### FRANCISCAN SISTERS CONFERENCE

The Franciscan Sisters Conference invites Franciscan Sisters throughout the United States to attend the program planned for their enrichment as women of hope living in today's society.

Rev. Matthew Gaskin, O.F.M., will spark off the two-day conference in the keynote address, "Jesus—the Hope of Franciscan Sisters." Other speakers include Rev. Benedict Groeschel, O.F.M. Cap., "Contemplative Prayer—the Foundation of Hope in the Religious Life"; Sister Marie Beha, "Living as Women of Hope"; Miss Dorothy Payne, "Sisters, Messengers of Hope."

The Conference will be held at the Statler Hilton Hotel in New York on November 24-25, 1972. Pre-registration may be made before November 10 by using pre-registration forms and sending the \$3.00 fee to Sister Francis Leo Brown, St. John's Convent, 317 First Street, Dunnellen, New Jersey 08812. Registration is also available at the Conference. Anyone planning to stay at the Statler Hilton Hotel will receive special conference rates by using the hotel reservation cards. For hotel cards and/or more information, please contact Sister Mary Grace Peters, 3025 Bay Settlement Road, Route 1, Green Bay, Wisconsin 54301.

## **COVER AND ILLUSTRATION CREDITS**

The cover and illustrations for the October issue of THE CORD were drawn by Father Joseph S. Fleming, O.F.M., a member of Holy Name Province completing his requirements for the Master of Fine Arts at Tufts University.



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**EDITORIAL** 



### The Week That Wasn't

We didn't have any Pentecost Week back in May, even though we had had an Easter Week the preceding month. We think this is a situation which is not merely an odd or idle curiosity, but rather most seriously unfortunate and deplorable. It is a situation which reveals the lack of development and balance at the heart of Catholic theology as well as the equally sterile and superficial condition of the concrete faith lived by Catholic people today.

We have waited to comment on the suppression of the Pentecost Octave, until we could complement our protest with a more positive, constructive contribution such as that of Mr. Frank Duff, which we are proud to present elsewhere in this issue. At the same time, we are equally pleased to announce finalization of plans to present (in the first three issues of next year) an in-depth study of the contemporary Pentecostal movement by Father Peter Chepaitis, O.F.M.

We trust, then, that the appearance of these boldly imaginative and detailed studies elsewhere in our pages justifies our present concentration on "the week that wasn't." What is the Feast of Pentecost? What is so special about it? Why should it have had, and continue to have, an "octave" or week's celebration?

Pentecost is not, to begin with, the Feast of the Holy Spirit. There is no such thing in the history of the Christian liturgy as the Feast of any divine Person as such. Rather, Pentecost is the commemoration of the Spirit's descent upon the Apostles—an event which earlier ages could appreciate as at least equal in importance to the Lord's resurrection. (Need

it be pointed out that the resurrection did the Apostles precious little good until they were impregnated with its efficacy on Pentecost?) Now, the obvious point of celebrating this event for a full week was that a particularly significant stage of salvation history transpired that Sunday morning in the Upper Room, and it takes more than a day to reflect on, and experience as fully as possible the liturgical re-enactment of that momentous event.

It is not a question, therefore, of some possibly optional "devotion" to the Holy Spirit. On the contrary, it is a question of re-attuning our flighty spirits to the Reality of What Is—of understanding our transformation as Christians precisely in terms of the Spirit's constitutive activity. Perhaps once we wake up to what is involved, we may once again find it exciting enough to celebrate for a week.

Fr. Michael D. Mailand, of

## Reflections

The face of the priest was reflected In the chalice of Your blood.
"Amen," I said and drank the cup. How fitting,
For You and he
And You and we—we're one!
But...
Would I have drunk so willingly
And desired the holy unity
If the face of my enemy
Were reflected back at me?

Geraldine T. Garrett

# Mary and the Holy Spirit

Frank Duff

I shall be concerned, in this article, literally with the highest things: the Most Blessed Trinity and Mary the Mother of God. I hope you will be patient with me as I endeavor to reduce things to simplicity. I am encouraged in this by the heartening words of the Archbishop of Dublin: "There cannot be in the Church's teaching an inner body of doctrine which only the few can grasp."

As Mary is intimately united to the Holy Spirit, full of his grace, his inseparable partner in his external mission, it follows that she has become like unto him to the ultimate extent that a creature can be. It is the Church's teaching that she has been brought to the very borders of the infinite. From this we can go on to say that she furnishes the most complete human expression of the Spirit.

To this comes the objection that surely it is Jesus who most faithfully reflects the Holy Spirit. Of course the Spirit is in Jesus to an infinitely greater degree than in Mary, but this is not the point. I am thinking in terms of a human projection. Moreover, to regard Jesus as mirroring to us both the Second and Third Divine Persons

would tend towards an identifying of those Persons and not towards a desirable distinguishing of them. We serve this purpose when we consider Jesus as mirroring the Second Person (who he is) and Mary as mirroring to us the Third Person, with whose role she is so divinely entwined.

While such images as the dove or the tongues of fire are presented to us as symbols of the Holy Spirit, it could not be said that they resemble him. On the other hand the Holy Spirit in establishing such an inexpressible union with Mary is necessarily making a real revelation of himself through her. At first sight this will disconcert those who have been thinking of Mary as only a mere channel of the graces of the Holy Spirit, whereas she is much more than that. I revert to the fact that Jesus is the revelation of the Second Divine Person and that Mary in a lesser and purely human way fulfills the same function in respect of the Third Person. A full understanding of this is of course beyond us, but \*\* some of it-even much of it-must be comprehensible for the reason that it is intended to be. All the divine truths are given to us to be

Frank Duff, the well known founder of the Legion of Mary, resides at De Montfort House, N. Brunswick St., Dublin. This article combines, with minimal editorial adjustment, two of Mr. Duff's monographs. The first is a talk given to a Peregrinatio pro Christo group of Legionaries and published in The Queen (Nov.-Dec., 1971 and Jan.-Feb., 1972). The second is a follow-up discussion also published in The Queen (May-June, 1972). Both are reprinted here with permission.

in part understood. Reason is supposed to reinforce faith, and that progressively.

That applies in the present case. The Holy Spirit would not be projecting himself through Mary in a human sense if that operation were altogether outside our ability to understand it. If that Holy Spirit purposes to make a human showing of himself to us, he would have to choose not mere pictorial or artistic symbols but a person. And that person would need to be at the very height of the human scale.

There would have to be a reasonable suitability or compatibility between himself and that medium whom he would thus choose to mirror him. As the Second Divine Person did not disdain to use the humanity of Jesus Christ and the womb of Mary for his intervention in human affairs, so there would be no incongruity in the Holy Spirit making a somewhat similar use of an exalted human being like the Blessed Virgin.

There is a distinction of course. From the moment when the Second Divine Person became incarnate, he was one with Jesus and does not now exist otherwise. Jesus is the Second Divine Person. Therefore he must render in a human way the very appearance of God the Son whom we will see in heaven. Otherwise Jesus would not be fulfilling the divine intention of affording us the most complete portrait of the Second Person which finite resources can provide.

The mind struggles ineffectually with this idea that Jesus is expressing to us in a real way the

very "appearance" of the Second Divine Person. But there must be a truth here which we are bound to try to penetrate a little.

For instance, when the earthly contemporaries of Jesus entered heaven and beheld him in all his glory as the Second Person, he was still the same Jesus that they had known. His expression or transfiguration into pure divinity did not mean that he presented himself to them as somebody different, to whom so to speak they had to be introduced. No, they would quite naturally fall into the old respectful familiarity with him and speak to him much as they did after his Resurrection. This is what I mean by saying that Jesus while on earth would somewhow have reflected to them the appearance of the Second Divine Person.

To what extent can we argue the same in respect of the Blessed Virgin and the Holy Spirit? Certainly to a large extent. Though not divine, Mary was immersed in the Godhead to the maximum extent to which that would be possible while still leaving her a creature. For practical purposes that would mean that we could apply to Mary and the Holy Spirit the same idea as in respect to Jesus and the Second Divine Person. The apostles on entering heaven would see the Holy Spirit as so like to Mary that they have as it were to take a second look to distinguish them.

In the case of Jesus there will be no question of distinguishing him from the Second Divine Person whom he is identical with, but only of seeing the divine essence. But the Holy Spirit and Mary, however alike they may be, are two different persons, the one divine and the other human. In this problem of simultaneously identifying and separating two different realities, an image may help. The screen of a TV set has its own appearance, but once the transmission comes onto that screen, the appearance of the latter is lost in the picture. This example shows the effect of lesser merging with greater.

But of course the case of the Holy Spirit and Mary is of a far higher order. Contrary to the TV case, the more the Holy Spirit asserts himself in Mary, the more she is herself, the more she is Mary, the more characteristic she becomes. No longer is it a case of suppression but of accentuation. This divine manifestation is at its height in Mary but is not confined to her. It is part of the mystery of God's regard for the human personality. The more we abandon ourselves to him and lose ourselves in him, the more developed becomes our own personality.

Those things stipulated, I now approach the question of the appearance of the Holy Spirit. Each of the three divine Persons has his own utterly distinctive appearance. Diversity would be one of the notes of the Holy Trinity. We shall gaze on that appearance during all eternity. But it is not enough for us to relegate that matter of appearance to eternity as if it had no relation to our life on earth. In-

deed it does concern us here below most intimately, because it certainly and vitally affects our attitude to those Persons.

Every day of our lives we should enter into relation with each of those divine Persons through the medium of adoration and prayer. Such an approach must have something to lean on. One cannot pray in a vacuum, that is without any notion as to where or to whom our prayers are going. It may to some extent fill that emptiness if we preface a name—that is, specify to ourselves that we are about to address ourselves to one of the divine Persons or to the Blessed Virgin or to a saint. But that is only a feeble step forward if we have no corresponding image to clothe the name with some substantiality. It is hard in all circumstances to perform the spiritual act of prayer. That difficulty is increased immeasurably if we have nothing but a name to address ourselves to, or if we have only unworthy symbols to propose to our imagination -for example the Holy Trinity under the form of a luminous triangle or the Heavenly Father as a human eye.

The height we ordinarily reach in respect of the Father is as Michaelangelo depicts him, that is as an Ancient with a patriarchal beard. For the Second Person we have a justified image, that of Jesus Christ. For the Holy Spirit we have the Dove or a tongue of fire! That is not enough. Such symbols would fetter our communication with heaven and reduce

it to minimum dimension. It would be in the same order as looking at the beauties of nature through a bandage on our eyes or trying to talk through a gag.

Therefore it is a matter of really great importance that we institute a reasonable relation between ourselves and the Holy Spirit, who is the agent of all the external works of the Trinity, the Giver of every grace on which our life here and hereafter depends.

It is a startling thought that the Second Divine Person could have become incarnate in an animal, for example in a lamb, which is the biblical figure of the Son of God. If he had, the immolation of the Lamb could have effected the Redemption, though it is hard to see how it could have established the Mystical Body or uplifted man into God.

Then that actual Lamb, being God, would require our adoration. But in that presentation of himself by the Second Divine Person there would be such a lack of fitness as to rule it out. It is as much as our imagination can cope with to contemplate God allying himself in so intimate a way with humanity, and we cannot go further down the scale.

This same thought of fitness will carry us on to the accrediting to the humanity of Jesus Christ of such a degree of quality in every respect as would constitute a real suitability for unity with the Godhead. An adequate suitability from our point of view would have to

include not only holiness and sublime human quality but also physical form. This is where our imagination fails. We cannot understand how the divine essence can be mirrored in a human appearance. But just as our reason can point to God whom we cannot picture to ourselves, so reason tells us that Jesus Christ must afford to us an adequate human resemblance to the Second Divine Person.

Now let us apply the same line of reasoning to the different case of the Holy Spirit and Mary. It is different because the Holy Spirit stopped short of becoming incarnate in her. He left her in all respects a human personality, a pure creature. Her role in the incarnation and redemption was to be a completely human one. This was necessary according to God's conception of that great drama. He contrived that Mary's part, while seeming in many respects to merge into the divinity, nevertheless remains human. But it is evident that this transaction places her at the highest possible peak of human possibility, so close to God that we cannot raise our minds that far. But it is the essential principle of the Redemption that Mary's part was human. She was to act on behalf of all mankind.

But granted that she is not divine, does not the same set of considerations apply to her as I have suggested in regard to Jesus Christ? Would not the same argument of fitness apply to her union with the Holy Spirit? Since this union is as intense as God can make it in the

circumstances, may we not validly reason that Mary is made and meant to display to us a likeness to the Holy Spirit analogous to the likeness of Jesus Christ to the Second Divine Person?

Side by side with this function of, so to speak, interpreting the Holy Spirit to us, it would seem that Mary has an additional function of an intriguing character. In becoming incarnate in Jesus Christ. God has assumed the male form. This causes some to contend that woman has been relegated to an inferior place in the divine economy. But this could not in any circumstances be the divine proposition. God is not of the male gender and would have no reason for promoting the male species to a superiority. Indeed it may well happen that when the final toll is taken, the majority of heaven's inhabitants will be women. If for certain reasons of convenience God effects the incarnation in a man. it is most probable that he will adjust the balance elsewhere in the temporal order.

The very words used in regard to the original entry of man and woman into the world contain the inference of essential equality: "Male and female he created them" (Gen. 1:27). The form of their bodies and the structure of their minds point to the same conclusion. The differences are functional only. Nor can we suppose the souls of one sex as inferior to those of the other.

It is true that there are evident differences in function. Some of

these are seized on as indicating a male superiority, i.e., greater physical strength and certain mental aspects. But it is conceivable that these be illusory and even bear in the opposite direction. Why, for example, attach any importance to mere physical strength which could then be used to argue that the animal is superior to man! The same could apply to the intellect. If the man could be alleged to present a superiority in certain directions, might not the real position be the same as in the case of the bigger muscles, namely that what is at stake is only a function or office and not real quality; and that the woman's office might be more delicate and unobtrusive but on no lower level of essential quality?

Man has an office to discharge in the world which requires certain attributes to fulfill, and the same applies to the case of the woman. To the end of the chapter man will be the exerciser of force and the things which follow from it. But these do not stand for virtue. Man's office may rank higher -just as money does-in the crude valuations of mankind but not in the mind of God. The precious items in God's coinage are faith and pure love. Therefore woman's array of qualities are certainly not inferior in his eyes. It would not be wise for woman to be beguiled by the more tangible and worldly signs.

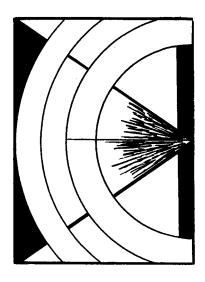
It is a fact, however, that God became incarnate as a man. Does this not show him as bringing the male sex to an elevation above that of the woman? A man and not a woman becomes God. In what possible way can that apparent radical disparity be evened out?

It seems to me that we have the easiest answer in the Blessed Virgin and in the ideas which I have been suggesting. If God has become incarnate as a male, he has established with a woman the next-highest possible relation. The reason, moreover, for God's becoming man and not woman was not that of granting a higher degree of honor or preference to the male sex. Not only is this an absurd notion, but upon short reflection other, much more plausible reasons come to light. The redemptive role to which our Lord was assigned, for example, was such that we cannot see a woman cast to it -at least not in the time of Christ. Follow his path and it will be realalized how ill attuned a woman would be to it. It would have outraged every principle of thought of that time to have a woman conform to its details. There is no need to fill in that picture.

But, says our objector, "Could not God find another appropriate way in which he can assign to a woman the role of Redeemer?" Of course God's omnipotence would not be at a loss. But certainly it would have entailed a drastic readjustment of the first-chosen plan—and this for no other purpose in the mind of the objector but to deprive man of a supposed ascendancy in order to give it to woman! This would surely be feminism with a vengeance! And it

would only have transferred the grievance to the man! Perhaps then it may be admitted that the time and circumstances required that the incarnation be effected in a man. But that did not confer on the male sex a moral superiority. Furthermore, the eminent theologian René Laurentin argues that in Jesus Christ are to be found all the feminine qualities, so that in him woman is exalted equally with man. Though true, this is a rather abstruse idea which few will be able to grasp. Moreover not every woman would regard representation in a man as sufficient. It would be good if a more evident and acceptable solution were available.

I suggest that we have it in the idea of Mary's cooperation. This does not over-ride the explanation of Laurentin but supplements it. To whatever indefinite extent that Jesus does not in himself stand for and exalt womanhood, Mary fulfills that purpose. She does not do it in her capacity as the Maid of Nazareth but-if we can distinguish —in her role as Spouse of the Holy Spirit. Through Mary the third Person of the Holy Trinity makes a presentation of himself to us akin to that which the Second Divine Person offers through Jesus Christ. A further purpose in view would be the supremely important one of making clearly manifest to us the differentiation of the Persons of the Most Holy Trinity. It is not enough to regard God in a confused manner as somehow Three. We must as best we can resolve



the Trinity into the Persons, each of whom plays a distinct part in regard to us and our salvation; and with each of whom we should have specific, understood relations.

Jesus does this in respect of the Second Divine Person who he actually is. In Jesus is also the Holy Spirit, but to be content with this would be to accept that lack of differentiation which we are seeking to avoid, and which Mary enters in to clarify. Through Mary that differentiation is established in simple, vivid fashion.

Merely to make that differentiation between the three divine Persons would be an advance. But here I am thinking in terms of a sort of clothing of each Person with flesh—that is, the attributing to each one of a character, a personality, which we can understand and which will enable us to address

them without straining, and which after a fashion makes them present to us.

If, following the theme of this discussion, we see in Jesus the Second Divine Person and then in Mary after a fashion the Third Person, we have certainly succeeded in dispelling in our minds any indefiniteness which we might have had regarding the Trinity. Moreover we can see the Godhead in its approaches to humanity manifesting itself in Jesus as a Man and in Mary as a Woman.

This line of thought enables us to see specially in the Holy Spirit what we may call the feminine side of God and which otherwise we might overlook. Mary, so far as a creature could be, was made like to the Holy Spirit and would accordingly reflect him to the fullest extent humanly possible.

The Immaculate Conception was Mary's spiritual birth. Is it not permissible to suggest that like any progenitor the Holy Spirit imprinted on her his own image and appearance? This would be accentuated by her subsequent growth in grace which was to make her a worthy mother of Jesus and a fit cooperator of the Holy Spirit himself. He reveals himself through her to such an extent that in her we almost see him. It is in this sort of language that the well known and approved "revelations" of Saint Bridget of Sweden speak of Mary: "He who sees me may see the Divinity and Humanity in me as in a mirror, and me in God. For whosoever sees God sees three Persons in him; and whosoever sees me sees as it were the three Persons. For the Deity folded me in Itself with my soul and body and filled me with every virtue" (Cardinal Vaughan's Preface to the **True Devotion**).

And of course this works out the same in reverse. If Mary has been made as far as possible to resemble the Holy Spirit, it follows that the Holy Spirit is like her. She affords in a human way a comprehensive portrait of him, but one which lives and which takes in the inner virtue as well as the outer appearance.

In the foregoing considerations lies an additional gleam of illumination in respect of that sublime Woman whom the Blessed Trinity chose before the ages as Its cooperator in the drama of mankind. weaving her destiny inextricably with that of the Redemeer. She covers the unbridgeable gap between fallen man and his Creator. and she makes the Redemption possible. She is the true Mother of the Second Divine Person, giving him to us in a form which enables all of us to love him, and some to love him supremely.

Then we find her accomplishing an almost equivalent purpose in regard to the Third Divine Person. Here is a little course of reflection. The Father, we know, begets the Son, and at once the Holy Spirit proceeds from both. He is as it were engendered by the look of each upon the other and their consequent mutual love. This trinitarian operation had no beginning, and it continues always in progress.

This is too devastating a thought for us to dwell on; our minds can no more stand up to it than our eyes can gaze at the sun.

The Father carried this operation into time when he caused his Son to take flesh in Mary. He effected this by the power of the Holy Spirit who performs all the external works of the Trinity. This meant that a human being was introduced into the life of the Holy Trinity. The Father attached her to his eternal generation of his Son, making her truly the Mother of that Son; and she cooperated with the Power of the Holy Spirit in that sublime operation. As Mary is forevermore the Mother of Jesus Christ so likewise is she forevermore the cooperator with the Holy Spirit in all the works of salvation. This would certainly constitute her the mediatrix of all graces.

Could we not probe even more deeply and say that as she was introduced in time into the generating of the Son by the Father, she is thereby and necessarily associated to the Father and the Son in their production of the Holy Spirit? This would again point to the importance of her role in the administration of grace, but with the higher sense that she is not merely chosen by the Holy Spirit as his partner but is giving the Holy Spirit in much the same way as she gave Jesus Christ. This is a point of magnitude and the reason, which transcends all other reasons, why she is styled helpmate, advocate, cooperatrix, mediatrix.

This manifold role of hers, which exhibits her in a characteristic relation with each divine Person, has caused her to be described by the Church as the "complement" of the Holy Trinity. This is an expression which must be taken in the fullest sense, for she has been incorporated in an external but vital way into the operations of the Trinity. Most of this we cannot understand. But what is understandable must be probed into because it is necessary to our spiritual life. We must have an idea of the Three Divine Persons, and we must grasp Mary's extraordinary part, one aspect of which is that she does manage to draw each Person from the divine distances and to impart to each one a substantiality which renders us able to deal familiarly with him, even to the extent of conversing in the forms of advanced human love, and even to the extent of baby talk and childlike gestures. It is to Mary that we owe the establishment of such a choice relation, a relation not of fear but of love.

I would say that as a result of trying to associate the Holy Spirit with the Blessed Virgin along the foregoing lines I have managed to draw the Holy Spirit from utter vagueness and to make him in my imagination a very real Person with an element of the substantial. I see him as possessing characteristics akin to those of the Blessed Virgin, shading into her a great deal but always as a distinct personality, definitely feminine (though custom forces me to say

"He") and combining the exquisiteness which we see in the Blessed Virgin with an infinite power and love. For the purposes of the mechanics of communication, this represents a palpable advance. One prays to a gracious, radiant, loving Being and no longer to a formidable shadow.

Here perhaps it will be said that the Holy Spirit, being allegedly the "Spouse" of Mary, cannot be imagined as having feminine characteristics. But that term, "Spouse of Mary," is not supposed to contain the meaning that the Holy Spirit is the husband of Mary or the Father of Jesus Christ. With good reason, therefore, some contemporary theologians have begun to look askance at the admittedly time-honored expressions, "Mary, Spouse of the Holy Spirit" and "Holy Spirit, Spouse of Mary." These theologians seem quite correct in their claim that such expressions do not correctly express the relationship between Mary and the Blessed Trinity.

True, Mary is described—in the Creed, for instance—as having conceived by the Holy Spirit. And this description does imply an intimate relationship with him, which our minds—misled by the masculine pronoun customarily applied to the Spirit—regard as equivalent to fatherhood. But this ambiguity in regard to such a central point of soteriology is a grave hindrance to devotion. One must greatly rejoice, therefore, that a searchlight has now been turned on the matter, for it means that there will be

rapid advance. As the theologians begin to pontificate on this matter, the usual polite warfare will develop in which they will attack each other's contentions. It is this sort of disputation which has contributed so much in the past to the clarification of doctrines.

Accordingly we face a period of intense activity in which effort will be made to find an idea which will better portray the role of the Holy Spirit in the Incarnation, and which at the same time will be consistent with the Immaculate Conception and with the cooperation of the Holy Spirit and Mary in the bestowal of all graces. In those mysteries the Holy Spirit appears as the principal Agent in her—subject of course to the fact that the Trinity as a whole takes part in every operation of grace.

Can we form any idea as to where these speculations are going to lead us? I have suggested in the foregoing pages that the Spirit might be considered as, so to speak, the feminine principle in the Holy Trinity, somewhat in the same sense that the Second Divine Person manifests the male principle. Of course God has, in his essence, on sex. But the Second Person, in becoming man, has had for various reasons of fitness assumed the masculine gender: Jesus Christ is a perfect Man. I have also referred, above, to Laurentin's suggestion that the Lord's manhood perfectly represents womanhood as well; and in the same context I pointed out the difficulty in getting such an explanation accepted. It is time now to approach more directly what has been implied at certain junctures of the foregoing exposition: that the Holy Spirit is the feminine principle in God which, taking hold of Mary, presents her as a worthy redemptive parallel to the male principle which is Jesus Christ, the Second Divine Person.

Of course there is infinitely more in this question than the mere purpose of pleasing women, which would be only coincidental. It touches a real function. According to the idea in question, the Third Person would come to Mary not as a Spouse-that is, in a male capacity-but as the feminine principle of God. As such "he" (I have to use the male pronoun out of convention) would unite "himself" to Mary the Woman. Her nature already brought to supreme heights by the Immaculate Conception is enabled through "him" to conceive in the one and same operation a normal man and a divine Being, forming a single Person who will then follow the normal course of development. But Jesus is the Messiah—he is true God and true man.

By this supposition we can distinguish clearly the First Person of the Trinity as Father, and the Third Person as the divine feminine principle united to Mary and thus after a fashion the Mother of Jesus Christ. It is unfamiliar and even startling to hear the Holy Spirit poken of as the Mother of Jesus. But it is far nearer to the fact than to call "him" the Spouse of Mary, and it is a helpful idea

and image. Actually, that note was struck in the first ages of the Church. In the document called the "Gospel according to the Hebrews," e.g., which is now classed among the Apocrypha, our Lord is made to speak as follows: "At that moment the Holy Spirit, my Mother, took hold of a hair of my head and transported me to the high mountain of Thabor." That document was regarded as of the first importance by that Prince of Biblical Research, Saint Jerome, who saw nothing wrong with the phrase. Origen also held that document in esteem. Another of its references is to the Baptism of our Lord where the Holy Spirit, coming down and resting on him, addressed him as "My Son."

But while there is a germ of truth in that idea, it would not be correct to term the Holy Spirit the Mother of Jesus Christ according to the human generation. For that would amount to saying that the Spirit had become incarnate in Mary, and that did not happen. Of course, it could have been so if God had wished it, but it did not enter into the divine plan in which Mary's vital part depended on her being a pure creature. And it would moreover make the Holy Spirit the Spouse of the Father, which is not their relation.

So let us return and inspect that other idea of the Spirit as "feminine principle" of God adding "himself" to Mary in such a way as to give her the potency to conceive the God-Man, who is the Son of the eternal Father.

This constitutes a position which our minds can comprehend. It clarifies the relationship of the three divine Persons towards Mary in the Incarnation. Especially it defines the operation of the Holv Spirit, showing that "he" is not there as a male agency nor as the Spouse of Mary. Neither is "he" a mere transmitting power or a vague intermediate link between God and Mary. All this is shown forth in the angel's address to Mary (Lk. 1:30): "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee. And therefore the Holy One who shall be born of thee shall be called the Son of God."

That fruitful union of the Holv Spirit with Mary does not then cease or lessen. The gifts of God are without repentance. The Holy Spirit continues on in her and with her as a divine principle of motherhood. This is no less exercised in the bringing up of Jesus than in the engendering of him. It is no ordinary, even sublime, woman who is engaged in that work of nourishing, tending, and teaching Jesus. It is a divinized woman in whom the Holy Spirit persists in that work which began with the conceiving of Jesus. When we look upon a picture of the Madonna, let us remember that extraordinary nature of the mothering which is thus portrayed.

It is a divine operation, not only because it is lavished on the divine Infant, not only in the permissive sense of the term 'divine maternity,' but in the very completeness of the idea. For the Holy Spirit, in-

separably united to Mary as he was in the conceiving of Jesus, remains similarly active in the continuance of her motherhood.

There follows moreover that this united mothering of Jesus (by the Holy Spirit and Mary) embraces in precisely the same degree the Mystical Body, making Mary the mother of the Church, the mother of the Faithful. There is, in this new dispensation, no severance or diminution of the union between the Holy Spirit and Mary, so that every grace continues to flow as their joint and indivisible gift.

Surely in this we have the simplest presentation of the doctrine of Mary's universal mediation. Such a mediation must partake of all the characteristics of the Incarnation itself; but as the Holy Spirit was the principle of her mediation in the Incarnation, so is that Spirit the principle of her mediation of grace. It is the Spirit who carries on that divine operation, but it is Mary who remains, as in the Incarnation, capital and indispensable in the ministration of grace.

Again, as the Incarnation was made to depend on her so that it was she who gave Jesus to the world, would not the same sort of initiative apply logically to all the consequences of the Incarnation? Would she not give the Holy Spirit in much the same way as she gave Jesus Christ, so that no grace would be given without her?

What limits can we impose on

such a mediation? Where is the room for hesitations as to the "grade" of her mediation, or in regard to that disputed territory which is called causality? The degree of cooperation which Mary gave in the Incarnation: that and no less she continues to give in the mediation of grace. The Incarnation and its consequence, the flowing of grace, are a sequence-one might almost say a single operation. Mary's will and power pervade the entire operation. As acknowledgement of the divine gifts and acts of goodness towards us should be at the heart of any worship which man essays, so must that acknowledgement take into its scope the secondary but no less necessary part played by Mary in the entire plan of God. Where are we to set the limits to that acknowledgement? Really we need not be too circumspect in regard to that, provided we remember that she is a creature and not God. The Holy Spirit merged her into himself in such a manner that he stopped short only at an absolute unity-that is, at an Incarnation.

It would not suffice, therefore, to profess deep devotion to the Holy Spirit while excluding Mary. Mary is too intertwined with the Spirit to cut her off like that. You would only find that you have in that operation cut away the Holy Spirit in the same degree. The fact is that God has set her at the beginning of his ways with us, and she still dominates those ways.

# The View from Above

Conall O'Leary, O. F. M.

The other night I was reading a Catholic newspaper. When I put it down, the thought came to me: Everything is so serious in the Church these days. There's not a laugh in that whole paper. Everyone's angry against everyone else: theologians against Rome, priests against bishops, altarboys against priests, choirgirls against altarboys.

And I remembered with nostalgia the Catholic humorists of my younger days. The champions of the Church fought the good fight in those days, bravely taking on all opponents, but they never forgot to smile and laugh. They never gave way to pessimism because they knew that the Lord was with them and that the Holy Spirit guided the Church. With these thoughts, I went to bed and was soon asleep; but my sleep was filled with a strange dream, a mixture of fact and fancy, as dreams usually are.

I was in Heaven. Don't ask me

"Good morning, Conall," he said. "Good morning, Saint Peter," I replied. "Where are you going in such a hurry this morning?"

"The Lord has sent me to get a complete report on the state of the Church on earth, and I am headed for our Communications Center."

"May I go along?" I asked.

"Certainly," he replied. "It will be good for you to get an overall picture of what's happening down

So I went along, trying to keep up with Peter's rapid pace. We soon arrived at Heaven's Commu-

how I got there! It was a beautiful morning with the sun shining on the gold-paved streets. As I strolled along Heaven's main avenue. I saw Saint Peter striding toward me. He was in a hurry, but not in such a hurry as not to notice me.

a beautiful white cloud. We entered the Center and found the Deacon Stephen at the controls.

"What's the picture today, Stephen?" asked Saint Peter, in an evident hurry.

"Oh, so-so, Peter. Some places better: some places worse."

"Well, where is it better and where is it worse?" demanded Peter with a trace of exasperation.

"Hard to say in our line of work. You should know that, Peter. One never knows when someone who appears good is going to go bad, and when someone who appears bad is going to become good. One might say that the Lord is too merciful. And then, of course, there

nications Center, located on top of is the Heavenly Mother, who never gives up on one of her children, no matter how bad he or she may be!"

> "I know all that only too well," answered Saint Peter. "One never knows. But I am here to get some concrete news. Don't you have any details that I can tell the Lord?"

"Well," answered Stephen calmly, "let's look at the big screen that gives us the complete picture of what's happening in the Church from day to day. We might start with the professors, since most of the new ideas, or so-called new ideas, start with them."

"Yes, begin with them!" said Saint Peter. "They have been in the news quite a bit recently."

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"See that ancient university on the screen?" asked Stephen. "That's where the theories usually begin. The professors there are paid to think; so each one has to think up some new idea, or he is liable to lose his prestige and even his job."

"What's the latest idea to come out of there?" demanded Peter impatiently.

"Oh, calm down, Peter," retorted Stephen. "It should be nothing new to you, since you've been watching this big screen for nineteen hundred years. The professor whose picture is flashed most often on this screen believes he has discovered a theory for keeping the Church free from error."

"What!" exclaimed Peter, evidently taken aback. "Doesn't he know that the Lord already provided for that when he founded the Church? It's well for him that Paul of Tarsus is not writing his epistles today, or we'd have a scorching one from him on humility, obedience, and confidence in the Holy Spirit! Any other professors in the headlines?"

"Oh," said Stephen, "the trouble is we can't keep them **out of** headlines. But there's one, a scripture professor, who should have a special interest for you, Peter."

"Why?" Peter's tone was suspicious. "What is he up to?"

"He is trying to locate the exact spot where you wept after denying the Lord."

"Well, Stephen," said Peter flatly, "it could be worse. He could be trying to locate the spot where I denied the Lord. As long as he concentrates on my tears of repentance and sorrow, I won't object to his labors."

Stephen was looking intently at the big screen. "I see a lot of turbulence where we receive reports about the liturgy."

"Yes, Stephen, how about the liturgists? Everyone in Heaven is talking about them. What are they up to now?"

"To quote the words of a once popular song, Peter, they've gone about as far as they can go."

"True, right back to where we started from. Well, they can only go up from there. But what's the overall picture this morning, Stephen? The Lord is waiting for me."

"The overall picture is quite interesting, Peter, if not exactly new to us up here." Stephen moved over toward the right end of the screen and shook his head slowly. "See that cloudy spot on the screen? That's the small country that has been kicking up its heels for the past couple of years and enjoying the dust it has produced. It looks like a reaction to too much rigorism in the past. They are enjoying the center of the stage now. For too long they were overshadowed\_ by their big neighbors. Now, they want to prove that they can also be influential."

"Indeed," said Peter, "the same old story. Everyone wants to proclaim his independence. They forget that the Lord of heaven and earth humbled himself and became obedient even unto death, even unto the death of the cross. What else can you show me?"

"See that big country on the screen? That's a very interesting example. A few years ago, the Church was very highly organized in that country—so highly organized that all a bishop had to do was pick up a telephone and give an order, and pronto! it was done."

"Much easier than I ever had it," murmured Peter.

"Now, however, the soldiers in the field are not running to answer those telephone calls from staff headquarters."

"That may be all for the better," Peter suggested. "It may force the officers to go out and look things over, talk to priests and people and find their problems. What else is new? How about the religious orders and congregations?

"They are another very interesting case, Peter. Some years back, all of them were suffering from the same harmless delusion. They believed that they were carrying the Church on their shoulders, instead of the Church carrying them. But not long ago, they received a rude awakening when they discovered that they were not as strong internally as they had thought. Now they are retrenching, pruning back, returning to essentials."

"Yes, Stephen, it is better to have a small number of dedicated religious than a large number without the spirit of sacrifice. Remember what we did with only twelve of us!"

"Don't forget Paul.... Or the Holy Spirit. If I remember correctly, your small group didn't do too much until the Spirit gave all of you his strength and courage."

"True, Stephen. I'm not forgetting Paul; and of course without the Holy Spirit, I could never have guided the infant Church or given strength and leadership to her members."

"That brings up the subject of your successor in Rome. Do you want to hear about him?" asked Stephen.

"No—you know that is not my job. The Lord entrusted me and all my successors to the Holy Spirit. If the Spirit could take care of me, guiding me and strengthening me in time of persecution, he can certainly take care of my present successor."

"Stephen," Peter went on after a brief silence, "don't you have any good news for me to take back to the Lord? Are there no promising developments reported on the big screen this morning?"

"Yes, Peter, there is good news—the best possible news for the Church—news that pressages a new flowering of Christianity in certain countries."

"What's the good news, Stephen? Tell me quickly so I can run back to the Lord and tell him all about it!"

"See those two red spots on the screen, Peter? Tell the Lord that there are Christians in those two countries, real Christians who love him very much—so much that they are suffering and dying for him."

"Wonderful news," exclaimed Peter as he led me toward the gate. "Just like old times!"

### MONTHLY CONFERENCE

# Hounds of Heaven

Robert J. Waywood, O.F.M.

A short while back I had occasion to visit our one-time Franciscan novitiate in Lafayette, New Jersey. There I sauntered into the library and ran my eye over the somewhat nondescript collection: a piebald assortment composed of the venerable leavings of the old Paterson novitiate library, donations of second copies from sundry monasteries in the Province, and a fair number of bright new-theology volumes. Abstractedly I pulled down a stout book with a purple cover layered with a fuzz of dust and riffled its glossy pages. The work was a labor of love by some Benedictine of the 'forties. About five hundred pages long, it presented a photograph and detailed biography of nearly two hundred famous Catholic authors of the day: a roster as prestigious as it was prodigious. For the next three heurs I was lost in amazement over the thing. As I browsed through the text, long-dormant emotions of sectarian pride and

confidence—I blush to say—surged in my breast. At least half of the writers in question were converts to the Church—world-famous, cerebral souls who had entered the Faith at the height of their successful and sophisticated lives.

It was then that I recalled a twenty-year-old scene from my past. But the vision appeared so alien and remote in view of the Church's present depression. eclipse, turbulence, or call it what you will, that the reverie seemed a century old. I allude to the scene of Boston College bookstore circa 1950: the shelves bulging with publications by Sheed & Ward, Herder & Herder, Bruce, and dozens of other Catholic book firms; the walls plastered with blow-ups of Hilaire Belloc. G. K. Chesterton, Leon Bloy, Graham Greene, Evelyn Waugh, Caryll Houselander, Arnold Lunn, Alfred Noyes, and scads of other Catholic authors, most of whom were converts. My apostolic zeal—so constant and fervent then.

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so precarious and lukewarm lately—began to rekindle. Resisting the temptation to purloin the purple relic in my hands, I replaced it on the bookshelf. But I had resolved to keep aglow this reborn zeal for the apostolate and to write something to reawaken eccelesiastical esteem and missionary enthusiasm for my coreligionists.

To give this conference some transparent shape, let me say that I propose to discuss conversion to the Faith under three headings. First, I want to show that convertmaking is still a going concern in the twentieth century (including the post-Vatican II era). Next, I hope to sell the reader on two important reasons for selling the Faith. Finally, I will suggest various ways of winning converts that have proved effective for myself and others of my acquaintance. My object in this conference is to enlist more, and more eager, hounds of Heaven. That is, I am trying to fetch sheepdogs for the Good Shepherd to help the Lord round up many of his sheep that are not (vet) of his Fold.

Let me confess at the outset, the last ten years have hardly been the Church's Second Spring, in the English-speaking world at least. The novitiate I mentioned earlier, built to house ninety novices, was closed a few years ago for lack of vocations. Today, for many people, Catholic as well as non-, the Pope has become identified as public enemy number one. Hosts of ecclesiastical skeletons-inthe-closet have been paraded be-

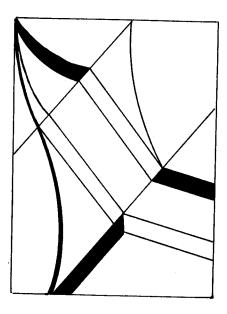
fore the public; front-bench theologians and even Cardinals have literarily wrangled over bedrock matters of orthodoxy. (Secular no less than spiritual factors of mindstaggering complexity are no doubt responsible for the upheavals of the 'sixties and the rampant confusion in the ranks of the Church Militant). Little wonder, then, that the twentieth century may not go down in Church history as the heyday of convert-making.

Nevertheless, converts are still being made, made in remarkable numbers, made among remarkable people. According to the 1971 Catholic Almanac nearly ninety-three thousand people in the United States had entered the Church the previous year, despite the Pope's unpopularity, unprecedented defection from the clergy and religious life, and well publicized infighting among theologians. The past decade, moreover, has seen the conversion of some nationally famous people of high repute with nothing earthly to gain from the move. The year before he died Gary Cooper came into the Church and found the sacraments an undeniable help in playing his last role the strong, silent type—as a victim of terminal cancer. Within the last few years, Hank Aaron, outfielder for the Milwaukee Braves, and Brooks Robinson, Baltimore third baseman, became Catholics. Perhaps they were just following the lead of two other athletes converted earlier in the century, Knute Rockne and Babe Ruth. A few years back Kate Smith, edified by the good life and pious death of

her manager, Ted Collins, entered the Church. England's all-time best comedy-tragedy actor, Sir Alec Guinness, also was received into the Catholic Church within recent years. Lucy B. (Johnson) Nugent's conversion made headlines in the late 'sixties; but I venture to say that many another personage has entered the Church in these latter days without frontpage notice. It is devilishly difficult to find lists of recent wellknown converts; for the Catholic press, inspired by the Scripture which says, "Put not your trust in princes," usually refrains from broadcasting converts to the Faith until they are safely buried with benefit of the Last Rites.

Restricting my survey still to the twentieth century, I would now like to gesture to the outstanding before the 'sixties. Those years, converts who entered the Church after all, which embraced two world wars and were filled with the atmosphere of sophisticated materialism and sanguine scientism, were hardly more conducive to Romish conversion than the disturbing 'sixties. Besides, many of these dignitaries are living, and living still secure within the arms of Holy Mother Church. A very cursory bit of research has revealed to me the following well-known Catholic converts.

To begin, there is a clutch of distinguished Englishmen: G. K. Chesterton, Christopher Dawson, Eric Gill, Douglas Hyde, Arnold Lunn, Bruce Marshall, Alfred Noy-



Waugh. A number of famous men converts became priests, such as Robert Hugh Benson, Owen Dudley (of Masterful Monk fame), Msgr. Ronald Knox, Thomas Merton, and Bernard Hubbard, Jesuit explorer. Famous women converts include Sigrid Undset (Nobel awardist), Gertrude von le Fort, Gretta Palmer, Dame Edith Sitwell, Ambassador Clare Boothe Luce, Sheila Kaye-Smith, Marion Taggart. Rosalind Murray (wife of Arnold Toynbee), and Frances Parkingson Keyes. Among famous Jewish converts are composer Gustav Mahler. conductor Otto Klemperer, apologist Arthur Goldstein, Met baritone Leonard Warren, author Maurice Baring, educator Waldemar Gurian, writer Karl Stern, journalist Max Fisher, and priest-psychologist Raphael Simon-not to menes, Graham Greene, and Evelyn tion Franz Werfel and Henri Bergson, both of whom confessed to moral adhesion to the Catholic Church. (Family considerations alone kept them from officially embracing the Faith.) A quick scan of the world at large turns up the following list of important converts: Educator John Wu, primeminister (Japan, 1946-1954) Shigeru Yoshida, Admiral Yamamoto, author Johannes Jorgensen, priestpsychologist Ignace Lepp, philosophers Jacques Maritain and Gabriel Marcel, artist George Roualt, and writers Giovanni Papini and Sven Stolpe—not to mention born Catholics who rediscovered their Faith, like Charles de Foucauld and Alexis Carrel. Figures who loom large in American history are Buffalo Bill Cody, Joel Chandler Harris (Uncle Remus), Charles and John Stoddard, Theodore Maynard, as well as the following disparate list of men: poet Joyce Kilmer, author Fulton Oursler, Justice Sherman Minton, Senator Robert Wagner, Governor Nathan Miller. editor George Nathan, historian Carleton Hayes, organist R. K. Biggs, CARE official Geoffrey Baldwin, journalist Heywood Broun, Russian ambassador William Bullit. and ex-Communist writers Claude McKay and Louis Budenz. In view of this striking list of Catholic converts, the Church may readily sigh with relief. "We must be doing something right," regardless of all the contemporary selfscrutiny and the chest-beating that only vesterday replaced the chest-thumping and apostolic militancy.

Space does not permit me to explain the phenomenon in detail; but in the case of every one of the aforementioned dignitaries, some human being was instrumental in the conversion—some Catholic, from a layman to a bishop, functioned, so to speak, as a middleman. It follows that you and I could play a similar role in the making of still another convert. But human nature-even regenerate human nature—being what it is, most of the Faithful are inclined to rest content with "keeping the Faith" in smug security and snug complacency rather than exerting themselves to spread that Faith. So it is not exactly idle to pose and answer the question: Why should one want to sell the Faith to an "outsider"-why should one go poking his sectarian nose into other people's spiritual business? Two answers suggest themselves: God commands us to sell the Faith; and the Faith-even in the befuddled 'seventies-is an eminently salable commodity. Therefore, before we turn our attention to the customer and ways of attracting him into the supernatural market, it behooves us to scrutinize our Executive's memo and to familiarize ourselves with the selling points of the product.

Frankly speaking, I was rather disappointed when I searched the New Testament for texts that clearly exhorted the Faithful to spread the Faith. The Gospels furnished none; and the Epistles, just a few. But, on second thought, I realized that there was good reason for

such a paucity of explicit exhortations and that a general missionary injunction was clearly and constantly implied in the whole of the New Testament. Although there are any number of Gospel passages that enjoin the Apostles to preach the Word and baptize all and sundry, the ordinary member of the Church is given no similar command to carry the Good News in this section of the New Testament because not until after the Ascension was the Church truly established or the Good News actually completed. As for the Epistles, most of them were occasioned by, and addressed to, some particular problem that had arisen in a recently converted territory; and these problems almost invariably required that the Apostles (Paul, Peter, James, John, and Jude) simply urge their neophytes to keep (and live) the Faith that had been entrusted to them. (On rereading these Epistles, I was once more impressed with the precarious state of the early Church and the onslaughts of ambient heresy: the Church's difficulties today pale by comparison.)

The universal obligation to sell the Faith, however, is manifest from the whole tenor of the Epistles and from a few emphatic exhortations. That all members of the Church share the duty of sharing the Faith is heavily implied from four distinct considerations, which I may touch on briefly without citing any one scriptural passage. First, it is obvious that belief and salvation and sanctifica-

tion are, in the Christian dispensation (as they were in the Old Testament economy of grace) preeminently social in implication, not merely private and personal. One's faith came through hearing another preach, and one was baptized into a visible society, the Ecclesia (Greek for Assembly) or Church. The Christian's vocation, then, is communal: other-oriented in origin and in fulfillment. All Christians must reach out to help make firm and swell the community of believers, working as well as praying that God's kingdom come. The message carried to heroic lengths by the first Apostles and their appointed disciples was the Gospel. Gospel, as you are probably well aware, means "Good News"; it is of the nature of all news, favorable or unfavorable, to be spread abroad. Every member of the Church is, therefore, obliged to gossip the message in view of the good-tidings character of the Faith. Spreading Christianity, also, devolves on the ordinary Church member as a consequence of charity, the rock-bottom virtue of Christian ethics. If all of Christ's followers are ceaselessly bound to wish others well and to do them? good, sharing the Faith and all its concomitant blessings would seem to be the foremost dictate of charity on the part of all Christians. Finally, the Epistles are full of express commands to the Faithful to assist the ambassadors of the Word of God by prayer and monetary sacrifice; all the more, then, ought they to help the apostolate by imi-

tation as far as their talents and opportunities allow.

To see God's explicit summons of all Christians to sell the Faith. let us turn now to specific passages in Sacred Scripture. Saint Paul, to begin with, lays down the principle that God desires every human being to be afforded access to the Faith—which is possible, obviously, only if all Christians cooperate in the apostolate: "This is good and agreeable in the sight of God our Savior; who wishes all men to be saved and to come to a knowledge of the truth" (1 Tim. 2:3-4). That God wants all members of the Church to attract others to the Faith by good example is evident from two Pauline Letters: "Do all things without murmuring and without questioning, so as to be blameless and guileless, children of God without blemish in the midst of a depraved and perverse generation" (Phil. 2:15); and, more pointedly, "Walk in wisdom as regards outsiders, making the most of your time. Let your speech, while always attractive, be seasoned with salt. that you may know how you ought to answer each one" (Col. 4:6). It is to the dictum of Saint James that we may trace the notion popular among our Catholic parents to the effect that anyone who makes a convert in life secures his own eternal reward: "My brethren, if any one of you strays from the truth and someone brings him back, he ought to know that he who causes a sinner to be brought back from his misguided way, will save his soul from death, and will

cover a multitude of sins" Jas. 5: 19-20). But the real locus of Christian doctrine on the lay apostolate is to be found in Saint Peter's wonderful Epistle: "You, however, are a chosen race, a royal priesthood, a holy nation, a purchased people: that you may proclaim the perfections of him who has called you out of darkness into his marvelous light.... Be ready always with an answer to everyone who asks a reason for the hope that is in you" (1 Pt. 2:9; 3:15). From all of the preceding, then, it is clear what the Boss's orders are: Go and sell the product!

The Faith, truth to tell, is such an attractive package that selling it to ordinary people of good will should be a snap. I can best explain this assertion by drawing upon an example in my own family history. Uncle George, who was married to my mother's kid sister. was the only near relation who was not a Catholic. Though he grew up in a fairly devout Lutheran family, he ceased going to the Lutheran church after marrying Aunt Gert; in fact, he ceased going to any church for a dozen years or so, though he never hindered his wife from practicing her Faith (which she was inclined to do quite ostentatiously), and readily chauffered her and their son to Sunday Mass, reading the Sunday newspaper in the car until Mass "was out." In later years George would attend the Mass with his wife and son at Christmas, Easter, and on an occasional Sunday. About the time my aunt and uncle

had celebrated their twenty-fifth wedding anniversary, I was approaching my Ordination. A few weeks before the event, my mother, from out of the blue, wrote me a letter asking me to invite Uncle George to enter the Church. I had a number of qualms about the proposal: for one thing, I had never been very close to this uncle because there had always been some vague ill will or, at least, uneasiness between my father and Uncle George; for another, as far as I could see. George was one darn fine guy, a real Gary Cooper type, whom I thought I would offend by pointing out his spiritual shortcomings. But on a chance inspiration I decided to write Uncle George what proved to be my only letter ever to him and probably the longest epistle I ever penned in my life. I didn't breathe a word about anybody's shortcomings, however: I just simply put to him the case for joining the Catholic Church after assuring him that I thought he was certainly Heaven-bound as things already stood. To recap some of the advantages of life inside the Church, as I described them to Uncle George, I started off with what could have proved a questionable blessing: Confession.

What looked like the most ponderous obstacle, I assured him, was really the most palpable advantage. Life holds few heartaches so benumbing and pervasive as the awareness of (or even the suspicion of) unforgiven guilt, whereas a good conscience ever makes the best pillow. For the small pain of

examining one's conscience, the slight botheration of slipping into "the Box," and the momentary humiliation of telling one's sins to an anonymous man in the dark, a person could have the weight of a lifetime of guilt, the queasy atmosphere of doubt, the burning burden of cowardice flicked away for good in a trice. (The great G. K. Chesterton was hounded by reporters to reveal the devious reasonings that had led him to embrace an outdated and plebian Persuasion; he answered unabashedly: "To go to Confession.") Next I elaborated for Uncle George the consolations, sometimes even physically perceptible, of receiving our Lord Jesus under the thin veil of the Sacred Species. I told him that I had known moments of peace after consuming Holy Communion that meant more to me than thousands of dollars—a peace no money could buy. And I had found an undeniable strength at the Lord's Table that helped me immensely to cope with "the life of this world." Then I went on to extol participation in the Holy Sacrifice of the Mass, not a prayer one says, but a thing one does that shares in Christ's dynamic Passion and redeems my day and my life from sin, imperfection, insignificance, irrelevance, and tedium. And then there are the answers, the answers! The teaching Church had (and in every eternally important matter, still has) the answers to all the doubts, misgivings, quandaries, and quibbles of the human heart—and she supplies them freely, impar-

tially, calmly, and rationally whenever asked. Neither can she err in positing the answers, nor can her members corporately blunder in grasping them. Next to be considered was the power of the Mystical Body and the invisible network among the Faithful that enables all to mutually benefit from the prayers, good works, and sacrifices of five (now, six) hundred million souls around the globe—this along with secret spiritual communion among all the motley hosts of saints, the heroes and heroines. great and small, in Purgatory and Heaven. At length, I reminded Uncle George of the sweet consolation of the Last Rites-sick bed confession and Holy Viaticum, or all-annealing Extreme Unction and the promise of Rosaries and Masses. Such, briefly, was the honest-to-God bill I tried to sell Uncle George. A week after I was ordained, it was my thrill to celebrate a first Solemn High Mass in my local parish church. When I saw Uncle George kneeling beside Aunt Gert at the Communion rail, I nearly nodded him away. I could hardly believe it, but old Uncle George had bought the package. He was like a kid with a new toy thereafter. He attended daily Mass, received Communion every morning, said the Rosary every night, and went to the novena to the Sorrowful Mother every Friday for the next six years before he died. Believe me. I take very little of the credit for this conversion: it all depended unquestionably upon decades of prayer and good works on the part of his wife and upon the irresistible features of the true Faith. Non nobis, Domine, non nobis.

We come at last to the third section of this conference, ways of winning converts. Let it be understood from the start that I eschew all high-pressured approaches and every sensational spiritual pitch (I will forego naming names here of sects that proselytize so incessantly, so blatantly, so obtrusively that they seem driven by masochistic motives). And I eschew such on good grounds. First, Faith is a divine gift which no apostle, however zealous, can bestow: "No one comes to me unless he be called by my Father" (Jn. 6:66); second, it is patently unChristian to harass or bother people: "Strive to live peacefully, minding your own affairs, working with your own hands, as we charged you, so that you may walk becomingly towards outsiders" (1 Thess. 4:11); and third, the sensational and emotional are facile pitfalls for the egocentric soul. Again, by way of preface to the matter at hand, I would like to point out the mechanics underlying all the suggestions for winning converts to be proposed. And that is simply this: we of the household of the Faith, really, have but one thing to do calmly and cooly, in season and out of season-ask people if they are interested in the Catholic Church. For my personal experience and that of many another priest has shown that many, many non-Catholics are just waiting for

an invitation to examine the Faith, if not to enter it outright. Every convert-making gimmick only occasions or telegraphs such an invitation. The so-called secret of success in winning converts was demonstrated to me by a wonderfully apostolic schoolmarm I had in the twelfth grade. Once when I was visiting her house and sitting talking to her in the parlor, she heard a footfall at the front door. It was a grizzled old Yankee, I learned later, who was editor of the local Bugle. The man was just dropping off a package at the door stoop, but Margaret yelled out to him in her inelegant, stentorian voice: "Harvey, when are you going to become a Catholic?" I was taken aback a bit by this frontal approach. Margaret informed me years later that Harvey had eventtually "taken instructions."

To make my suggestions for conversion tactics as brief as possible, I will just rattle off a list of approaches that are plain and undramatic but have proven considerably effective.

- 1. Pray for relatives and acquaintances to enter the Faith.
- 2. Know the Faith by reading solid spiritual books and periodicals.
- 3. Do not hesitate to let people in on the supernatural motives that govern your attitudes, decisions, and practices. (Don't tell people that daily Mass just "gives you something to do.")
- 4. Overcome inhibitions to "talk shop," that is, to discuss matters

of your Church's morality and beliefs.

- 5. Ask close non-Catholic friends if they would like to borrow your Catholic literature.
- 6. Invite a close non-Catholic friend to an Easter or Christmas Mass, a funeral, a wedding.
- 7. Welcome a close non-Catholic friend to pray the Rosary with you in your home or to accompany you to public devotions.
- 8. Without being a litter-bug, try to leave Catholic pamphlets about in public places such as terminals and public conveyances.
- 9. Discriminately join in neighborhood non-sectarian Bible study or shared-prayer groups.
- 10. Steer clear of people who want merely to argue about religion, and at all times bear a humble mind toward those joutside the Faith.

These suggestions, I realize, are hardly eye-openers; but the fact is, they work. They work even in this age of communication overkill, "mod" priests and sisters, mad pursuit of the occult and bizzare in religion. They work because men still have a primitive and naive need for le bon Dieu, the good God. \* But it is likewise a simple, perennial truth that Dieu a besoin des hommes, God needs men. To spread abroad and share with the world the "Beauty ever ancient, ever new, God, in his merciful Providence, needs middlemen-needs sheepdogs of the Good Shepherd and hounds of Heaven.



Between Honesty and Hope. Documents from and about the Church in Latin America, issued at Lima by the Peruvian Bishops' Commission for Social Action. Trans. by John Drury. Maryknoll, N. Y.: Maryknoll Publications, 1970. Pp. xxiv-247. Paper, \$2.95.

Reviewed by Father Raphael D. Bonanno, O.F.M., pastor and superior in Ceres, Goias in Central Brazil where he has worked in various apostolates for nine years.

This book is an anthology of social action documents of the Latin American Church, Frankly, it is a onesided view of the complex reality of the Church in these parts, but nevertheless it is an important side to consider. When we examine the role of the Church in the world of today, we see her forced more and more to involve herself in social action. Not because she considers this her primary mission, but simply because social action is for the good of man. To help man save himself is the Church's main business. She must save him body and soul-i.e., entirely.

When we speak of social action in Latin America, we are talking bluntly of revolution. Not a bloody, messy revolution, but a revolution nonetheless. The Holy Father, Faul VI, came to Medellin in Latin America at a

moment when revolution-talk was high-spirited on this continent. Fr. Camilo Torres' example had inflamed the idealism of many young, inexperienced priests while older priests wagged their hoary heads at his "imprudence." Paul VI then called for "radical reforms for all structures" and emphasized that "violence never was and never will be evangelical." Summed up, this meant: "Gentlemen, we need an unbloody revolution here in Latin America."

These documents, selected by the Peruvian Bishops' Commission on Social Action, implement the Pope's message in various ways. They range from the theology of liberation to Dom Helder Camara on the kinds of violence in the world. They speak to government leaders, young people, bishops, laymen, intellectuals, foreign missionaries, provincials of religious orders, and everyone with a stake in Latin America.

The documents naturally vary in quality, fame, and impact. The Medellin papers on Peace and Poverty, for example, outstrip the others because they represent a true consensus of the Latin American Episcopate at that now famous meeting which set new goals for the post-conciliar Church here.

The 1968 document on the causes and cures for Colombia's underdevelopment by a group of priests in that country was a prophetic voice of what Colombia is experiencing today. Gutierrez' introduction to the book is noteworthy and his ideas on liberation-theology are by now well known: "To work in the world and transform it is to save it." "Salvation history is a continuing process of liberation." The documents on for-

eign missionaries by the bishops in Chile and by a group of foreign priests working there, I found very interesting, being a foreigner myself. The priests concluded: "We are here to collaborate with Chilean priests in the creation of new communities and in fostering the charlems and ministries that arise within them."

In another document, experts take a long look at the role of the Catholic University on a continent hungry for higher education. Here as elsewhere throughout the volume, there is material worthy of serious consideration. The book as a whole is well worth reading. As its title suggests, it strikes a balance between "honesty and hope," between cruel reality and messianic idealism.

Priests in the United States: Reflections on a Survey. By Andrew M. Greeley. Garden City, N.Y.: Doubleday, 1972. Pp. 213. Cloth, \$5.95.

Reviewed by Father Daniel A. Hurley, O.F.M., Dean of Men at St. Bonaventure University.

This book contains not merely the statistical results, but Father Greeley's reflections on a recent survey of American priests. The survey in question embraced a "Study on Priestly Life and Ministry" undertaken by the National Opinion Research Center (NORC) of Chicago as commissioned by the National Conference of Catholic Bishops in March of 1969.

Father Greeley is a member of the research group that undertook the survey. As he explains in his Introduction to this volume, he felt impelled to complement the technical results with these "reflections": "The researcher who gets involved in

controversial subjects has not dis-The scholar must, I think, present his own interpretations about what his research means" (p. 9). But the charged his obligation when he has submitted his report to his client.... author is very careful to make it elear that "I am speaking for myself, not for my colleagues of the National Opinion Research Center" (p. 11).

His general plan is to take the various chapter headings of the NORC study and write a chapter on each of them—each of which has three parts. First he presents the "Findings" of the survey, then his own "Speculations" on those results, and finally, his "Recommendations." An exception to this plan is found in Chapter 12 on "Resigned Priests," in which Father Greeley presents the findings of the survey and then his "personal observations" (p. 193).

The author is, to repeat explicitly, a priest and a professional sociologist. His "reflections" on the survey therefore display the professional outlook of both the priest and the sociologist; they reveal important perspectives along both these avenues.

In the course of the book the reader is informed of the group's findings regarding the background, the emotional maturity, and the spirituality of American priests. After that, their attitudes toward sexuality, celibacy, and different religious, social, and ecumenical activities of the Church since the Second Vatican Council are presented. The next several chapters deal with the morale of the clergy, with their degree of satisfaction with their work, and with some specific problems prevalent among them. Some findings are then presented concerning "resigned priests" and "why they leave." The last subject

treated is the attitude of priests toward vocational recruitment. A brief "Conclusion" summarizes Father Greeley's assessments of the Study. These assessments indicate that he is optimistic about some things and pessimistic about others. On the whole, he says, he is "probably more pessimistic than optimistic in the short run" (p. 212).

Since Father Greeley was part of the research team which made the study of American priests; and since he was a member of the sub-committee of the Study of Priestly Life and Ministry established by the National Conference of Catholic Bishops in 1967, the author is extremely well acquainted with the survey itself and with the purposes behind it. His personal reflections are therefore those of a priest who has been most concerned with and cognizant of the status of the priests and of their ministry in this country since Vatican II. His qualifications for presenting personal reflections on the subject are of the highest order.

This reviewer commends the author for his forthrightness and for his balanced position. The "speculations" are especially interesting, as they reveal Father Greeley's over-all attitude toward American priests in general and toward members of the American hierarchy in particular. These speculations express the author's attempt to explain and/or to account for the "findings" of the survev. It seems, to this reviewer at least, that Father Greeley exhibits a critical attitude toward the American hierarchy and a sympathetic understanding of those priests "having personal problems." His "recommendations" are, on the whole, worthwhile; but, again in the opinion of this reviewer, not always realistic

enough to be implemented in the immediate future.

These Reflections are strongly recommended to all Catholics, clergy, religious and laity—as well as to all people who are sincerely interested in the welfare of the Catholic Church and of the Catholic priesthood in the United States in this year 1972.

The Theology of Experience. By Rosemary Haughton Paramus, N.J.: Newman Press, 1972. Pp. 168. Cloth, \$5.95.

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

It is the author's thesis that "a healthy and living theology must grow out of actual experience and cannot thrive if each generation of theologians busies itself with separating yet more strands of speculation from the yarn spun by the previous one" (p. 9). Each culture expresses what God is doing to it in a different way, and so we have emerging in our own times a newer theology of community, of family, of ministry, of sexuality. Exactly what new patterns are coming is not yet clear: but the spirit of the Emmaus movement of Abbe Pierre, the notion of a "household" far wider than relatives under one roof, the decrease (but by no means the elimination) of the priest's role as father with the retention of his role as "sign-of-thebeing-in-Christ of the Christian Community" (p. 75); and the awareness of sexuality as resurrectional in import are signs in which the Spirit is moving.

Of course, not every krend in cul-

ture is from the Holy Spirit; Christians do have to judge the world. Total immersion in the secular city, giving children everything, refusing to be a father for those who need a father, separating love and procreation, are not the fruit of Christian experience today.

In her historical reflections on the relationship of culture and Christianity, the author seems eminently plausible. In her analyses of what is going on today, she is eminently balanced. What still needs development. in my judgment, is the very notion of a theology of experience, a development beginning with the discussion of the distinction and relations between a theology coming out of Christian experience, and a theology injected into experience by Christians. What I learned from the book came more from the author's particular observations on family, ministry, community, etc., than from any systematic or synthetic power one might suppose the book to possess as a whole.

Although I was not wholly satisfied with the book for some reason (perhaps its quintessential Britishness?), I must admit it is marked by a real originality, especially in the areas of sexuality and poetry.

Of Wise Men and Fools: Realism in the Bible. By David Edman. Garden City, N.Y.: Doubleday, 1972. Pp. vii-229. Cloth, \$5.95.

Reviewed by Father Cassian F. Corcoran, O.F.M., S.S.L., S.T.D., Vicar and Vice Rector for Student Affairs at Holy Name College and Professor of Sacred Scripture, Washington Theological Coalition.

This book is very well written and popular in style. It reveals the author's grasp of the bible, his ability to analyze the biblical message, and his power to communicate it in an interesting and palpable way.

The first chapter zeroes in on three points: the bible is an adult book, it is oriented toward realism, and it requires study. Each of the ten remaining chapters is an essay on a biblical personality: seven from the Old Testament (Jacob, Gideon, Saul, Solomon, Jezebel, Nehemiah, and Ruth), and three from the New Testament (Judas, Barnabas, and Luke). A reflection on the life and personality of these biblical personages indicates not only how human they actually were but also how much they tell us about ourselves. These men and women heroes of the bible are presented in the framework of their own particular life-settings. For example, to appreciate the story of Gideon it is important to discuss the effect of the domestication of the camel on life in the Middle East twelve or thirteen hundred years before Christ.

Liturgy and art-to take another fine example—seem to emphasize the patriarch Jacob as God's chosen one with a special role in the divine plan. They seem to overlook the fact that the bible paints him as God's rogue who swindles and deceives. The book of Kings leaves no doubt that Jezebel was a religious fanatic. The author takes up this theme and considers what results when fanaticism raises its ugly head as it did in the case of Jezebel some nine hundred years before the time of Christ as well as today. Occasionally, the author injects his personal opinions in his treatment of these biblical personages. Consequently, we encounter incisive statements about peace, war, and other current problems facing our world. The book of Ruth is studied as a beautiful but clever story conveying a universal truth: God does not, and will not, allow himself to be imprisoned by walls of any kind, be they theological, ecclesiastical, nationalistic, or racial.

Adults should find this book interesting, easy to read, and rich in insights about scripture as well as human nature.

### **BOOKS RECEIVED**

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- Durrwell, Francis X., C.Ss.R., The Mystery of Christ and the Apostolate. Tr. Edward Quinn; New York: Sheed & Ward, 1972. Pp. x-180. Cloth, \$7.50.
- Elbert, Edmund J., I Understand: A Handbook for Counseling in the Seventies. New York: Sheed & Ward, 1972. Pp. ix-291. Cloth, \$6.95.
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