolonged adolescence.

De Julian Davin ofm

Respond-ability

If true an only God loves us, Nothing could ever be normal again. What response could be adequate? Business cannot go on as usual. How to embody an inside-out return, To re-center one's life, Anticipate a resurrection out of total darkness? If Jesus should be who he saus. Give away everything; The pearl is priceless. Being poor would embody the heart of what one is, The radical life of Jesus in the good news Without power, or marriage, or serfdom— Beloved of God. To be poor is to be empty, to accept The body made for God And He the answer to our deepest longings.

Nicholas Ayo

Contemplative Religious Life Today—1

Mother Mary Francis, P.C.C.

It might be supposed that in an era of widespread confusion, the cloister should stand like a bulwark of certainty, impervious to the molestations of a technological age's questioning, serene beyond need of survey, perennial past any indication for renovation. Happily, this is an entirely false supposition. For if it were true, it would set the enclosed contemplative outside the human experience whereas she belongs at the heart of it. And it seems obvious enough that at the heart of human experience today are tormenting questions.

As the suffering members of a torn society pose to themselves questions of identity, of purpose, of ultimation, it is not the part of the contemplative merely to be available for pat replies. Rather, occupied with questioning herself, and

equipped with the answers her own honest searching discovers, she is called to live in such a way that she serves other questioners not by providing their answers for them but by raising through her own manner of living, new and different questions for them.

Today's theater of the absurd is a progenitive response born of question married to question. It announces that the only answer is, that there is no answer. We are all absurd, without identity, lacking purpose, tending not towards an ultimate realization but coming full circle round to nonentity. This is not the contemplative's answer. Venturing beyond any inert admission of the complete meaninglessions of the searing, rending questions of this era not an answer

Mother Mary Francis, author of Spaces for Silence, A Right to Be Merry and many other books, and a contributor to various periodicals, is Abbess of the Poor Clare Monastery of Our Lady of Guadalupe, Roswell, N.M., and Federal

Abbess of the Poor Clare Collettine Federation in the United States.

but a new and healing set of questions. There is already some refreshing diversion in the long weariness of asking, "Who am I?" by being impelled to ask, "Who is she?" Perhaps the very best service of any cloister to the needs of man at this particular time is just to stand as a burning question mark on the landscape.

In an earlier era of Christianity, when our error was to attempt to live for heaven and eternity as though there were no earth or time, contemplative religious life-while just as authentic a response to the universal call to holiness as it is today—was not as largely vexing a response. The low rumbles and murmurings against it have always been audible and of no particular importance. But in the spiritualist ages, withdrawal from the world seemed a logical fullness of response to a philosophy highly flavored with the Essene mentality and a theology almost entirely vertical in practical expression even when it somewhat grudgingly assented to the horizontal in concept.

Today, however, we have our own and different error. Our tempta-

tion is to live on earth and in time as if there were no heaven or eternity. To this new mistake, there can scarcely be a more dramatic rebuttal than the silent refutation of that cloister tracing its amiable question mark on earth and pointing the finger of its bell tower to heaven.

We are presently excited to have discovered the world as a good place to be in. We are determined to make it a better place to be in and to ameliorate the sub-human living conditions which make it impossible for so many to recognize that life is good and the world delightful. This is an availing excitement and a commendable determination. Saint Francis of Assisi got quite excited and determined about this seven centuries before Father Teilhard de Chardin. And God himself reacted to his own creation of the world. The Scriptures tell us that he "saw that it was very good" (Gen. 1:31). If modern man insists he has for the first time discovered this most ancient truth (broadcast in the lives of the saints), we ought to leave him to the innocent enjoyment of his mistake, realizing that it is probably only through the intoxication of supposing ourselves to be the primeval discoverers of truth that we shall allow ourselves to discover the way back to Christ and his gospel, the way inward to God in our own heart, and the way forward to the unveiled vision of God in eternity.

After a while, in our multiplying lesser discoveries, we shall surely develop the acumen to realize, and hopefully exhibit the good humor to admit, that in our present ardor for the good things of life, we are hoping as did Christ's chosen apostles before us, for an earthly millenium. Until we do, and while this inebriation with life and with one another seems to preclude any larger perspective, what shall we do with these cloisters, standing apart from the stream of life? What do they mean? Why do they disturb us? Who is in them? Why is anyone in them?

It is not the role of the contemplative religious to deliver any apologia pro vita sua. She is called to live in the Church a hidden life of worshipful love, not to explain it. Least of all is she supposed to offer a rationale of her life. One cannot rationalize the spiritual life. God's ways never contradict reason, though they always transcend it. "O the depths of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments and how unsearchable his ways!" (Rom. 11:33). We cannot imprison him within the meager boundaries of human reason. "My thoughts are not your thoughts; nor your ways my ways" (Is. 55:8). Perhaps the least "reasonable" of all forms of religious life, if by that we mean the one least capable of rationalization, is the purely contemplative life. It is not there to convince or to convert the world, but rather to nettle the world. It is there to get under men's skin. That is where men discover their own answers.

Rather than a bulwark of certainty, the cloister is a monument to the uncertainty of life. If earthly life were the term of our expectation, surely no man or woman would live like that! Everything in the contemplative's life should be a singing declaration that "we have not here a lasting city" (Heb. 13: 14). And it is, after all, the one in via who is best equipped to delight in the beauties discovered on the way. She is not laying earthly foundations, but just joyfully passing through. It is because she is dedicated to dying that she is so gloriously capable of living. Who is more keenly aware of life than the one from whose hold it is advertently slipping?

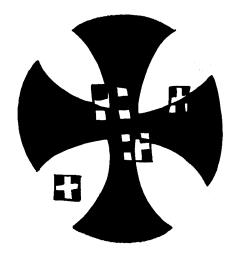
In the Church's ancient prayer. "Hail, Holy Queen!" a practical Mother suggests that we call out to Mary from this place of exile. The Church accepts the fact that our earthly condition will often make us the sighing and crying * ones. "Sighing and crying in this valley of tears." Always the complete realist, Holy Church never expects an earthly millenium, however much she esteems the earth. We are just not as wise as our Mother. If one claims the world as the full term of one's destiny and the whole explanation of life, it is

to be expected that one will rebel at every bramble, demand an explanation for every tornado (whether elemental or creaturely), and roundly curse all suffering. If, on the other hand, one accepts earthly life as a blessed pilgrimage toward the Shrine of Vision, one not only accepts the travail proper to pilgrims, but one is amazedly delighted at discovering so many joys on an island of exile.

Recalling that sighing and crying is predictable for one in via and not yet arrived, recalling on an even profounder level that the life of Christ as One "passing out of this world to the Father" (Jn. 13:1) was that of a "man of sorrows and one acquainted with infirmity" (Is. 53:3), the astonishing thing emerges as being that God provides us with so many occasions for laughter and for song. The heady joy of a Francis of Assisi who "fiddled" with two sticks for the sheer joy of being alive and

loved by God, a Francis who seemed not to be distracted from fiddling and singing by the facts of being nearly blind, betrayed by some of his spiritual sons, often hungry and weary, misunderstood and plotted against by those who felt obliged to attack his ideal because they themselves did not wish to live it, is explicable only in the mystery of one who has really accepted earth as impermanent and life as contingent.

A truly poor pilgrim is so mightily delighted to discover a bit of plumbing in the desert that he will scarcely call for the manager and demand an explanation of why the water does not run both hot and cold. He will, in the jungle, take for granted a warfare on cobras even as he enjoys the shade of the trees. And a genuine contemplative will love the beauties of earth not less but more than any other, just because she is so aware that she is in via and will not pass this way



again. This theme of exodus is brought out strongly in the Instruction on the Contemplative Life and the Enclosure of Nuns, issued August 15, 1969 by the Sacred Congregation for Religious. The absolutization of this exodus witness in the life of the contemplative absorbs the first and longest section of the Instruction.

As for the glory and the terror of a technological age, is it not the proper witness of a contemplative to stand interestedly, involvedly, appreciatively, but quite unabashedly in it, and thus to steady the frayed nerves of modern man? It is, after all, the one who pitches the frailest tent on earth who is the most unenslaved by the habiliments of technology. Best equipped to applaud the magnificent advances of scientific discovery because she herself is consciously committed to a life of earthly instability and is constantly pressing forward to a Goal, she is the least susceptible of being victimized by technology. With her chosen pilgrim's minimum of earthly goods, she is too unimportant to become a number fed into a computer. Her identity has already been totally delivered up to God. (It is evident, of course, that a large share of earthly goods, much less a maximum, will render her immediate grist for a technological mill.) And since the silent and poor life of the contemplative should be a daily glad rehearsal for death in the midst of a joyous appreciation of life, she ought to be for her fellow men a question mark on the terror of immediately realizable annihilation. Her question mark may either vex or soothe. In either case, it is a service. This contemplative form of service and that kind of involvement with the world which is peculiar to the contemplative are likewise treated in the 1969 Instruction (§3).

And then, her own need for survey, for renovation. Does a tentdweller have much need to take inventories? Does the unchanging value of the contemplative life1 indicate that the cloistered monk or nun is the one who stands apart from renewal programs because he or she has no need for them? Obviously not, for Perfectae caritatis goes on to say: "Nevertheless their manner of living should be revised according to the principles and criteria of adaptation and renewal mentioned above." "Mentioned above" are modern physical and psychological circumstances of the members, the demands of culture and social and economic circumstances, a re-editing of Constitutions, directories, customs-books, books of prayers and ceremonies; and... the manner of governing institutes.

its resemblance or lack of resemblance to the Christ of the Gospels and the spirit of the founder, and set itself in earnest to renew its youth and vigor, to restore its original complexion even as it fits its stride to the present century and the now generation. This sounds very reasonable, even quite simple. Oddly enough, the most reasonable sometimes seems to grow weirdly illogical in the doing; the simplest, to get sucked into multiplying complexities. Or, is it odd? Is not all this part of our present problem, that we cannot see a thing to be done and do it? That, rather, we have first to add new blunders to old ones and only then come to renounce the ensemble and begin to take positive action?

Actually it is just as impossible that the particular fallacies of any age should not scale cloister walls as that its particular revelation of joy in a fresh discovery of truth should not permeate those walls. The impossibility is a thankworthy thing. The possibility would be of itself a tragedy. For this, again, would set the contemplative out-

side the context of today. And today is his or her proper habitat. So, as subject to current fallacies as she is sensitive to present joys, the enclosed nun will not escape the impact of the psychological sadism which is one of the stellar blunders of our renewal efforts.

There is always something suspect in beating one's breast in public until the thunder fills the room. Even more, in bringing in outside help for this. If suspect, however, it is not surprising. The whole testimony of history gives witness not only to our espousing new errors to treat old ones, but to our inability to correct an abuse by merely correcting it. It seems that we must first generate a new abuse. Then slowly, painfully, and—hopefully with rueful humor, we come back to the center of ourselves where in mercy and serenity abide the Father, the Son, and the Holy Spirit. It is only to be expected. For we are all so limited, so weak, so dull in spiritual wisdom. In these ways alone perhaps we shall learn that God owes it to his own justice to be merciful.

Along with the rest of the Church, contemplative religious life is asked to take a long and honest look at itself, make some conclusions about ely dedicated to contemplation... retain at the needs of the active apostolate may be,

^{1 &}quot;Communities which are entirely dedicated to contemplation... retain at all times, no matter how pressing the needs of the active apostolate may be, an honorable place in the Mystical Body of Christ," according to Perfectae caritatis (§7).

Consepultus-Consurrectus

(for daniel in the lion's den chanting the sacred druid words over a piece of birthday cake and water)

strike his bruised adamantine heart beat break breathe down death to his livid core flush-full with LIFE wring his oozing kernel out drain him dry him—dust

seal up hs christic smile white stone and kiss cold quiet his plaints of pain mill from them the perfect garden prayer walk with him there and out along the emmaus road but soon oh break his host and bring the day's first dawn

let the avenging angel split his chains and basket case him down the dan-buried walls to pacific freedom that icarus of america might fly again with Lafayette (Escadrille) or drive a christ-covered wagon in the belfast wars

his slender shadow—like the andes man—covers the continent of machirene where achilles stands propped yet upon his spear in the shadow of the redwoods lamenting his lost arete

phillip of macedon a fellow prince
of peace calls the council to war
where the bearded youths plot the
catacomb insurrection like 'lollipop revolutionaries'
who play the deadly game for fear of 'lost manhood'—
or so a guest at the agape once said

the 'sex-starved penelopes' await the outcome weaving and unweaving the loom of human bondage till their warriors return from the crusade in the catacombs of the district of columbia—the gem of the ocean—

'arise america awake sleeper rise from the dead and christ will shine upon you'

'our president being of which assertions duly notified threw the yellow sonofabitch into a dungeon where he died

Christ (of His mercy infinite) i pray to see; and Daniel too

preponderously because unless statistics lie he is more brave than me: more black than you.

sing america the reverend song in a scottish key of francis of assisi: 'ignatius of loyola is alive and well and living in a dan-buried cell'

as once upon a time out of mind in boston peace-minded patriots felt the chains of king george drop in joyful adoration before a flag yet unborn by dolly madison but still she proudly hails o'er easton square pointing towards the omega point of crisis for the freedom-fighters of the plain for the apache-sioux black christ who will stand before Pilate once again in Harrisburg.

let not the kiss-inger of death o'ertake the mistrel of viet nam who cried his mind to christ in a shell hole: 'in my arms Father, in a moment's grace The Messiah of all my tears I bore/Reborn a Hiroshima child from hell.'

as the nazarene so long ago stretched out his pierc-ed hands in love towards the green-mountain boys who stand atop mt. stowe and look to Harrisburg now in black berets waiting for the signal pyres to light our land from arlington's eternal flame—he sang to the father in his cloud of pain he sang to the acid freak crucified on his left: 'i shall return'

but logos must await the facts of resurrection of a dream—his song still rings around the earth from connecticut to cuba and beyond: 'i shall return'

ignatius of loyola is live and well and living in a dan-buried cell.

vincent martin maguire

Clare and the Crucified

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

Above the altar in the chapel of San Damiano once hung the miraculous Crucifix which spoke to Saint Francis at the beginning of his conversion.1 The Byzantine style of the painting represents Christ more glorious than suffering. But the rich ornamentation usually associated with this style is subdued and the Christus is naked. The piercing glance and the penetrating command, "Francis, go build my Church, which ... is falling into ruin"2 which issued from the Figure, shaped the destiny of young Francis Bernadone and through him made its indelible impression on Francis' most faithful follower. Clare.

One cannot explain Clare unless one grasps her intense and highly personal devotion to "Christ and him crucified." Hers was more than just devotion to the Passion, or to the Wounds, or to the Cross. Clare attached the whole of her passionate heart to the person of Christ crucified. She loved him ardently and with total adoration. "Often it seemed to her so bitter that Christ should have suffered such pain that it was as though her heart and soul were transfixed by a knife." 3

Clare well understood what Louis Evely means when he writes, "The magnificence of Christ's passion lies in the fact that it was not tion, but simply love being faithful."4 As Evely goes on to insist, really to unite oneself to Christ's "sufferings," is to unite oneself to his love. From this conception of the primacy of love, the whole Franciscan school of spirituality was born. It contains a vitalizing force which can kindle even our dope-deadened and pleasure-sated world to fiery ardor, if those who contemplate the crucified Lord allow him to continue his crucifixion in their own bodies. We have the words of Saint Bonaventure: "Anyone who wishes to keep the flame of ardor alive within himself should frequently—or rather incessantly contemplate in his heart Christ dying upon the cross. That is why the Lord said of old: 'The fire on the altar is to be kept burning; it

an act of asceticism, a planned

mortification, a wished-for mutila-

Of Saint Francis it is written, "Who can express, who can understand how far Francis was from

must not go out."5

glorying in anything 'save in the cross of our Lord'? To him alone is it given to know to whom alone it is given to experience it."6 Clare too spoke little, but her example was eloquent. She spent hours before the crucifix as she allowed all the sorrows and anguish of the Passion to be renewed in her heart. She knew that the sufferings of her Lord were over as far as his physical body was concerned, but the passion of his mystical frame throbbed in her own being. She understood that the mystery of redemption is still operative today as Christ extends salvation to all his members. Bernard Cooke explains it thus:

Essentially redemptive in its being, this human attitude of Christ is directed toward the sanctification of all mankind. Choosing not just for himself but for all his human brethren, Christ, as the first-born from the dead, continues to operate in human history to draw men through the mystery of death into the risen life which he himself now possesses.

¹ It now hangs in St. George Chapel of Santa Chiara.

² Cf. Thomas of Celano, St. Francis of Assisi (Chicago: Franciscan Herald Press, 1962), 88.

³ Thomas of Celano, "The Legend of St. Clare of Assisi," in Nesta de Robeck, St. Clare of Assisi (Milwaukee: Bruce, 1951), 90.

Sister Mary Seraphim, a contemplative at the Monastery of Sancta Clara, Canton, Ohio, has contributed essays on the religious life, as well as poetry, to various periodicals including Review for Religious, Cross and Crown, and Sisters Today.

⁴ Louis Evely, Credo (Notre Dame: Fides, 1967), 67.

⁵ St. Bonaventure, **Mystical Opuscula** (Paterson: St. Anthony Guild Press, 1960), 239.

⁶ Celano, St. Francis..., 194.

⁷ Bernard J. Cooke, New Dimensions in Catholic Life (Wilkes-Barre: Dimension Books, 1968), 66-67.

Sister Agnes entered the monastery very young and with the sharp eyes of a child observed Clare in all she did. Before the examiners for the Process of Clare's canonization she testified, "In the evening after Compline the Lady Clare would remain a long time in prayer, shedding many tears... She prayed especially at the hour of Sext, for she said that was the hour when our Lord was crucified."8 It was also during the hours of Sext and None that she did extra bodily penance and grieved deeply, telling her sisters that for the Passion of Christ one could never weep sufficiently.9

Evidently her devotion annoyed the Devil. for he often molested her-even to the extent of inflicting physical blows. Once he suggested to Clare that she would go blind from excessive weeping. "No one is blind," Clare replied, "who contemplates God." Infuriated, Satan warned her, "Go on crying, then, and you will see what you will suffer." Clare silenced him with the proud retort: "Love that cannot suffer is not worthy of the name."10

The object of all Saint Clare's penance and prayer was union with her crucified Lord. Everything she saw or heard spoke to her of this great King who had suffered and died in torments for the sins of men. She wrote to Agnes of Prague words which revealed her deepest convictions:

Strengthen yourself in the holy service into which you have entered, animated by a burning desire after the example of Jesus Christ, the Poor One. He suffered cruel torments on the Cross for us all; he has delivered us from the tyranny of the prince of darkness, of whom the sin of our first parents made us prisoners and he has reconciled us to God the Father.11

This fragment shows us not only the ardor of Clare's love, but also the solid doctrinal and scriptural foundation of her devotion. She knew the Scriptures so thoroughly that thoughts and phrases from them flowed as naturally from her pen as her own sentiments. She had made them her own through long and profound meditation. Hers was not an ephemeral piety or overly sweet sentimentalism. Nor did Clare approach the Passion with the speculative mind of the theologian, seeking to penetrate abstract mysteries, such as how an impassible God can really suffer pain. Her Christ had suffered in his body, and this thought sufficed to urge her to living imitation. She delved deeply into the prayer of com-passion; and what she learned there configured her life more and more to that of the Crucified, just as similar meditation had done for her father and guide, Francis.

She understood that

it is precisely because the redemption is a work of love that it took place in suffering. Fidelity of love



must inevitably bring about suffering. Christ on the cross represents total fidelity, total obedience. He did not seek that horrible suffering, but fought against it. Only his love for his father and dedication to the mission he had received brought him to Calvary.12

She saw that "in Christ, his freely willed submission to the weaknesses of the flesh, even to their consecration in death, represented the most intense effort to come to God."13

Eloquently Clare wrote to Agnes of Prague, whom she regarded as "the half of my soul," that

The most beautiful of the sons of men became the ugliest of men for your salvation, his body torn and rent by scourgings. He expired on the Cross in extreme suffering. May your whole heart burn with a desire to imitate him! If you suffer with him you shall be glorified with him. Sharing his sorrows, you shall share his joys. Remain on the Cross, and you shall have your place in the celestial

⁸ From the Cause of Canonization, de Robeck, 213.

⁹ Ibid., 90.

¹⁰ Ibid., 91.

¹¹ From the First Letter to Agnes of Prague, in Henri Daniel-Rops, The Call of St. Clare (New York: Hawthorn, 1963), 114.

¹² Evely, 96.

¹³ F. X. Durrwell, C.Ss.R., The Resurrection (New York: Sheed & Ward, 1960), 55.

abode, among the glory of the saints.14

Clare's meditation on the Passion never made her severe or unloving. Rather it seemed to open in her heart warm streams of tender love for all men. She lavished this devotion on her sisters, who never tired of saying how sweet it was to converse with her when she came to them from prayer. Her neverfailing gaity seemed even to spring from her contemplation of her suffering Lord, for she realized that through this bitter Passion redemption had come to the whole earth.

Sister Angeluccia entered the monastery after Clare had become ill of the infirmity from which she suffered for twenty-nine years. "Nothwithstanding this," Angeluccia testified, "she would rise at night and keep vigil in prayer." Angeluccia also recalled Saint Clare's appreciation for holy water and quoted her as saving, "Sisters and daughters, you must always remember and keep in mind that holy water which came from the side of our Lord Jesus Christ when he hung on the cross."15

One of Clare's favorite prayers was the Office of the Passion which Saint Francis had composed. She prayed it often. It is typical of Francis in that it unites jubilant praises with deep compassion. The **psalms** alternate between those of the Office of the Blessed Virgin

and those which recall the Passion. At the end Francis always said. "Let us bless the Lord God, living and true; let us refer praise, glory, honor, blessing and all praise to him always. Amen! Amen!"16

Clare strove to inculcate this devotion to the Crucified in her sisters. One sister told that what she had learned from Clare during her novitiate was to "confess her sins thoroughly and often, and always to have in mind the Passion of our Lord."17 This juxtaposition of frequent reception of the Sacrament of Penance with devotion to the Passion gives a clear indication of the practicality of Clare's piety. She did not regard the scene on Calvary as some distant happening, but taught her sisters where to find the fruits of it in abundance. Although Clare, together with Francis, viewed the Passion in a thoroughly incarnational manner. she did not believe that the event's historicity removed it from an immediate influence on the present. She contemplated her living Lord who had once suffered for her and all men. And to this Christ, now alive, she addressed her prayers. In the "Prayer in Honor of the Five Wounds," she implored: "Grant that I preserve a pious remembrance of your death on the cross and of your sacred wounds, and that I may testify to my gratitude by retracing them on my body, through mortification."18

same thought this way: "Our salvation must be seen in terms of going to God; for us, as for him who saved us, access to God is attained by the journey through the immolated body of Christ."19 Clare exhorted Agnes of Prague to "contemplate the ineffable love which drove [Christ] to suffer on the wood of the Cross and to die there the most shameful death... let us respond to his cry... burn with this ardent love..."20

Clare often stressed the ignominy and shame to which Christ was exposed as well as his physical torments. She was of noble birth, but had long since renounced all claim to superiority on account of rank. She wanted no privilege but that of following her Lord "poor and despised." What she wrote to Agnes expressed the depth of her own desire: "As a poor virgin embrace the poor Christ. Contemplate him who became despised for you, follow him, you who have also become despised in this world."21

We can say with a fair amount of certainty that Clare heard from Francis himself the story of his marvelous night on Mount Alverna when the flaming seraph stigmatized his yearning body and soul with the raw wounds of his crucified Lord. With her profound intuition of the heart of her father

Father Durrwell phrased the in Christ, Clare grasped the significance of this event as did no other. How could her heart not be inflamed with like ardor and share mystically in the pain and love which glowed in the Poverello? What stirred the soul of Francis, moved the spirit of his "Little Plant." If Francis was the Knight of the Crucified, then Clare was certainly a most dedicated Bride of that same Crucified. They both discerned the glory of God in the crucified Man, Jesus, and discovered the cruciform Lord now exalted in glory.

They understood that

the exalted Christ is the sacrifice of the Cross in glory, and therefore the sacrifice of the Cross in its power as source of the Spirit. Christ's glorified humanity is the enduring reality in which we first see the love within God of the Son for the Father transposed into the form of the sacrifice of the Cross, which the Father accepts; and in which we also see in full human reality one of the Two from whom the Holy Spirit proceeds. In the mode of glory, the sacrifice of the Cross, the relationship of loving obedience between the Son incarnate and the Father is an enduring reality.22

It must have been realities such as these which absorbed Clare's mind and soul during the prolonged hours she spent in meditation. Hers was not an extraordinary

¹⁴ From the Second Letter to Agnes of Prague, in Daniel-Rops, 117.

¹⁵ From the Cause of Canonization, de Robeck, 223.

¹⁶ Ibid., 142.

¹⁷ Ibid., 215-16.

¹⁸ Daniel-Rops, 106-07.

¹⁹ Durrwell, 71.

²⁰ From the Fourth Letter to Agnes of Prague, in Daniel-Rops, 131.

²¹ Second Letter, ibid., 117.

²² E. Schillebeeckx, O.P., Christ the Sacrament of the Encounter with, God (New York: Sheed & Ward, 1963), 58.

form of prayer-we have but one instance of ecstasy recorded, which occurred at the end of Holy Week a few years before her death. Clare became absorbed in prayer by the words, "My soul is sorrowful even unto death" and remained wholly unconscious of what was around her from Holy Thursday evening until the night of Good Friday. Recalled to her senses by one of the sisters, she remarked simply. "What a blessed sleep, which I have so long desired."23 She ventured no further explanation of what she had experienced during those "blessed" hours.

Clare's devotion to her crucified Lord stood out plainly in the last days and weeks of her life. Her sisters bent low to catch the quiet words which issued from Clare's lips and "these were all of the Passion."²⁴ Often she asked Sister Agnes to recite the "Prayer to the Five Wounds" which she had com-

posed.²⁵ In the last moments of life, she requested one of the Brothers present to read the account of the Passion.26 Brother Rainaldo commenced the reading. and during the account of her Lord's death the soul of Sister Clare passed from her body of pain to the embrace of her risen Lord. Her sisters were unanimous in their belief that Clare had passed directly to the joys of the Beatific Vision and based their assumption on her continuous tears and compassion over the crucified Lord of her heart.

Thomas of Celano could write of her,

Deep and full of tenderness was her lament over the Passion of the Lord. His holy wounds were for her at times a source of sorrowful affections, at others a reason to flee sweeter joys. The tears of the suffering Christ inebriated her and her memory often recalled to her Him whom love had impessed so deeply on her heart.²⁷

The Theology of the Priesthood

Richard Penaskovic, O. F. M. Conv.

There seems to be a general air of dissatisfaction on the part of priests today. They do not feel integrated into contemporary society. Some priests call themselves "holy outsiders." Others feel incompetent or have the sneaking suspicion that they are not taken seriously. Still others believe that the traditional care of souls has little influence on the lives of their charges. There appears to exist a loss of contact between the priest and his people. In short, the central position of the priest among his people is disappearing, while his new role has not yet been found.

Against this backdrop, many priests are leaving. Priests do not

leave because "they were never genuine priests to begin with," nor because they were "always unsteady." It isn't enough to say that the younger generation doesn't know how to suffer, or "can't take it as we did," or "has become too worldly."

It seems to me that frustration is one of the basic reasons so many priests are leaving: frustration at the ineffectiveness of their ministry. A person must have a sense of achievement and success. An associate pastor, for example, must see the effect of his work. This he will not see if his time is taken up with peripheral duties: counting money, e.g., running the Wednes-

1.

²³ De Robeck, 91.

²⁴ Ibid., 215.

²⁵ Ibid., 134.

²⁶ Ibid.

²⁷ Celano, "Legend of St. Clare," version of The Life and Writings of St. Clare of Assisi (St. Bonaventure, N.Y.: The Franciscan Institute, 1953), 39-40.

Father Richard Penaskovic is a member of the Province of the Immaculate Conception, Order of Friars Minor Conventual. While completing his requirements for the doctorate in theology, he is teaching at St. Anthony on Hudson, Rensselaer, New York.

day-night bingo, the summer bazaar, or waiting for people to come to the rectory.

Paradoxically, priests leave for the very same reason they entered in the first place: viz., to serve others in fulfillment of Christ's command. They feel obligated to follow Christ's command and those of their own conscience. They seem to hear Christ's command clearer in the secular world than in the Church.

Social psychology shows that three things are needed to keep up the worker's morale: security, a feeling of being needed, and recognition. The priest—at least the religious priest—has security; but he does not always feel needed. Often enough, his superiors do not come out and pat him on the back if he is doing a bang-up job. He receives little thanks for a job well done. Sensitivity in this area increases as the priest grows older.

The newly ordained priest usually has a lot of idealism and optimism. He is ready to conquer the world for Christ. It is not long before he is disillusioned, and there are at least two causes for this disillusionment. First, there is the difficulty involved in bringing people to Christ because of the de-sacralization and secularization of modern life. Secondly, if the workload is badly divided and the young associate pastor is loaded down with everyone else's work, this leads to

physical tiredness, despair, and disillusionment. Some priests compensate for this by not expecting anything good to come of their work; others expect nothing good to come of themselves.

Church renewal and reform, initiated by Vatican II, also has left its mark on the priesthood. At least three attitudes might be pinpointed. First, there are those priests who did not experience Vatican II very deeply. They continue to perform their routine activities. spurred on by a large number of believers, who feel at home in the dualism existing between the sacred and the secular. Mainly older priests constitute this group. Secondly, this category of priests have renounced their priestly office. They do not see how their new understanding of theology is to be squared with the tasks assigned to them by their older fellow priests, by the faithful, and by the traditional forms of ministry. This group experiences obligations—e.g., celibacy—as being a heavy burden. One might object that celibacy was also difficult in the past; but then 's only an enemy of the Church questioned it, whereas today the controversy is taking place within the Church. This very discussion creates an entirely new atmosphere or situation. Thirdly, a group of priests believe they can put into practice the new trend initiated by Vatican II; This group has two

main difficulties: (a) there exist no finished models for the definition of the priest's role in a world "come of age"; and (b) this group of priests has to receive the consent of the faithful and of the hierarchy for their newly conceived role.

It might well be that the crisis in the priesthood involves more than placing the blame squarely on the priest's definition of his own role. It may be primarily a crisis of religion and of religion's theological expression. If the crisis is mainly one of religion, sociological research on the priest's role today may have merely a marginal utility in solving the real problem. Until Christian ideology is more sure of itself in regard to religion and the problems religion poses, we shall, according to Father Dragastin, have a clergy unsure of itself. It will be impossible, unfortunately, even to touch on this larger issue in what follows here. An attempt will be made, however, to clarify the priest's role in today's society within a theological perspective.

Scriptural Background

The priest in Israel had two main duties to perform: viz., to hold services and to serve the word of God. His essential act was to offer sacrifice. Hence he was considered a mediator between God and man. Besides giving the people God's blessing, the priest also watched over the Ark of the Covenant (1 Sam. 1-4; 2 Sam. 15:24-29).

Both the prophets and the priests gave the people the word of God. Their roles were distinguished one from the other in that the priest gave the traditional form of the word to the people—e.g., by reading the stories of Israel's history at liturgical services—whereas the prophets announced to the people God's will and word in the concrete hic et nunc situation.

It was the task of the priest in Israel to interpret the Law and to answer people's questions (Deut. 33:10; Jr. 18:18; Ezech. 44:23; Agg. 2:11f.). The priest also acted as a judge (Deut. 17; Ezech. 44).

It sometimes happened that the priests failed—that they fell, sometimes very low indeed. The prophets pricked the conscience of such priests, goading them on to live up to God's word which they were supposed to proclaim. The prophets demanded two things of the priests: a pure sacrifice and fidelity to the Law.

Priests were not, as is sometimes thought, wholly restricted to the tribe of Levi. The king was also a mediator in Israel. As the political, institutional, and religious head of

priestly character. So, in fact, was the whole of Israel a "priestly people" (Ex. 19:6; Is. 61:6; 2 Macc. 2:17f.).

Jesus Christ never referred to himself as a priest. The term had a strict acceptance in his day. At least in the mind of the ordinary Israelite, the general priesthood referred to above had been obscured, and the title was applied to one who came from the tribe of Levi. Yet Christ is called a priest once in Scripture-the term used is archiereus (Heb. 6:20). The other New Testament writings show our Lord's death as the sacrifice of the servant (ebed—Ac. 3:13-26; 4:27-30; 1 Pt. 2:22f.) or of the lamb (1 Pt. 2:19).

In the Letter to the Hebrews. Jesus Christ is portrayed as accomplishing his mission of reconciliation (9:1-14), as establishing the Covenant (9:18-24), and as manifesting himself as the servant on the cross (9:28). The new priesthood finds its spirit and life in Jesus Christ. He is the mediator for all times absolutely and without qualification. He is both true

the kingdom, he had a certain God (higher than the angels, Heb. 1:1-13) and true man (who suffered and was tempted, Heb. 2:18; 4:15). On the cross he made up to God the Father for the sins of mankind "once and for all" (Heb. 7:27; 9:12; 10:10-14). Jesus Christ remains forever as the everlasting intercessor (Heb. 7:24f.), and as the mediator of the New Covenant (Heb. 8:6-13; 10:12-18).

Jesus called the Twelve in order to hand over to them the responsibility for his Church and its wellbeing. He prepared them for their mission of offering sacrifice and preaching the word of God. Jesus instituted the Holy Eucharist and, at the Last Supper, told the Apostles to do as he had done in this respect (Lk. 22:19). The disciple of Christ must take up the cross in his own life (Mt. 16:24), be able to drink the chalice of suffering (Mt. 20:22; 26:27), and proclaim to others the good news of salvation (Lk. 9:60; 10:1-16), even possibly at the cost of his life (Mt. 10:17-42). Christ gave the Twelve various other powers (Mt. 10:8; 18:18) which are specific participations in his own unique priesthood.

Current Thinking

According to Alfons Auer, the task of the priest is twofold: to see to it that God's word is preached in an intelligible way, and to make sure that the salvation accomplished by Christ is made present and visible in the hic et nunc situation of the priest.

Auer sees the essential role of the priest to be that of representing

and signifying Christ as mediator. The priest must open the heart of man for the beyond. For this reason, he must understand his audience-the hearers of the word. Today more than ever, the charism of creativeness in priestly life is needed. Wherever you find a priest. there is a coming to terms with secularism and secularization. It

matters little whether this confrontation goes on in public or in private, is open or silent: it nevertheless takes place.

The priest should take delight in his work of trying, in some infinitely small way, to bring about the salvation of the world. There ought to be a certain natural delight in working as a priest for the salvation of men. Hence the priest need not perform all his duties out of purely supernatural motives.

In a time when many men have lost their taste for life, exchanging it for boredom and a general feeling of malaise, it is an essential task of the priest to give them this taste for life— and more than that, to give them a positive answer to the question which is life, by pointing to the fulfillment of all life in union with Christ.

Yves Congar notes that there are at least two houses or buildings in a town which differ from the others. They are the school and the church. Even if there are other buildings which stand out, such as a city hall, the school and the church (especially the steeple) enjoy a singular prominence. Congar sees in this fact a hint that the church exists not to satisfy man's earthly needs (in the horizontal dimension), but his need for transcendence (vertical dimension).

The priest specializes in man's vertical dimension. Prayer characterizes this dimension. A priest, unlike others, has not the usual work to do. He wears dark clothes, has no clock to punch at the start of his day... He does other things. He witnesses, Congar says, to another world-to Jesus Christ, to supernatural realities, and, at the same time, he shows others how to reach them. Holy Orders makes of the priest a witness to another world.



What the priest does is essentially a service (diakonia). The essential thing is performed in heaven; it is invisible to man. God himself has the primary task of caring for the human beings entrusted to the priest's ministry. The kingdom of God is precisely that: God's kingdom. In the care of the faithful, the task of the priest always remains secondary.

It might well be that the priest today bears witness to the supernatural through his failures and reverses. Jesus Christ bore witness in this way. His witness, effected on the cross, is seen by Saint Paul as the wisdom which triumphs over all worldly wisdom.

It is not easy to bear witness to Jesus Christ in a world of technological precision and scientific achievement, in a world of competition and success, in a world where man is king through his intelligence, in a secular world which renounces every spiritual and supernatural foundation. In such a world, the priest acts as a catalyst between the two worlds: earthly and spiritual. He can do so ever since the Incarnation-ever since in Jesus Christ the world below and the world above have been united.

The faith of the priest enables such a contact to be made between the two worlds. He must, then, belong to both. He must be human and down-to-earth, while also being a man of solid prayer. As Congar puts it, he remains primarily a believer—one who prays, does penance, loves others and gives himself to them.

According to Walter Kasper, the point of departure for defining a church office is the charism of leadership and its implied task of bringing about unity within the Church. The unity of the Church is, for Kasper, not only a sociological but also a theological one, rooted in the reality of "one Lord and one Spirit."

As far as the pilgrim Church goes, it takes a continual effort to overcome the discrepancy between a church office and the charism. Every priest experiences, sometimes painfully, the difference between them. There always exists some sort of hiatus between office and charism, between person and function. In the life of the priest this tension or polarity is especially prominent between what the priest accomplishes personally and the assignment given him.

In its essence, the priestly office is basically collegial; it is marked by the same collegiality which exists among the bishops, and it has, in this context of collegiality, a relationship to the bishop's office which parallels that of the bishop's office to the pope's.

Kasper believes that the priest does have a role to play in the Church: viz., to bring about peace and unity, and also to lead the community of the faithful. For Kasper, the unity of the Church does not reside within the Church itself, but is a sacrament—a sign of the world's unity. The service of the priest thus stands in close connection with one of mankind's deepest concerns today.

Theological Reflections

According to the "Document of the German Bishops concerning the Priestly Office," every church office presupposes the commission and authorization of Jesus Christ. His being-sent by the Father is the

basic reason why, in the order of salvation, one person has special tasks for the sake of others. That certain men can perform the work of saving others is fundamentally made possible in the universal mission of the Son by the Father.

Jesus Christ understood himself

Jesus Christ understood himself as one who had a mission to perform. He neither called himself to his mission, nor was he elected to it democratically. He simply knew himself as one sent by Someone (the Father) to someone (mankind).

In Mark 3:13 we read that Christ "went up into the hills and summoned those he wanted," so that they "came to him." Christ did not call those who wanted to come. It says in Mark that Christ summoned those he wanted. It would seem, then, that a vocation comes about after hearing God's call. God's will is decisive.

Significantly, when the Synoptic Gospels speak of the service performed by the Twelve, the scheme or conceptual framework used is. not that of the Leviticus traditions. but rather that of the prophetic tradition. If one remembers that the New Testament office makes the prophetical idea visible, then it is impossible to play office and charism against one another, as some theologians tend to do. The New Testament notion of office intrinsically involves charism—the call of the Spirit. The priesthood is not simply an institution, an office in a purely abstract sense.

The priest, then, represents Christ before men. This presupposes, as J. Ratzinger says, that the priest first knows Christ. Priests should endeavor to steep themselves in the mystery of Christ. They should have as their goal that of becoming capable of hearing and seeing

Christ amid the noises, fads, and fashions of this world.

Whereas the levitical priesthood is defined by the fact that it is an office passed along from one generation to the next, and that it involves offering sacrifice, the New Testament priesthood is defined (at least according to Mark 3:3-19) as a being-called by Jesus Christ and a being-sent to serve mankind. The call thus exists for the Church (ekklesia); the priest endeavors to incorporate all men in the holy community of the Church. In this sense, the liturgy of the Christian priest might be termed a "cosmic liturgy": he has the task of collecting all the nations of the world into the large host of an adoring people (Ac. 5; Rom: 15:16).

The priest as missionary must take in God's word. He can live solely on the bread of God's nourishing word which he should take in and let out like oxygen. He turns the word over and over again in his mind—not in an academic way, but so that the word becomes a constant colloquy with God.

The celebration of the Eucharist forms the center of the priest's work, since it is the real carrying-out of the gospel. Ratzinger remarks that the transformation of material things and of man at Easter through the crucified and risen Christ, finds its source in the Eucharist. The real presence of the Lord in the heart of man should find its source in the Real Presence of Christ in the eucharistic gifts. In short, the Eucharist is the source and acme of the entire gospel service.

The Priest and Hope

The priest today has every reason, in view of Luke 5:4-7, to be optimistic. It says that "when he had finished speaking he said to Simon, Put out into deep water and put out your nets for a catch." Peter's reply is well known, and so is the Lord's resolution of the incident. In a situation where no sane man would expect to catch any fish, the two boats ended up filled with fish "to the point of sinking."

Our contemporary world appears to be not a very promising lake for fishing. Few men are attracted to religion and to Christ today. Let's face it. Who, nowadays, listens to priests? Take ourselves, for example. Is there more in us than some vague feeling for the beyond? A priest can work for twenty years. What does he have to show for it other than empty hands? This is

true at least on the level of appearances.

But Christ tells us in Luke 5:4-7 to "put out into the deep." That is, we're to begin with the men before us: those who are critical, skeptical, and without faith. The newly ordained priest must realize that there is no other wind in his sails but a great hope in the word of the Lord. The priest today must be willing to set out into the deep armed with courage and trusting in the word of God. He must speak without expecting or even waiting for applause.

The sea of our day is not dead. It is full of promise. It is waiting for the priest who has his eyes open for the improbable. Buoyed up by the word of God, the priest must be willing to sail out into the dark night of today.

As far as I can, because I am a priest, I would henceforth be the first to become aware of what the world loves, pursues, suffers. I would be the first to seek, to sympathise, to toil; the first in self-fulfillment, the first in self-denial. For the sake of the world I would be more widely human in my sympathies and more nobly terrestrial in my ambitions than any of the world's servants.

Pierre Teilhard de Chardin Hymn of the Universe



Covenant, Christ, and Contraception. By John F. Kippley. Staten Island, N.Y.: Alba House, 1970. Pp. xxviii-160. Cloth, \$4.95.

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

John F. Kippley, lay theologian and father of three, has produced an eloquent philosophical, theological, biblical, and pastoral defense of the teaching of Humanae Vitae. Central to his book is a theory of Christian sexuality in marriage which sees sexual communion as a ratifying of the marriage covenant of the wedding day, and the separation of the procreative and unitive aspects of that interpersonal communion as a refusal to reaffirm the solemn marital commitment.

From the moment he distinguishes thought from feeling in moral matters, the author carefully and competently proceeds to nullify, if not demolish, the positions of those who would argue that the Pope was not speaking infallibly in Humanae Vitae and therefore was speaking fallibly; those who suggest an appeal to the Council over the Pope (the Church faced that problem five centuries ago); the proponents of "consensus fidelium" and "good faith" solutions. Since the arguments for change in the Church's position are uncon-

vincing, then the judgment must be made that the 1900-year tradition of non-contraception is the witness of the Spirit rather than its five-year counter-trend.

Mr. Kippley buttresses his argument for the non-contraceptive viewpoint by delineating the logical consequences for all of sexual morality of acceptance of contraceptive-justifying reasoning. In a manner reminiscent of Aristotle and today's linguistic philosophers, he points out that adultery, fornication, unnatural intercourse are all condemned by our ordinary language, whereas they could be justified by arguments analogous to those proposed by exponents of contraception.

Especially insightful is Mr. Kippley's account of the Onan incident in Genesis 38, which he does show is a condemnation of Onan's deed, not just his disobedience. The author's total familiarity with all of the attempts to justify contraception-both theoretical and practical—is impressive, as is his sharp eye for the abundance of inconsistencies in the camp of the pro-contraceptionists: they trust the laity in sex, but not in race or social justice; they declare the world over-sexed and post-Christian, and claim taking a stance in morals in perfect conformity to this world is listening to the Spirit.

Although he is a bit tart at times, Mr. Kippley is pleasingly rational and always concrete. Covenant, Christ, and Contraception is a book well worth reading, and one to be recommended to others, especially those who feel a bit lost because they think as both the author and reviewer do: that the Spirit has spoken through Paul VI in Humanae Vitae.

Answer Me, Answer Me. By Jeanne Davis Glynn. New York: Bruce, 1970. Pp. 151. Cloth, \$4.95.

Reviewed by Mrs. Margaret Monahan Hogan, M.A. (Phil., Fordham University), a free-lance writer and mother of three who resides in East Windsor, New Jersey.

Mrs. Glynn's work is an occasionally humorous, never subtle, and frequently pedantic little book. It is a tale of good guys and bad guys in an Irish-American parish in Manhattan in the wake of Vatican II. Cast all the liberals as good guys; cast all the traditionalists as bad guys.

The tale itself, hardly epic, describes the activities of a group of people attempting at first just to understand by way of parish study group the changes in the post-conciliar Church. It is a mixed group: middle thirties married, college students, young singles. The spur to move beyond dialogue is occasioned by an ultra-conservative priest who preaches a parish novena. The delight of the body of "church-goers" with the preacher causes the pastor to invite the preacher to give a lecture. The description of the question period following the lecture credits all the reasoned, intelligent, meaningful statements to the VAT-II people and all the hysterical, emotional, and inflammatory diatribes to the others, among whom are the traditionally oriented Catholics. A query: if we are to assume that the Holy Spirit was the moving force in Vatican II, can we not assume that the same Holy Spirit was also the moving force at Trent?

The group, now the John XXIII Society, prepares a position paper which does make reasonable requests

for a more meaningful liturgy and adult programs. The paper is presented to the pastor and the lay advisory board, the pastor's yes-men. The board listens and turns the paper over to the pastor. He is outraged.

The John XXIII Society meets to discuss the reaction of the pastor and the group's own next move. In the ensuing discussion a strange exchange on the function or meaning or relatedness of the Holy Spirit is encountered. This is followed by a silly chapter entitled "Sister says..." Everybody gets the chance to knock poor old Sister. Next on target is the confessional, which is subjected to a barrage of criticism stemming in most part from an inadequate understanding of the sacrament's proper function.

Following a brainstorming session, the decision is made to move outside the structure of the Church—to celebrate the Eucharist at home. This continues for several months until the people are given permission to have their folk Mass in the Church on Sunday.

Mrs. Glynn's love of the Eucharist is clearly evident throughout the book. But while the Eucharist may be the focal point of worship, it is not the whole Church. Christ left a visible Church to help man on the way to his final end. Any attempt to make an act of worship more meaningful or to influence the Church in any way should be worked out within the structure of the Church.

To Mrs. Glynn's credit, she places the blame for much of the post-Vatican II confusion squarely where that blame belongs: the failure of the clergy to exercise any leadership. How many lay people, most especially those who are "involved"—involved with teaching religion, with liturgical reform, with youth activities, with community service—how many of them have wanted as Mrs. Glynn wanted to "run to the rectory and scream, Help us, Father... You're supposed to be teacher and leader. Lead us..."

The Franciscan Fathers of Siena College present

LUMEN GENTIUM III

The Religious Sister and the Living Faith

A comprehensive program of continuing education offered for today's religious sister.

June 28 through July 9, 1971

☆

For further information please write to

Fr. Pascal Foley, O.F.M.
Director, Lumen Gentium
Siena College
Loudonville, N.Y. 12211

Worship and Witness. By C. J. Mc-Naspy. New York: Bruce, 1970. Pp. 159. Paper, \$1.95.

Reviewed by Father Juian A. Davies, O.F.M., Ph.D., Associate Editor of this Review.

This little paperback is part of the Faith and Life Series, designed for adult religious education. Although intended as a text to be commented on by a teacher, the first two chapters: "Why Does the Liturgy Change?" and "What's This about Celebration?" stand on their own as excellent treatises on liturgical change and the meaning of celebration as applied to the Mass. The remaining six chapters deal with the notions of Christian experience, the nature and function of the Sacraments, with penance, baptism, and the Eucharist receiving the most attention.

A good deal of historical information and scriptural commentary is packed into the compact expositions. Occasionally such conciseness may generate confusion, as with regard to the ideas of office and charism. Too little attention, moreover, seems to be given to the Sacrament of the Sick, Marriage, and Orders—but the scope of the work, "worship," probably dictated brevity with regard to these topics.

One question that came to my mind—one I think the author did not try to generate—was, "Has the pastoral practice with regard to the Sacrament of the Sick gone considerably beyond the rather cautious §73 of the Decree on the Liturgy?"

As a guide to the meaning of worship and liturgy for adult Catholics, Worship and Witness is outstanding. It is careful and competent, and its slight errors with regard to brevity and repetition do not detract from its overall value. It's a success.

Americans against Man. By Rory Mc-Cormick. New York: Corpus Books, 1971. Pp. viii-134. Paper, \$3.95.

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

Rory McCormick, an active participant in the civil rights and peace movements, here presents an indictment of American society which, considering its detail and documentation, seems to me to be remarkably dispassionate. If there is any device characterizing this clear, direct, factual exposition, it is that of understatement.

There is, perhaps inevitably, a good bit of overlapping in the various chapters. Themes included are mainly what one would expect; economic inequity at home, economic and militaristic imperialism abroad, academic complicity in the latter, deception as a way of life in official Washington. the self-righteous and un-Christian "traditional" American ethic, and the vigilante-frontier tradition so carefully cultivated by the gun-peddling lobby. The specific questions of Viet Nam and ecology receive ex professo treatment, but they are properly subordinate to the broader categories just mentioned.

As I said in a recent review of Illich's latest work, no purpose would be served in a review by summarizing a presentation which needs the support of its documentation and its context. I want, therefore, to say no more about the content of Americans against Man. I do want most emphatically to recommend it to every reader; and yet even as I do so, I am chagrined at the realization that those who really need it won't read it. I am also extremely disappointed in the packaging which Corpus Books has given to so important a work. The print is for some reason (its small size, perhaps) no aid to the attraction of readers. And \$3.95 seems to me an absurd price for a 134-page paperback.

One of the author's main points is the inner-directedness of American morality and political and social attitudes—an aspect of laissez-faire individualism, of course. I can't help wondering whether the publisher, in this case, was so narrowly preoccupied with pricing the book for a "proper" profit, that Mr. McCormick's urgent message has been priced right out of the market. Anyway, I wish someone had had the sense to get this book subsidized and had sent copies gratis to all our legislators and members of the Executive.

Design for Religion: Toward Ecumenical Education. By Gabriel Moran. New York: Herder and Herder, 1970. Pp. 168. Cloth, \$4.95; paper, \$1.95.

Reviewed by Eleanor V. Lewis, Ph.D. (Theology, Fordham University), Assistant Professor of Theology at Siena College and an active member of the College Theology Society.

"I would judge this book to be successful if it caused some people to read further in theology and/or education as their own step toward the rebirth of religious education." This kind of success should, and no doubt will, be accorded to Gabriel Moran's latest book. It is a compact and clear presentation of the case for a renewal of religious education by way of a study of the world and the great religions of the world.

Indeed, this is the way Moran envisages the ecumenical education which he proposes. It must be, first of all, education, "the lived truth of a humanized world," a lifelong process, in contrast to schooling—a limited experience by which learning is structured in a formal way. Secondly, ecumenical education must actively seek the encounter of Christianity with all forms of religion and non-religion. The search for truth, in no matter what form it may appear, is

essential to the ecumenical endeavor. The final norm of truth will be, not a particular creed, sacred book, or ecclesial spokesman, but human experience itself.

In effect, what Moran proposes here is none other than a humanistic approach to education, one which would not confine learning to a formal academic situation, but would see it as a process of growth and development carried on in and through the mainstream of everyday living. Again and again Moran insists that this humanistic approach, appropriate for both secular and religious education, is properly orientated toward the adult. He does not confine religious education to the adult, but he points out that the goal of all education is the formation of a philosophy of life, as such possible only for the mature mind. Moran's program would reach from "birth to grave," whenever and as long as the individual is capable of benefiting by experience. Moran does, however, confine theological education to the adult whose religious and/or human development has brought him to the point of freely and intelligently choosing Christianity.

Those familiar with Moran's previous books and articles on religious education will not find anything new in Design for Religion. They will recognize an attempt to strengthen the author's position by drawing heavily on the findings of other disciplines: sociology, anthropology, psychology, etc. Moran's familiarity with the latest literature in these areas is impressive. But his book will not startle the educator or theologian who, along with Moran, has been hard at work to radically renew the approach of the American Church to religious education. It may just inspire the policy makers of that Church, however, to take the step Moran hopes for and begin to think and study in a new direction. That Moran must so often reiterate his critique of religious education is itself a commentary on the failure of these policy makers thus far to respond.

BOOKS RECEIVED

- Allegra, Gabriel M., O.F.M., My Conversations with Teilhard de Chardin on the Primacy of Christ. Trans. Bernardine M. Bonansea, O.F.M.; Chicago: Franciscan Herald Press, 1971. Pp. 126. Cloth, \$3.75.
- Barrett, William E., A Woman in the House. Garden City, N.Y.: Doubleday, 1971. Pp. 227. Cloth, \$5.95.
- Greeley, Andrew M., Come Blow Your Mind with Me: Provocative Reflections on the American Religious Scene. Garden City, N.Y.: Doubleday, 1971. Pp. 236. Cloth, \$5.95.
- Hebert, Albert Joseph, S.M., Mary: Our Blessed Lady. Jericho, N.Y.: Exposition Press, 1970. Pp. 96. Cloth, \$4.00.
- Hildebrand, Alice von, Introduction to a Philosophy of Religion. Chicago: Franciscan Herald Press, 1970. Pp. ix-178. Cloth, \$6.95.
- Hinnebusch, Paul, O.P., Secular Holiness: Spirituality for Contemporary Man. Denville, N.J.: Dimension Books, 1971. Pp. 258. Cloth, \$6.95.
- Kaam, Adrian van, C.S.Sp., On Being Involved: The Rhythm of Involvement and Detachment in Human Life. Denville, N.J.: Dimension Books, 1971. Pp. 104, Cloth, \$3.50.
- Koser, Constantine, O.F.M., Our Life with God. Trans. Justin Bailey, O.F.M.; Pulaski, Wis.: Franciscan Publishers, 1971. Pp. xi-184. Cloth, \$3.00; paper, \$2.00. Abridged ed. for sisterhoods and tertiaries, 144 pp., paper only, **\$1.25**.
- Küng, Hans, Infallible? An Inquiry. Trans. Edward Quinn; Garden City, N.Y.: Doubleday, 1971. Pp. 262. Cloth, \$5.95.
- Malet. André. The Thought of Rudolf Bultmann. Trans. Richard Strachan; preface by Rudolf Bultmann; Garden City, N.Y.: Doubleday, 1971. Pp. vii-440, Cloth, \$8.95.
- Murphy, Charles, Blessed Are You: Beatitudes for Modern Man. New York: Herder and Herder, 1971, Pp. 110, Cloth, \$4.50.
- Ratzinger, Joseph, The Theology of History in St. Bonaventure. Trans. Zachary Hayes, O.F.M.; Chicago: Franciscan Herald Press, 1971, Pp. xv-268. Cloth,
- Ross, James Robert, ed., The War Within: Violence or Nonviolence in the Black Revolution. New York: Sheed and Ward, 1971. Pp. xiii-210. Cloth, \$6.50; paper, \$3.25.
- Shedd, Margaret, Malinche and Cortés. Garden City, N.Y.: Doubleday, 1971. Pp. xvii-308. Cloth, \$6.95.
- Steffen, Mary Samuel, O.S.F., Harvest Hands. New Hampton, Iowa: S. L. Steffen Enterprises, 1970. Pp. 272. Paper, \$3.00.
- Wade, Joseph, S.J., Chastity, Sexuality, and Personal Hangups. New York: Alba House, 1971. Pp. x-174. Cloth, \$4.95.
- Wedge, Florence, Peace: Person to Person. Pulaski, Wis.: Franciscan Publishers, 1971. Pp. 190. Cloth, \$3.00; paper, \$2.00.



St. Anthony Guild Edition of

THE NEW **AMERICAN** BIBLE

- THE NEW AMERICAN BIBLE has been translated by over 50 American biblical scholars from the original languages of Hebrew, Aramaic and Greek into intelligible, vibrant, contemporaneous English while still retaining the dignity of biblical thought.
- THE NEW AMERICAN BIBLE follows the style of the original scriptures which were written in the language of the people. Using the latest sources, such as the Dead Sea Scrolls and the Masada manuscripts, it conveys clearly and accurately the meaning of the inspired word.
- THE NEW AMERICAN BIBLE, with its simplicity and directness of expression, combined with superlative biblical scholarship, is ideal both for popular and scholarly use.

ST. ANTHONY'S GUILD is publishing the following editions: COMPLETE BIBLE

FAMILY EDITION: Printed in bold, very legible type on thin, opaque, non-glare bible paper. Bound in maroon levant grain, imitation leather, with gold stamping. 1581 pages (eight pages for family records). \$9.75

THE ST. ANTHONY GUILD TYPICAL EDITION: with 123 pages of textual notes referring to the Hebrew and Greek text, 1704 pages. \$11.50.

NEW TESTAMENT

HARD-COVER EDITION: Containing specially designed page format with plenty of open space for easy reading and comprehension. Levant grain, imitation leather binding. Over 800 pages. \$6.95

PAPER COVER EDITION: Laminated cover. Text set in conventional Bible format. Portable and handy to use. Suitable for classroom, private reading or study, and discussion clubs. Over 600 pages. \$1.26 -----ORDER FORM -----

ST. ANTHOMY'S GUILD — 508 MARSHALL ST., PATERSON, M. J. 07503

Kindly send me:

	copies	of	PAMILY	EDITION	@ \$9.75 p	er copy	,		
•	copies	of	TYPICAL	EDITION	@ \$11.50	per co	р у		
				VIR HIW					
	copies	οſ	PAPER-C	OVER HE	W TESTA	TKENT	@ \$1. :	25 per	сору
Nam	e								

- value	······	• • • • •	••••••	· · · · · · · · · · · · · · · · · · ·	• • • • • • • • • • • • • • • • • • •	*****
Address	s				**************	
~	_					

