COVER AND ILLUSTRATION CREDITS

The cover and illustrations for the February issue of THE CORD were drawn by Thomas Kornacki, a senior in the Franciscan Formation Program at Siena College, Loudonville, N.Y.

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A REVIEW EDITORIAL

Process Theology

A good deal of recent Christian theology has been "existential" in nature. This means, for one thing, that theologians have been more concerned to explain our relationship to God in terms of personal immediacy, rather than in the perspective of a larger cosmic context. Such a shift in emphasis may be seen as providential, in the sense that it made it unnecessary to belabor the defective, outmoded cosmological categories which were once thought to form an integral part of the Christian theological vision.

Now, however, we seem to have reached a new juncture. The time has come for us to return from the extreme individualism characteristic of existentialist theology, and to restore to the Christian perspective its needed cosmological framework. Needless to say, we are not advocating a return to the past. On the contrary, what is here envisaged is so new that it is unrealistic to clamor naively for its immediate accomplishment.

What is envisaged is a Christian process theology which will be at least as compelling and consistent as its Augustinian and scholastic predecessors. Each of those venerable syntheses represents the fruit of long, earnest, and at times painful interaction between revealed Truth and human insight. In the same way, a really consistent and viable process theology will be neither easy nor cheap in the attainment.

It is a matter of common knowledge that, although "process thought" in a broader sense can be traced as far back as one likes (depending on the breadth of one's definition), and certainly back to Hegel, still the towering giants in the field, whose categories hold greatest promise of fruitful synthesis with divine revelation, are Alfred North Whitehead and Pierre Teilhard de Chardin.

It is therefore a distinct pleasure to publicize the appearance of a book of readings devoted to these two seminal thinkers and their disciples.[1] Only Dr. Cousins' preface and introduction were written for this volume; all the other selections were chosen for the anthology from the vast periodical literature and wide array of monographs published in recent decades.

No purpose would be served, surely, by a mere listing of the contents. Suffice it to say that the two process traditions (if one may use the term for something so relatively new) are represented by Teilhard's *Mon univers* and, among his followers, Wildiers, Crespy, Mooney, Barbour, Dobzhansky and de Lubac; by Whitehead's "God and the World" (*Process and Reality*, Part V) and among his followers, Meland, Cobb, Williams, and Loomer. Somewhat less easily categorized are Hartshorne and Pittenger, each of whom brings his customary lucidity to the points at issue.

Dr. Cousins has chosen his materials exceptionally well. I regretted the absence of Eulalio Baltazar's work, but presume the omission has some unavoidable difficulty as its explanation. The book is ideal for a serious investigation of process thought and its possibilities for Christian theology: for a formal course of study no less than for individual perusal.

Fr. Michael D. Meilach, ofm.

[1] **Process Theology: Basic Writings by the Key Thinkers of a Major Modern Movement.** Edited by Ewert Cousins. Glen Rock, N.J.: Paulist Press, 1971. Pp. vii-376. Cloth, $8.95; paper, $4.95.

Argument from Causality

You two hundred men, who have come aside awhile
To rest, you plumbers and dentists, you rank and file,
Forsaking nets, you have come to barter bunks
For beds and live three wordless days like monks:
One has seen the evidence of invisible graces
In your caged but patient gait, your love-sick faces.
No stealthy revels, no smuggled drafts of wine
Have looped your lips or shot your cheeks with shine;
No novel gospel or frantic ranting has whipped
Your souls to too great zeal: a priest, soft-lipped,
But told again God's blessings and behests,
While Christ in the Host consoled his three-day guests.

Your brave retreat, your Tabor-time has flown.
So wonder not, in weeks, that fervid faith has blown
Away. Oh! wonder what, despite time's mists,
You proved one idle weekend: God exists!

Robert J. Waywood, O.F.M.

Some Notes on the Collegio San Bonaventura,
International Franciscan Research Centre

THAT SACRED DUTY

Romano Stephen Almagno, O. F. M.

In 1870, on July 2nd to be precise, Father Bernardino Dal Vago a Portogruaro (then Minister General of our Fraternity) wrote a letter to Father Fedele Maddalena da Fanna, a young friar-scholar of the Venetian Province.[1] For reasons still unknown, this letter was not given to Father Fedele until 1872.[2] When he finally did receive it, Father Fedele found that the General's letter both approved and confirmed his life's dream and work: a critical edition of Saint Bonaventure's writings. Father Fedele was given full authority to travel throughout Europe, visit libraries and seek out manuscripts, codices, rare editions and (in a word) any information on Saint Bonaventure's life and literary corpus. And all this so that, in the words of Father Bernardino, the critical edition of Bonaventure's writings "riesca, il più che sia possible, perfetta."[3]

For the next seven years, Father Fedele and his collaborators (like-minded friar-scholars from Germany, Ireland, and Italy) visited the major libraries of Europe, searching and noting everything that they (literally) uncovered in the area of Bonaventurian literature. But most of the work was done—as we shall see—by Father Fedele himself.

Some years later, in 1877, a dilapidated old country house (once belonging to the Ruccellai family) was purchased; and the friar-scholars came to "Quaracchi."[4] Quaracchi—more so in the 1800's but even now—is a small town on the outskirts of Florence. It became internationally famous by the presence and work of Father Fedele da Fanna, his collaborators, and those who continue their work. The words "Quaracchi" and "Quaracchi edition" are now household terms in the world of medieval and Franciscan scholarship. And in these last hundred years, not a few scholars (of every and no religious persuasion) have travelled thousands of miles to "Quaracchi" and the Collegio Internazionale San Bonaventura, with its library and resident friar-scholars.[5]

When the first friar-scholars came to Quaracchi in 1877, their immediate task was, of course, the critical edition of Saint Bonaventure's writings. For the next five years, the friar-scholars (first under the direction of Father Fedele da Fanna, and then at his death in 1881 under the guidance of Father Ignaz Jeiler) engaged in the consuming work of reading manuscripts and preparing the critical text for the edition of the **Opera Omnia Sancti Bonaventurae**. During this period too, in 1881, they set up a printing press which was in use until the Florence Flood of 1966, and which A. Baldini rightly called "the grandmother of all printing-presses in Italy."[6] From this old press, operated with skill by friar-printers from all over the world, there came forth a steady stream of critical editions (e.g., the **Opera Omnia** of Bonaventure, Alexander of Hales, Bernardine, and some minor medieval Franciscan authors) and other scholarly works. And this literary production has earned for Quaracchi and its friar-scholars the title of "coenaculum scientiae et sanctitatis."

One hunderd years have passed since Father Bernardino's letter, and it seems that a century is just about right for looking back to the past with fondness and towards the future with hope—all the while, of course, viewing the present moment with understanding.

Although, as stated, the main reason for the erection of the Collegio Internazionale San Bonaventura was the preparation of the critical edition of Saint Bonaventure's writings (an enterprise which started before 1877 and lasted until 1902), it was not long

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[1] Saturnino Mencherini, O.F.M., **Il Collegio di Quaracchi—memorie e documenti** (Firenze: Vallecchi Editore, 1929), p. 38.

[2] **Ibid.**

[3] **Ibid.**, p. 39.

[4] **Acta Capituli Generalis O.F.M. 1957** (Roma: Tipografia Fax et Bonum, 1957), p. 261.

[5] Our guest book contains, over the years, some of the following names:
Anselm Strittmatter, O.S.B., May 30, 1953
Kristen Skysgaard, April 14, 1955
†John R. H. Moorman, May 3-6, 1957
Dr. Ewert Cousins, September 1, 1970.

[6] Cf. Giacomo Sabatelli, O.F.M., "College of Saint Bonaventure from Quaracchi to the Alban Hills." **L'Osservatore Romano**, May 13, 1971.

These Notes on the Collegio San Bonaventura are dedicated to Father Ignatius Brady, O.F.M., Pater et Magister. *R.S.A.*

before the friar-scholars extended the goal of their interests and labours. For in 1885 while the intensive work of the critical edition of the **Opera Omnia Sancti Bonaventurae** (11 volumes) was in full progress, the friar-scholars launched the publication of the **Analecta Franciscana** (11 volumes to date) which, as its subtitle reads, was/is intended to be "sive Chronica aliaque varia Documenta ad historiam Fratrum Minorum spectantia."[7] Later, in 1903 and 1904 (respectively) the Padri Editori di Quaracchi initiated the series, **Bibliotheca Franciscana Scholastica Medii Aevi** (26 volumes to date) wherein is published critical texts of, and important introductions to, medieval Franciscan theologians and philosophers; and the **Bibliotheca Franciscana Ascetica Medii Aevi** (10 volumes to date) containing critical texts and studies on ascetical and mystical writings composed by Franciscan authors during the Middle Ages.

What (or better, who) lay behind this widening of scholarly horizons was, of course, Father Fedele da Fanna (although in 1885 when the first volume of the **Analecta Franciscana**, entitled **Chronica Minora**, appeared, he was already dead). While wandering through the libraries of France, Germany, and Spain (libraries, then, still for the most part uncatalogued) searching for materials by/on Saint Bonaventure, Father Fedele came across hundreds of Franciscan texts. Many of these were still in manuscript form, or in old, inaccurate and even (already then!) rare editions. Father Fedele noted all he uncovered, and, today, the Collegio's library treasures the twenty-one notebooks (written in his almost illegible script) wherein he noted and described almost 50,000 codices written by or attributed to more than 918 authors.

Father Fedele also purchased whatever books he could for the library of the Collegio San Bonaventura—thus contributing towards making it the veritable treasure-house that it is today. We still possess the four **Taccuino di P. Fedele**, small notebooks, wherein he listed his travelling expenses and book purchases. And one can, still today, with the aid of these four notebooks, follow him in his travels and marvel at his indefatigable efforts for the Collegio San Bonaventura and the critical edition of Saint Bonaventure's writings. A page from **Taccuino II** serves as a fine example.[8] Father Fedele notes his expenses in Paris from 27 August to 8 September 1874. Page 64 of **Taccuino II** records the following items:

[7] **Catalogus 1971**. Collegii S. Bonaventurae.

[8] **Taccuino di P. Fedele**, II, p. 64. It is uncertain whether Father Fedele quotes the prices in francs or lira.

Transportation	1.50
Vichy Water	5.00
Stamps	1.50
Menologium	22.00
Tobacco	1.00

I cannot think of his journeys and purchases for our library without recalling Gissing's words, words which (I feel) so aptly describe Father Fedele's activities. Gissing recalls standing

> before a stall, or a bookseller's window, torn by conflict of intellectual desire and bodily need. At the very hour of dinner, when my stomach clamoured for food, I have been stopped by sight of a volume so long coveted, and marked at so advantageous a price, that I could not let it go; yet to buy it meant pangs of famine.[9]

Father Fedele died on 12 August 1881, at the age of 43, just one year before the first volume of Bonaventure's **Opera Omnia** was published. At his death, Father Ignaz Jeiler took over the direction of the College and its labours. Today, Father Fedele's picture is prominently displayed in the library of the Collegio San Bonaventura and his memory is revered by the friar-scholars of this Centre. His twenty-one notebooks, preserved in the library of the Theological Section, are still, as before, often a revelation and a point of departure for new studies, critical texts and editions. And the four small notebooks are a constant reminder of what it means to be totally consumed by the desire for growth in holiness and learning.

Father Fedele's example and that of his first collaborators, coupled with a deeply personal and sincere desire on the part of each friar to live "in sanctitate et doctrina" have made Quaracchi what it is today. Despite a litany of difficulties (not the least among them being two world wars, poor living conditions, and the Florence Flood) the friar-scholars have carried on with their work. In 1908, the **Archivum Franciscanum Historicum** —the College's scholarly periodical —was founded. Essentially documentary in nature and concerning itself with any and every aspect (period) of Franciscan history (especially that of the Middle Ages), the **Archivum Franciscanum Historicum** is published regularly year in and year out and is purchased by or exchanged with leading scholars and universities throughout the world.[10]

The most recent publication of the College (volume 4 of the **Spicilegium Bonaventurianum**) is the third critical edition of Lombard's **Sentences**. A short history of the vicissitudes of this, our latest publication, will furnish the reader

[9] Beatrice White, **Philobiblon: The Love of Books in Life and in Literature**. Arundell Esdaile Memorial Lecture 1966 (London: The Library Association; 1967), p. 19.

[10] Presently, the **Archivum Franciscanum Historicum** is under the expert direction of Clément Schmitt, O.F.M.

with a better understanding and (hopefully) greater appreciation of the work done here at the Collegio Internazionale San Bonaventura.

In October 1959, Father Augustine Sépinski (then Minister General) decided that the Padri Editori should undertake a new edition of the **Libri IV Sententiarum Petri Lombardi**, and this task was entrusted to the Theological Section of the Centre.

The first critical edition of Lombard's **Sentences** had been done between 1882 and 1889, and this in conjunction with the critical edition of Saint Bonaventure's **Opera Omnia**. In 1916 a new, thoroughly revised edition (that had been started during World War I) was published; but this second edition, by modern standards of critical scholarship, left much to be desired. And so it was that the third edition was necessary. This new, third edition was to take into account the immense scholarship of the last fifty years with regard to Peter Lombard and his **Sentences**. Father Victorin Doucet (†19 March, 1961), Prefect of the Theological Section, undertook the immense labour of preparing the text. And four friar-scholars, collaborators in the Theological Section: Ignatius Brady, Celestino Piana, Gedeon Gál, and Aquilinus Emmen, were entrusted with examining the four books of the **Sentences** in order to re-verify patristic citations and examine more closely the sources used by Lombard.

When Victorin Doucet died the work had been going on for only two years—but he himself had read and collated some five manuscripts and prepared a quasi-definitive text, as well as having incorporated the notes and findings of his collaborators. But work was suspended until a new Prefect was appointed. Father Ignatius Brady was then appointed Prefect of the Theological Section and the work on the **Sentences** was resumed in October of 1961. Four more codices were read and incorporated into the variants, and further manuscripts were discovered as a result of investigations in Paris during February 1962. Finally in February of 1965 all the manuscripts had been read by Ignatius Brady and his collaborators: Celestino Piana, Gedeon Gál, Aquilinus Emmen, and a new member of the Theological Section, Pedro Alcantara Martinez.

Ignatius Brady now got to work on various Lombard "problems." He re-studied Lombard's life and works and devoted special attention to manuscripts containing the primary version of Lombard's "glossae" on Saint Paul's Epistle to the Romans. In the meantime, Father Brady also worked on an **editio minor** of Bonaventure's writings: viz., volume 5 of the **S. Bonaventurae Opera Theologica Selecta, Editio minor: Tria Opuscula; Sermones Theologici** (1964, pp. 28*-454). And then he worked with Gerard F. Etzkorn on volume 26 of the **Bibliotheca Franciscana Scholastica Medii Aevi**, being the critical edition of Marston's **Quodlibeta Quatuor** (1968, pp. 86*-550). Finally, the long interval and interruption in all scholarly work caused by the 1966 Florence Flood, as well as its damage to the **Tipografia** and the text of books 1 and 2, caused the publication of Lombard's **Sentences** to be long delayed. This week (ending 12/4/71) the Assisi printers have completed **Liber I** and **II** with the prolegomena and index to Lombard's **Sentences**—and, in fact, as I write these lines on this Saturday afternoon, we are all awaiting (at any minute) the arrival of these first volumes from Assisi and the **Tipografia della Porziuncola** where our studies are now printed.[11] Father Ignatius' work is, however, not over; for **Liber III** and **IV** of the **Sentences** are listed in our catalogue as "in preparatione."

When, in an earlier section of this article, I listed some of the difficulties that the Collegio Internazionale S. Bonaventura has encountered throughout the years, I was careful to note that of poor living conditions. Quaracchi was known, throughout the Fraternity, as a poor place in which to live; and this not only because the friary itself dated back to the 15th century, but also because of the climate in that low, marshy, misty section of Florence.[12] The question of transferring Quaracchi to another location had often been voiced and was considered in full detail during the 1957 General Chapter.[13]

Since many in the Fraternity were reluctant to see Quaracchi transferred from the Florence area,[14] efforts were made to provide better living conditions for the friar-scholars. During the period from 1965 to 1966 two new wings were added to the Collegio (one with a new chapel and library, and the other for the printery and bookstore).[15] Not long after the work had been completed came the 1966 Florence Flood. The waters flowed over and down from the Arno and Bisenzio Rivers and reached an 8½ foot level on the first floor of the entire College area. The library was, Deo gratias, spared, since it was located on the second floor of the new wing, just above the chapel. But there was a frightening amount of damage to the chapel, printery and bookstore and storage area. Literally, tens of thousands of volumes were soaked by the flood waters—which took

[11] For information as to the reasons why the Collegio abandoned its own printing press, please see Cyprian Berens, O.F.M., "The Friars Leave Quaracchi for Grottaferrata," **Provincial Chronicle**, St. John Baptist Province, Cincinnati, Ohio, pp. 303-05.

[12] Cf. "Rationes quae translationem sedis Collegii S. Bonaventurae ad Claras Aquas in alium locum videntur," **Acta Capituli Generalis O.F.M. 1957.** (Roma: Tipografia Pax et Bonum, 1957), pp. 264-65.

[13] **Ibid.**, pp. 290ff.

[14] **Ibid.**

[15] Cf. C. Berens, **art. cit.**, pp. 301-07.

more than three days to recede. When they had receded, the friar-scholars themselves undertook the long and arduous task of cleaning up, salvaging and restoring whatever possible. Gradually things got back to normal and the friar-scholars were able to resume their work, not without having lost precious months on their projects.

Although, as stated, the 1957 General Chapter of our Fraternity had rendered a decision on the "Quaracchi Question," still the matter was not closed, for the friar-scholars themselves continued to voice their feelings regarding a transfer. In 1969, the 40-year old **Istituto Internazionale Pedagogico Francescano** (a training school for directors of formation within the Fraternity) moved from Grottaferrata to the City of Rome. It was then that Father Constantine Koser, Minister General, came to Quaracchi and asked the friars to consider the feasibility of moving from Florence to Rome. Each friar was asked to submit his option in writing to the General Definitorium which, again, was to consider the "Quaracchi Question." The majority of the friar-scholars expressed their desire and willingness to move from Florence to Grottaferrata, citing as their reasons not only the poor climate of the Quaracchi area, but also the advantages of being closer to the Rome libraries (especially the Vaticana) and of being able to be in closer communication with their colleagues. And so, in the summer of 1970 (while the friar-scholars were away on summer research or teaching projects and vacation) a group of seminarians from the Provinces of Milan and Florence started packing the books in the book-storage area. When the friar-scholars returned in late September, they too helped with the work of packing the library books, personal belongings, furniture, etc. In the meantime, the property was sold to the University of Florence[16] and in February 1971 the first group of friar-scholars moved from Quaracchi and took up residence in Grottaferrata. On March 15, 1971, the University of Florence took possession of Quaracchi, and an era was closed in the history of the Collegio Internazionale San Bonaventura.

[16] Ibid.

Since Father Cyprian Berens had completed his term as President of the Collegio, a new President was appointed, offices re-confirmed and/or assigned, new members added to the fraternity; and the friar-scholars (after the work of unpacking and getting settled into new, spacious and comfortable quarters) got back to work.[17] Since in a very real way, the Collegio Internazionale San Bonaventura was now starting a new period in its history, Father General thought it opportune to ask the friar-scholars to re-examine the very purpose and nature of this, the Fraternity's Research Centre. A **Schema Ordinationum** was given to each member of the fraternity, and we were asked to work on it.

This, of course, sounds easier than it is. Scholars, especially medievalists, are notorious for being set in their ways and for resisting change, even if they themselves (through their discoveries, work, and publications) are often the very cause of change. Father General had, however, already set the tone for this re-examination of the purpose of the Collegio when in his Encyclical Letter of 8 December 1970 he reminded the entire Fraternity that when discussing the Fraternity and its works,

> The actual condition of the Order should be taken into account rather than useless glorification of an ideal that has not been realized. Greater attention should be given to the present reality and to involvement in it than to too much adherence to tradition. The future should be kept in view more than we remain with the past. The goal to be sought should he human-Christian-religious unity more than uniformity in observing statutes. There should be more emphasis of unity in tne midst of multiformity than on uniformity.[18]

What, really, the friar-scholars were being asked to do was to rethink the whole question of re-

[17] Father Cherubino Martini was appointed President of the Collegio and Father Ignatius Brady, Vicar. The following is a list of the present members of the Fraternity and their work. **Theology Section**: Ignatius Brady (prefect), Egidio Caggiano, Pedro Alcantara Martinez, Giacomo Sabatelli, Romano Stephen Almagno. **Historical Section and Staff for Archivum Franciscanum Historicum: Clément Schmitt** (prefect), Pierre Peano, Jerome Poulenc, Mariano Acebal. **Section for the Critical Edition of Francis' Writings**: Englebert Grau (prefect), Kajetan Esser, Remy Oliger, David Flood. **Spicilegium**: Celestino Piana, Cesare Cenci.

Other friars in the service of the Collegio are Giuseppe Vivi (economo), Silvio Riva (Professor and Dean at the Lateran), Monulfus Versteeg and Jules Gratton (cooks), Cirillo Petró (sacristan and porter), Ludger Winnemoller and Joachim Duarte (maintenance), Stanislao Ersilio (bookstore), and Basilio Murseu (assistant to the librarian).

[18] Constantine Koser, O.F.M., **Encyclical Letter**, 8 December 1970, Eng. trans., p. 8.

search, its value and function in our Fraternity during this period in the history of the Pilgrim Church. At the present moment, the friar-scholars of this Research Centre are still working on the document they will present to Father General and his Definitorium towards the end of January 1972. I would, however, like to share with the reader some of my thoughts on this matter.

In our modern day and age, research has attained a position of cardinal importance. Research is no longer considered a superfluous or private enterprise, or even the activity of a dreamer or visionary. Rather, research is bound up with man's passion for a better life (research in economics, medicine, science, technology, and sociology), with man's passion for more-being (as the philosopher would say), and with man's very involvement in the creative process (as some theologians, very correctly, teach).

Job opportunities in the area of research are extremely lucrative and this in any/every area of life (whether it be for better toothpaste or cleaner air). Research is the serious, central, and vital occupation of evolving 20th-century man. And while nations still discuss and fumble over the possibilities of unification (the Common Market, United Europe, etc.) research has already established a kind of world unity. For as men and women come together and study the same problems, their common interests often create an atmosphere of intimacy, sympathy, unity, and love. And today one of the basic notes of modern research and the modern research-scholar is that of unity: unity of effort and co-operation. Unity of effort in a common approach to common problems. There are, after all, today no isolated scholars. And unity of co-operation in the exchange of data. There are, today, no more individual inventions which are independent of all and everyone else. The world of research has furnished us with so much (in the material and in the spiritual realms) that its value cannot be denied, in my opinion, by any thinking person.

Our Fraternity is fortunate enough to have an entire complex and full staff of friar-scholars completely devoted to research work. And when Father Koser presented the friar-scholars with the **Schema Ordinationum** he was asking them to rethink the function, nature, and worth of this Centre. What must it be? What does the world, Church, and Fraternity have every right to expect from it? These are vital questions; and the answers given them will, to a very great extent, determine the future of this Centre as well as the future of research work within the Fraternity.

But in a very real way, these questions are also addressed to all the brothers of the Fraternity. For much depends on what they think of the work done at the Collegio Internazionale San Bonaventura. And so we—both members of the Research Centre and all members of the Fraternity—have to ask ourselves: What is the value of research in and for the Fraternity today?

If research is, as Teilhard de Chardin said, "a sacred duty"—and of this I am wholeheartedly convinced—then we have no other choice but to engage in it.[19] God wills it! God expects it as our full, proper and total response to the whole task of the on-going creation and Incarnation.

The members of the Fraternity, as well as those of this Centre, must be convinced that like the rest of mankind—especially the Christian—we are a pilgrim people.[20] And as such we spend our days journeying, as Cardinal Newman put it, "ex umbris et imaginibus in veritatem."[21] This simply means that we do not know everything. It means that there is always something new to uncover and discover. It means that we as a Fraternity have to be open-minded. It means that we cannot, as Teilhard said, fear or repudiate the progress of the world:

> Men of little faith, why then do you fear or repudiate the progress of the world? Why foolishly multiply your warnings and your prohibitions? 'Don't venture ... Don't try ... everything is known; the earth is empty and old; there is nothing more to be discovered.' We must try everything for Christ. Nihil intentatum. That, on the contrary, is the true Christian attitude. To divinise does not mean to destroy, but to sur-create. We shall never know all that the Incarnation still expects of the world's potentialities. We shall never put enough hope in the growing unity of mankind.[22]

To this writer, the mental attitude of open-mindedness is the key to an understanding of the value (better, the absolute necessity) of research centres and scholars within the Fraternity. The existence of these centres and these men, and the interpretation we give their efforts, can be a matter of continual growth or of fossilization for the Fraternity.

The Fraternity, then—and especially the friar-scholars—should be looking back to the past. There is so much yet to be known, uncovered, and (yes) discovered, seen and learned as if for the very first time. Let me furnish the reader with one example. For many years an English translation of Chapter V of our Rule read: "...and not destroy the spirit of prayer and devotion to which all other things must be subservient." The Latin verb "deservire" was always rendered as "be subservient to," and whole generations of friars were given a theology of Franciscan Work based on that understanding. A scholar of the acumen of Ignatius Brady has now, however, translated the word as "positively contribute." Thus the passage of the Rule reads "...not destroy thereby the spirit of holy prayer and

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[19] Pierre Teilhard de Chardin, **The Divine Milieu** (London: Collins Fontana Books, 1965), p. 70.

[20] Eucharistic Prayer III, **Roman Missal**.

[21] Inscription carved on the Cardinal's grave at Rednal.

[22] Teilhard de Chardin, **op. cit.**, p. 154.

devotedness. For to this inner spirit all other things of life must positively contribute."[23] What a tremendous difference of meaning—and what implications for our theology! When I asked Ignatius Brady how he came to this translation he explained that "deservire" was, after all, an active verb; and the phrase "cui debent cetera temporalia..." has to be interpreted in that light. Thus work and "all other things of life must positively contribute to this inner spirit."

But the friar-scholars and the Fraternity itself cannot be content to remain in the past. If we do stay there, we run the risk of becoming arid and useless. Laboratory theology is important, for as W. H. Auden rightly remarked in his Foreword to Dag Hammarskjöld's **Markings**:

> ...dogmatic theology may, like grammar, seem a tiresome subject, except to specialists, but like the rules of grammar, it is a necessity.[24]

But it is in se only a part of theology—and it must be taken out of laboratory and texts and molded into a **modus agendi** and **vivendi**. One cannot, in this regard, forget the challenging words of Père Congar:

> I am sixty-six years old; the basis of my ideas and my convictions dates from before World War II. The Council sought to envisage a situation which has substantially evolved in the post-conciliar period. Formerly our world was in one way or another molded by Christianity. Today's culture is a totally secular one. Its leaders are for the most part atheists. My generation has to make a great effort to grasp the novelty of contemporary problems. In my case the result of this effort has been mediocre. I see the drama of the Pontificate of Paul VI in the same terms. The magisterium of the Church is not infrequently short-sighted. Before this totally new situation I have personally decided to live with that movement of the Holy Spirit which carries on the work of Jesus. I would be much more comfortable in the world of classical Catholic culture, perhaps even in the world of the Middle Ages. But I have no right to ensconce myself in this way. I have done enough of laboratory theology. I have decided to make an effort towards change in the sense marked out by this Congress which is a step in the line of post-conciliar progress.[25]

Thus, in the **Schema Ordinationum**, Father General has suggested to the friar-scholars not only greater contact with their colleagues, but further, that the Collegio Internazionale San Bonaventura, while concerning itself with medieval or Franciscan studies, also welcome into its fraternity and onto its staff any serious friar-scholar interested in and intent on doing work in any area of importance.

[23] Ignatius Brady, O.F.M. (tr. and ed.), **The Marrow of the Gospel: A Study of the Rule of Saint Francis of Assisi by the Franciscans of Germany** (Chicago: Franciscan Herald Press, 1958), p. 247.

[24] W. H. Auden, "Foreword," to Dag Hammarskjöld, **Markings** (New York: Alfred A. Knopf, 1969), p. xxii.

[25] **The Tablet**, 26 September 1970, p. 922.

And so the Collegio Intenazionale San Bonaventura now moves into its second century—in a new location and (as befits the times) with a new attitude. What is hoped, however, is not only that the friar-scholars may make important contributions to the world, Church, and Fraternity; but that through their lives, work and efforts we all may come to believe in research. For, as Teilhard wrote (and he was correct in this as in so much else):

> ...we must do more than interest ourselves and occupy ourselves in research. We must believe in it, because research (undertaken 'with faith') is the very ground on which there may well be worked out the only humano-Christian mysticism that tomorrow can bring about the unanimity of man.[26]

[26] Pierre Teilhard de Chardin, "The Religious Value of Research," **Science and Christ** (New York: Harper and Row, 1968), p. 205.

The Wonderful World of Work

Robert J. Waywood, O. F. M.

What started me thinking about the more-than-workaday significance of work was an old book I spied gathering dust on a remote shelf of our seminary library. The burden of the book and the author's name escape me now, but the gilded title shines in my memory: **The Eighth Sacrament: Work.** Meditation on the topic since then has convinced me that Father Ignotus was not exaggerating. What engages half of our waking hours in this global hive really is replete with wonderful meaning. I can just begin to suggest the sacred significance of work by serving up a few points for your reflection. Upon analysis, work may be regarded as a penance, a preventative, a prayer, a performance, and a profit.

Only at rare intervals, while basking in the satisfaction of a job well done, or in retrospective retirement, when memory blurs the hard edges of reality, only then will we deny that our work is, all things considered, a pain in the neck. The onerous quality of employment was borne in on me early in life, when as a youngster I would lie awake weekday mornings (before my mother would rouse us for the second breakfast shift) and hear my father coughing in the astringent winter air as he cranked his gelid Essex to life. Several years later catechism class and basic Latin taught me the connection between the "pain" of painstaking labor and the "penalty" called down on our first parents.

Tending the Garden of Eden must have been "duck soup" before the Fall, but cultivating clods was decidedly "tough turkey" afterwards: "When Adam delved and Eve she spun / Who was then the gentleman?" Despite curious exceptions like gentlemen of leisure and knights of the road, the generality of mankind have verified the effectiveness of that primal curse, "By the sweat of your brow, you will eat your bread." Few of the world's workforce will disclaim that their job ultimately demands all the patience of a Job. It doesn't seem to matter what the nature of the job is. Even minding the store entails mental effort. Maybe there's no business like show business, but actresses who mean business like Barbara Stanwyck are always confiding to Sunday-supplement hacks that it's no bed of roses. Programmers may not slave like pieceworkers, but they also serve who only stand and wait for printouts. And progress appears simply to have metamorphosed man's exertions or telescoped his toil. In **Future Shock** utopias silicosis and housemaid's knee are replaced by jet-lag and traffic-thrombosis. Even if the breadwinner of the twenty-fifth century has to don his white collar just one day a week, I feel sure that obnoxious decision-making and hypodermic head-scratching will make the dawning of that day unwelcome.

Yet it lies within man to recognize his travail as a punishment and to transmute it into a salutary penance for his and society's offenses against the Creator. Thus to accept and even embrace the irksome circumstances of labor is more than making the best of a bad situation: it is making the most of it. Regarding our work as a penalty attendant on Original Sin and as a penance for actual sin can make all our efforts constructive efforts, that is, re-constructive. When He was asked about the guilt of eighteen random citizens of Jerusalem crushed by the tower of Siloe, Jesus answered, "Unless you repent, you will all perish in the same manner" (Lk. 13:5). The summons is universal, for all have sinned. Without delving into all the implications of repentance, we can concede that it involves expiating forbidden satisfaction, redressing disobedience, and curbing excesses of the ego. Ideally, a penance should be appropriate, ready-made, and foolproof. What better penance, then, than the services of the vocation of our choice which simultaneously demand hardship, obligation, and self-effacement? No wonder the early Church actually assigned servile tasks as public penance, or that Pope John XXIII awarded a plenary indulgence for simply doing one's job for a month. Thankfully, the scripture that bids us work out our salvation is literally true; and this valley of tears is really the vestibule of Purgatory.

An ounce of prevention is worth a pound of cure. So work should be even more estimable because it helps us to avert sin as well as to atone for it. The adage about what constitutes the devil's workshop might be traceable to some parsimonious Puritan, but the sentiment behind it was the rule-of-thumb asceticism of the prodigal Poverello. On the subject of work, Saint Francis of Assisi spoke with all the emphasis of a broken record. In his two Rules and in various dicta he exhorted the brethren "to toil and exert themselves, lest, giving way to idleness, they stray into forbidden paths"; and he urged them "always to be doing some profitable work so that the

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might find them busy." I really believe that, on the great Come-And-Get-It Day, all flesh will see that billions of man-hours shall have done more to keep the bulk of humanity on the straight and narrow than centuries of sermons.

As a sin-preventative, work deserves some further analysis. Even if idleness were not the proverbial open invitation to temptation, it would still be a passport to sins of omission. This sprawling category of culpability has always had a tendency to remain subliminal in the human conscience. Thanks to the revised liturgy—that is, to the new form of the **Confiteor**, which gestures to "what we have failed to do," Catholics should be more aware of the invisible violence one can wreak just by killing time. Perhaps Horace Mann's entry in the imaginary Lost-Found column rings a little less corny to our ears now: "Lost, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever."

But, let's face it, only two items in the Decalogue are expressed positively; so we are conditioned to think of transgressions as acts, not as non-acts. And usually what pricks our consciences is not some nebulous malaise over missed opportunities to do good, but crystal-clear instances of sins of commission. Speaking for myself, I confess that most of my regretful hours lie somewhere in the calendar of my off-hours. The mechanics of our mortal sins are not hard to fathom. For idleness is not a neutral state of affairs, alas. Boredom or frustration is its inevitable concomitant. The bored man craves for a few kicks in life, and these often issue in the form of kicking over the traces. The frustrated man, even if he is a sage and a greybeard, can stoop momentarily to becoming a juvenile delinquent.

Feckless superstars become pedestrian playboys off the playing field. Virtuoso moviestars become common vandals when they step out of the klieglights into a nightclub. Accountants turn philanderers at weekend "wingdings," and burly bricklayers drink themselves to oblivion on their Friday paycheck. Obviously, professional pressures bear some causal relationship to these moral lapses. But I hardly think that a shrunken workweek or universal unemployment is the **sine qua non** of the sinless society. Even the jaded anti-clerical Voltaire admitted that work was prophylactic: he has disillusioned Candide voice the last words of wisdom: "Shut up, and cultivate your garden!" Putting your shoulder to the wheel, keeping your nose to the grindstone, and gluing your eyes on your work may be rough on the physique; but it does wonders for the soul's shape. Yes, by and large, the best buffer for temptation will always be work . . . and sleep.

So far this eulogy for useful employment may sound to you as if I'm reaching, trying desperately to make a virtue of a necessary evil. Well, let's consider work in a rosier

light. Speaking positively, work is —or can be—a prayer. It is the only form of prayer that enables us to fulfill our Lord's injunction to "pray always and not lose heart." How work can be construed as prayer should be no more mysterious than the familiar phenomenon of, let's say, a draftsman dedicating his absorption with a blueprint to the wife and children smiling on his labors from the framed photograph on his desk. If, as Saint Paul has it, "God chose us in him [Jesus] before the foundation of the world, that we should be holy and without blemish in his sight and love" (Eph. 1:4), then we should understand that each of us really is working on "special assignment." Accepting and fulfilling that commission from our Chief Executive is communicating with God by intentional prayer. Good ascetical theology teaches us that actions which stem from and implement meditation constitute prayer, though certainly not the most intense degree of spiritual communication. Frankly, I've always thought that the catechism definition of prayer stood in need of revision. "Prayer is the uplifting"—I can see my mother menacing an uppercut to my brother as she rehearsed his lessons—"the uplifting of the mind and heart to God." It would be more accurate (and encouraging) to say that prayer is the uplifting of the mind and/or heart to God: sometimes the mind can't make it. Saint Paul is certainly commending the commonest sort of prayer when he tells us: "Whatsoever you do in word or in work, do all in the name of the Lord." Doing anything "in the name of the Lord" is pointing the heart, the affections, the intentions at God. Jesus didn't chase Martha out of the kitchen for her lack of devotion; he merely scolded her from the parlour for belittling Mary's more rapt attention to her Master.

To transmute the dross of toil to the gold of prayer, needless to say, requires some kind of deliberate consecration—candles are not necessary—of one's labors to the Lord and an occasional re-dedication. Similarly, that draftsman has to declare his love to the family and shoot a passing glance to the photo at work, or run the risk of having his priorities somersault and losing his family along with himself in his work. It would be scrupulous or superstitious to drive ourselves to distraction by mum-

bling ejaculations every quarter hour; but it would be perverse and unfeeling of us to be habitually forgetful of Whom we are working for.

Most people are normally a good deal more aware of whom they are working for than what they are working at. Whenever anyone asked my father, for instance, what he did for a living, Dad instinctively identified his employment with his management: "I'm with the M.D.C., Chestnut Hill Pumping Station." Except for the rarities who sign in on **What's My Line**, most of the gainfully employed think of themselves as agents rather than artisans. Just how much importance people place on their occupational connections can be overheard at introductory get-togethers. Miss So-and-so is a ghost-writer for Governor Rockefella—though she works part-time and hasn't eaten a square meal in a month. Professor What's-his-name functions at the Harvard School of Business—his subject is speed-typing. Mr. Whatchacallem is associated with Walt Disney Studios—he sketches in the four-fingered hands of Mickey and his gang. If we can thus sublimate our work naturally, why not supernaturally? It will divinely glamorize our efforts, improve our efficiency, and sweeten our toil to realize and avow that we are, at base, agents for the Almighty. Every time we formulate the morning offering we are punching our eternal time-clock, thereby making the daily grind turn into a prayer wheel that really works. I do believe that the road to **heaven** is paved, in this sense, with good intentions.

Work betrays more glorious potential when we look at it as performance. Interestingly, I found the word "performance," a perfectly good synonym for work, lodged in **Roget's** in a list that included "fulfillment, accomplishment, achievement, flowering" (a narrower sense of the word situates it among music and drama terms). Before we see how well-performed work fulfills man, we should pause to remember how the lack of work can dehumanize a man. According to Victor Frankl, who knew whereof he spoke, the cruelest deprivation inflicted upon the inmates of German concentration camps was the absence of even penal chores. Without tasks whereby to orient their days, the prisoners who had been blue-collar workers and unused to mental gymnastics, virtually fell apart. Less lurid examples of this degeneracy lie closer to home in the form of a notorious welfare system, which turns able-bodied men into assorted creatures such as barflies and lounge-lizards, or in the shape of early retirement enforcement that transforms mature minds into TV vegetables and checker automatons. "I have seen the cedars of Lebanon fall," I mused to myself the day I heard my father—who had sailed the seven seas as a chief petty officer and worked hand in glove with Admiral King on torpedo warheads—give detailed biographies of every character blowing in and out of **Secret Storm**.

Work is so essential to the manness of man that every man-jack of us denominates himself by the job he plies. If you ask me who I am, off the top of my head, I reply, "A priest who teaches English." Just as I would not know who God was unless he had performed the works of creation, so I would be much in the dark as to my ego-identity without being able to refer to personal achievements in the realm of work.

Grant me a man that has carefully selected his life's vocation and made the skills of his trade or profession second nature; set him a challenging task and let him go to town. You will see man in his finest hour—whether making order out of a chaos of notes or conjuring up a radio from a heap of transistors. It was a thrill to see my father, a master machinist, in his prime: the monkey-wrench worked like an extension of his arm; his eyes were as accurate as calipers. That work galvanizes and potentiates human nature seems to be the central theme of the popular movie, **A Day in the Life of Ivan Denisovich**, itself a cinematic masterpiece for the glory of man and God. What but the challenge of work kept Shaw's tongue fluent, Toscanini's ear keen, Rubinstein's fingers nimble, and Einstein's imagination active? In his famous, spirited essay, "Aes Triplex," Robert Louis Stevenson, no shirker himself, claims that the Greeks had productive old age in mind as well as effervescent youth when they coined their proverb, "Those whom gods love die young." Little wonder that work can often prove to be the apotheosis of man; for the Son of Man divulged: "My Father works even until now, and I work" (Jn. 5:16).

The real apotheosis of man, of course, will come in the afterlife. So let us, finally, address our attention to work as something supernaturally profitable. Certainly this is no place to review the theology of merit, the nature and conditions of heavenly reward—though I would like some time to give a piece of my mind on the subject to unrealistic Christians who preach earthly impotence and celestial equality, to idealistic Catholics who claim to be less ulteriorly motivated than the saints, and to simplistic Communists who can conceive of the **summum bonum** only as a baker's treat. Suffice it to say, Jesus assures us that there is a way to store up moth-repellant, rust-resistant, burglar-proof wealth in the next world. This side of the grave, eye has not seen nor ear heard the quality or quantity of that reward. As to how we go about amassing these eternal earnings, our Lord is far from vague: we are to love God and our neighbor; we are to keep the Commandments; we are to practice the works of mercy. Everyone knows that the two great Commandments are a resolution of the Ten Commandments, but the works of mercy may seem a bit exotic and extraordinary—to be coterminous with the Decalogue and utterly unrelated to the work that consumes the half of one's waking hours. But properly understood, that catalogue by which our eternal destiny will

be determined is intimately connected with our ethics and our work. I can illustrate the point more succinctly than I can explain it.

The story goes that a pastor had carefully banked the collection for decades to finance the building of a sorely needed new church building. Most of the details of the edifice, he had wisely left in the hands of the architect. But he had penned instructions as to what the six nave windows were to depict, their theme being the works of mercy. Actually, he died before ground was broken, and the windows eventually featured garish portraits of popular saints. So you will look in vain for these stained-glass tributes to the works of mercy.

According to the padre's instructions, the first window was to show a little, old lady stowing cans of Campbell's soup in a wire cart. The second was to display a begrimed plumber half-way out of a manhole. The third was to feature a nurse adjusting a blanket in an incubator ward. The fourth (as you genuflect and move to the epistle side) was to highlight a young housewife stuffing laundry into a Westinghouse washer. The fifth was to enshrine a dentist plying a drill in a teenager's mouth. And the sixth was to portray two policemen in a patrol car parked beside a traffic light.

The old pastor was right. For our terrestrial tedium more than any other endeavor qualifies us for life everlasting and is, in fact, holy work. What begins as a penance ends as a premium. The ancient proverb is, eschatologically speaking, the stark and startling truth: **Per aspera ad astra**, through hardships to the stars!

Bonaventure and World Religions

Ewert Cousins

This is a unique moment in the history of religion. As our communication network encircles the earth, men are being drawn ever closer together—across the barriers of space, time, and culture. In this process of convergence, the religions of the world are meeting each other in a new way. Within Christianity the ecumenical atmosphere has spread over the last fifty years: first within Protestantism, then to Orthodoxy and after Vatican II, in a striking fashion, to Catholicism. Now a more complex phenomenon is emerging on the horizon. The great religions of the world—of the East and the West—are coming together in a way unprecedented in the history of mankind. They are meeting in an atmosphere not of conquest, imperialism, or syncretism, but of mutual respect, responsive listening and sharing. What will the future of ecumenism be? We cannot predict. But we can direct our efforts to make the most of the present moment. This is a time of opportunity and challenge. The theologian must have at his disposal the full resources of his tradition; he must be sensitive to the religious experience of other men; and he must have the imagination to develop new perspectives and new speculative structures in order to contact philosophies and theologies that seem radically alien to his own. In searching for a ground of unity among religions, he must respect the unique and absolute claims of each tradition.

What can Bonaventure contribute to the dialogue of world religions? I believe that he provides special resources both from an historical and a contemporary perspective. He can help us understand our own tradition in its richness and at a decisive period in the shaping of Western culture. Because of his awareness of the depth and nuances of religious experience, he can make us sensitive to the dimensions of religious experience in other traditions. Because of the complexity of his

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thought—his blending of philosophy, theology, and mysticism—he can provide resources for understanding other traditions and for formulating the uniqueness of the Christian claim. And he can offer speculative material for building bridges between Christianity and even the most diverse traditions.

From an historical perspective, Bonaventure and his time deserve special study in the light of the convergence of world religions. The thirteenth century witnessed an extraordinary confluence of major strands of Western religion and philosophy. Christianity, Judaism, and Islam were caught not only in tension among themselves, but in a common struggle with Greek philosophy and science. Bonaventure's thought represents one of the major attempts to deal with these tensions. In his synthesis he blended themes from the Greek Fathers with distinctive qualities of the Latin West; and as a cardinal, he ended his days at the Council of Lyons, which attempted to heal the schism between the Christian East and West. Through Bonaventure and the struggles of his day, we can observe a major formative period in the history of world religions. A re-examination, then, of the thirteenth century in the light of the history of world religions would be enormously fruitful at the present time.

From another standpoint, Bonaventure's thought can be an ideological resource at the present time. His vision is distinctively Christian; for he not only treats the mysteries of the Trinity and Christ extensively and systematically, but he makes them the central and architectonic elements of his synthesis. The result is a world view that is unmistakably Christian. Yet at the same time, his thought has a universal quality that opens to a broad ecumenism. It is this twofold aspect of Bonaventure's thought which I believe is its most valuable quality at the present time and which I would like to explore in the present study. I will take up three points, indicating how contemporary writers have used Bonaventure's thought either explicitly or implicitly in their approach to world religions: (1) Bonaventure's broad notion of revelation, as employed by Robley Whitson; (2) Bonaventure's doctrine of the Trinity as a way into Buddhism and Hinduism, as suggested by the approach of Raymond Panikkar; and (3) my own study of Bonaventure's Christology as a point of contact with the Tantric traditions of Hinduism and Buddhism.

Our first area of study is Bonaventure's doctrine of revelation. It is precisely here that we find the basis of his broad ecumenism. Bonaventure grounds his doctrine of revelation in the Trinity itself: in the Father's self-diffusive expression of the Son. This Trinitarian expressionism is the basis for the doctrine of exemplarism, since in expressing himself in the Son, the Father produces in the Son all

that he can make. Thus the Son is the exemplar of creation; as the Son expresses the Father, so the world expresses the Son.[1] Consequently, theophany is fundamental to the structure of the universe; it is coextensive with creation and human experience and constitutes the deepest metaphysical and theological dimension of reality. Thus God is manifested throughout the cosmos, and in the multiple dimensions of human experience. Therefore Bonaventure can find the reflection of the Trinity in the material universe, in the human psyche and in man's productive activity.[2] It is this aspect of Bonaventure's vision that Robley Whitson has taken up in his recent book **The Coming Convergence of World Religions**. In his chapter entitled "The Revelational in Religion," he cites Bonaventure explicitly. In fact, he takes Bonaventure as his major ideological source, both as an historical witness to a broad ecumenical attitude within Christianity and as a resource for a contemporary theologian to establish connections with the great traditions of the world.[3]

One of the problems of linking Christianity with Oriental religions is the concept of revelation. Judaism, Christianity, and Islam claim to have received a revelation from God which is embodied in their sacred books: the Bible and the Koran. On the basis of this revelation they distinguish themselves from other religions, and on this basis scholars of comparative religion have distinguished between revelational and non-revelational religions. By drawing from Bonaventure, Whitson re-examines this issue. Although Bonaventure gives a special place to the book of Scripture, he does not isolate it from the book of creation or the book of life. The book of Scripture is to be read in the larger context of the theophanic universe. The entire universe and human experience are basically revelational; hence the book of Scripture is organically related to the book of creation. Whitson cites texts from Bonaventure's **Quaestiones Disputatae de Mysterio Trinitatis**, indicating the theophanic nature of the universe through the metaphor of the book. Through the book of creation, the book of Scripture and the book of life, the Trinity is revealed:

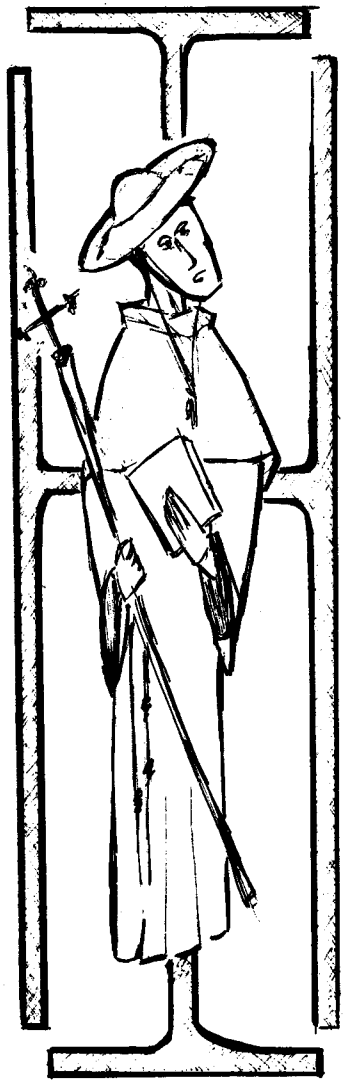
> ... the foundation of the whole Christian Faith ... has a triple testimony ... considered from the standpoint of three books: the book of creation, the book of scrip-

[1] St. Bonaventure, **Collationes in Hexaëmeron**, Coll. 1, §§12-17 (V, 331-32); **De Reductione Artium ad Theologiam**, §12 (V, 322-23); **De Mysterio Trinitatis**, q. 8, ad 7 (V, 115).

[2] St. Bonaventure, **Itinerarium**, cc. 1-3 (V, 296-306); **De Reductione** ... (V, 319-25).

[3] Robley Whitson, **The Coming Convergence of World Religions** (New York: Newman Press, 1971), pp. 147-65.

ture and the book of life . . . The book of creation . . . first shown to our senses gives a two-fold testimony . . . For every creature is either a vestige only, of God such as are corporeal natures, or also an image of God as are intellectual creatures.[4]



Although this double testimony of the book of creation was adequate for man in his state prior to sin, the book of creation has become obscured and the eye of man has been clouded by sin. So divine providence has given the testimony of a second book, the book of Scripture. In addition to the book of creation and the book of Scripture, Bonaventure calls attention to the testimony of the book of life:

> But since "not all obey the Gospel," and this truth [that is, the doctrine of the Trinity] is above reason, therefore Divine Wisdom provided an eternal testimony, which indeed is the book of life. Now this book of life through itself and in itself explicitly and expressly gives irresistible testimony . . . to those who with face unveiled see God in the **homeland** [that is, at the completion of man's journey of return to God], but on the **way** it gives testimony according to the influence of the light which the soul is capable of in the wayfarer's state . . . It enlightens in two ways, namely, through an innate light, and through an infused light . . .[5]

Whitson takes Bonaventure's notion of the book of life and applies it to human experience. For Whitson, the book of life refers not directly to the Son in the Trinity, but to human experience as it reflects God. Although this is a non-technical use of the Bonaventurian term, I believe that it is quite compatible with Bonaventure's vision; for it expresses the theophanic nature of human experience. In the light of an expanded notion of revelation derived from Bonaventure, Whitson examines Buddha's enlightenment experience and texts from Confucianism and reads them as revelational. In this way he is able to see as revelational two religious traditions which are usually placed at the opposite pole from the revelational religions of Judaism, Christianity, and Islam. Whitson's use of Bonaventure suggests that the latter's thought can provide a large ideological framework for two positions current among Christian theologians: that non-Christians are saved not in spite of but through their religions; and that Christianity will not understand fully its own revelation until it sees it in the light of the religious experience of all men.

While Whitson sees human experience as revelational, Raymond Panikkar believes that one must distinguish various forms of religious experience. In his book **The Trinity and World Religions**,[6] he examines three types of religious experience which correspond to three aspects of the divinity. Found throughout the world, these three types of religious experience can be understood in the light of the Christian doctrine of the Trinity. By using this Trinitarian approach to world religions, Panikkar is able to relate Christianity to Buddhism and Hinduism at points where these traditions differ most widely from Christianity.

Stated very briefly, Panikkar's position focuses on silence, speech, and unity. The deep religious experience of silence he relates to the Father in the Trinity and to the Buddhist experience of nirvana. Speech is related to the Son, for the Son is the expression, the Word and the Image of the Father. In this perspective, Judaism, Christianity, and Islam can be seen as religions of the word; for it is in and through the word that God communicates to man. While these religions reach their goal in and through the word of God, the Buddhist moves to the depth of silence by negating the way of the word, of thought, of **logos**. This is seen very graphically in the techniques of Zen Buddhism. While the Buddhist negates the word to achieve silence and the Christian moves through the Word to the Father, the advaitan Hindu experiences the unity of himself and the Absolute. This experience of undifferentiated unity is the third element in Panikkar's Trinitarian approach. This experience of unity or immanence, Panikkar relates to the Spirit in the Trinity, for the Spirit is the union of the Father and the Son. Thus in Panikkar's perspective, Buddhism can be

[4] St. Bonaventure, **De Mysterio Trinitatis**, q. 1, a. 2, concl. (V, 54); Whitson, p. 152.

[5] **Ibid.**, p. 55; Whitson, p. 153.

[6] Raymond Panikkar, **The Trinity and World Religions** (Madras: The Christian Literature Society, 1970); cf. also Raymond Panikkar, "Towards an Ecumenical Theandric Spirituality," **Journal of Ecumenical Studies** 5 (1968), 507-34.

called the religion of the Father; Judaism, Christianity, and Islam the religion of the Son; and advaitan Hinduism the religion of the Spirit.

Panikkar's approach through the Trinity provides a model for dialogue which allows for pluralism while affirming unity. The Christian can relate to the Buddhist as one who has contacted the silence of the Father and to the advaitan Hindu as one who has experienced the mystery of the unifying Spirit. In this way the Christian can respond positively to the other traditions without having to reduce them to his own; rather he can accept difference in unity according to a Trinitarian model.

Although Panikkar does not mention Bonaventure in his analysis, I believe that his approach reflects the Bonaventurian tradition and extends it to a new level. In an article on Panikkar's position,[7] I have argued that his Trinitarian approach harmonizes with the classical vestige tradition and brings this tradition into the realm of universal religious experience. Following Augustine, Bonaventure saw the reflection of the Trinity in the material world and in the psyche.[8] Christian theologians have also seen this reflection in the Old Testament and in the triads of Greek philosophy. It is not surprising, then, that a contemporary theologian like Panikkar—at a time when the religions of the world are converging—should find a reflection of the Trinity in the divergent strands of man's religious experience as these have developed in their highest forms. To grasp the significance of Panikkar's approach, I believe one should situate it within the tradition of Trinitarian theology, of which Bonaventure is one of the foremost spokesmen. Hence Bonaventure offers rich resources here, not only to support Panikkar's approach from the Christian tradition, but also to provide technical clarification for his distinctive mode of theological thinking.

Panikkar's thought calls for a radical re-examination of the Christian doctrine of the Trinity, since his ecumenical vestige doctrine includes elements that have not been formally thematized by the Christian tradition. For example, he describes the Father as silence rather than power. The question arises: Is Panikkar's position contrary to the Christian tradition? Or is the convergence of religions bringing to light a dimension of the Trinitarian mystery that has been latent in the past? Bonaventure's thought can be of great assistance here. In addition to his explicit vestige doctrine, Bonaventure has a systematic treatment of the Father. In both cases, the Father is conceived as power: in the power, wisdom, and goodness of creation, the Father is reflected in power; in the Trinity

[7] Ewert Cousins, "The Trinity and World Religions," **Journal of Ecumenical Studies** 7 (1970), 476-98.

[8] **Ibid.**, 492-98.

Bonaventure describes the Father as "fountain-fulness," the fecund source of the generation of the Son. Is there in Bonaventure a hint of the silence of the Father? I believe there is. Bonaventure acknowledges that innascibility and paternity both apply to the Father, and he claims that innascibility is the root of paternity.[9] If we make explicit the logic of the coincidence of opposites which permeates Bonaventure's system and apply this logic to the Father, then we can see that the element of power in paternity is balanced by silence; hence we can interpret innascibility as silence.[10]

This leads us to re-examine the seventh chapter of the **Itinerarium**. Does the seventh chapter express a type of apophatism in which all finite modes of thought are transcended in the mystical experience? Certainly this is the case. But does it also suggest a second level of apophatism, in which one enters into that aspect of the divinity which Panikkar describes as the silence of the Father? I believe that there is evidence for this interpretation, which we can only briefly summarize here.[11] Note that the seventh chapter comes immediately after Bonaventure's treatment of the Trinity, which focuses on the Father as the source of the self-diffusiveness of the good in the Trinitarian processions.[12] In the light of the logic of the coincidence of opposites and the interpretation of paternity and innascibility given above, it would not be an exaggeration to read Bonaventure's quotations from the Pseudo-Dionysius, with their images of darkness and silence, as referring to the silence of the Father.[13] In view of this, Bonaventure's concluding statement is especially suggestive:

> Let us die, then, and enter into darkness. Let us silence our cares, our desires, and our imaginings. With Christ crucified, let us pass **from this world to the Father**, so that, when the Father is shown to us, we may say with Philip: **It is enough for us** [Jn. 13:1; 14:8]...[14]

The Christian, then, can approach world religions, as Whitson does, through Bonaventure's notion of cosmic revelation; and with

[9] Bonaventure, **I Sent.**, d. 27, p. 1, a. un., q. 2, ad 3 (I, 470-72); cf. Luc Mathieu, O.F.M., "La Trinité créatrice d'après saint Bonaventure," unpublished doctoral dissertation (Faculté de théologie de l'Institut Catholique de Paris, 1960), pp. 29-36.

[10] Ewert Cousins, "La 'Coincidentia Oppositorum' dans la théologie de Bonaventure," **Actes du Colloque Saint Bonaventure, Études franciscaines** 18 (Supplément annuel, 1968), 15-31; "The Coincidence of Opposites in the Christology of Saint Bonaventure," **Franciscan Studies** 28 (1968), 27-45; "The Trinity and World Religions," 496-98.

[11] I have developed this interpretation at greater length in a paper delivered at the Sixth Conference on Medieval Studies, sponsored by The Medieval Institute, Western Michigan University, Kalamazoo, Michigan, May 16-19, 1971.

[12] St. Bonaventure, **Itinerarium**, c. 6, n. 2 (V, 310-11).

[13] **Ibid.**, c. 7, n. 5 (V, 313); Dionysius, **De Mystica Theologia**, I, 1.

[14] **Ibid.**, c. 7, n. 6 (V, 313).

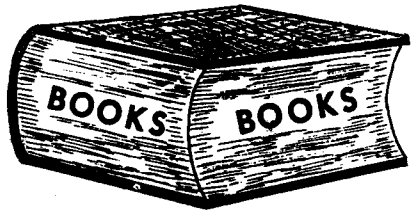
Panikkar he can establish rapport with diverse traditions in the light of the Trinity. But there still remains the problem of Christ. While revelation and the Trinity are modes of universalizing the Christian perspective, the doctrine of Christ particularizes and differentiates. Ultimately it is Christ who separates Christianity from other religions. This is undoubtedly the most complex problem facing the Christian in the dialogue of world religions. Both Whitson and Panikkar acknowledge this problem and explore it. Bonaventure offers assistance here in two ways. First, he is quintessentially Christian; for him Christ is the center of the universe, of history, of human existence, of revelation. His Christology is both universalized and particularized. He blends the universalizing **Logos** Christology of the Greek Fathers with the particularizing incarnational Christology of the West. Hence, one can turn to Bonaventure for a richly articulated doctrine of Christ which is distinctively Christian to the core.

Paradoxically it is Bonaventure's notion of Christ the center that can open new ecumenical possibilities for Christology. If the notion of Christ the center is examined in the context of Mircea Eliade's research into primitive religions, of Carl Jung's research into the human psyche and Giuseppe Tucci's research into the mandala in Hinduism and Buddhism, then we may be able to view incarnational Christology in a more ecumenical perspective.[15] According to Eliade, the category of the center is widespread in primitive belief and ritual; according to Jung, the center can symbolize the Self, which is the root, organizing principle and religious core of the psyche. Accepting the general lines of Jung's position, Tucci explores the meaning of the center in the use of the mandala in Oriental religions. The mandala is a design, with a circle or square and prominent center, used in the Tantric traditions of Hinduism and Buddhism for meditation and ritual. In an article entitled "Mandala Symbolism in the Theology of Bonaventure,"[16] I have argued that Bonaventure's vision follows the pattern of a mandala, with Christ as its center. I have claimed that the mandala, especially the notion of the center, is the proper category for understanding Bonaventure's Christology and his entire theology. The fact that the category of the center is found throughout the world and throughout human history indicates a basis for ecumenism, even through incarnational Christology. Many complex problems remain. How is Christ related to the center of the Buddhist and Hindu mandalas and to the archetype of the Self as studied by Jung? If this is a fruitful area of investigation—as several fields of research have suggested—then among Christian theologians Bonaventure offers one of the richest sources for exploring Christocentricity.

In conclusion, we see that in three major areas Bonaventure's thought is a rich resource for advancing the dialogue of world religions: in the doctrine of revelation, of the Trinity, and Christology. In each area, however, the encounter with world religions can enhance our understanding of Bonaventure by enlarging our horizon, by forcing us to go deeper into his thought, and by leading us to make explicit what was only explicit. This deeper understanding of Bonaventure can, in turn, shed new light on the Christian tradition not only in its past and present, but also in its future possibilities. As mankind moves forward toward the convergence of world religions, the journey can be clarified in many ways by the **itinerarium** which Bonaventure provides.

[15] Mircea Eliade, **Traité d'histoire des religions (Paris: Payot, 1964)**; C. G. Jung, **Psychology and Alchemy**, vol. 12 **The Collected Works of C. G. Jung**, trans. R.F.C. Hull (New York: Pantheon Books, 1953), pp. 91-213; Giuseppe Tucci, **Teoria e practica del mandala** (Rome, 1949).

[16] Ewert Cousins, "Mandala Symbolism in the Theology of Bonaventure," **University of Toronto Quarterly** 40 (1971), 185-201.



The Byzantine-Slav Liturgy of St. John Chrysostom: Its Origin and Evolution. By Casimir Kucharek. Allendale, N.J.: Alleluia Press, 1971. Pp. 836. Cloth, $11.75.

Reviewed by Father Richard J. Mucowski, O.F.M., M.A. (Theology, Augustinian College, Washington, D.C.), Instructor at Bishop Timon High School, Buffalo, New York. Father Mucowski is a Bi-Ritual friar who regularly works in St. Stephen's Byzantine Catholic Church, Amherst, New York.

Finally, we have a work on the Liturgy of St. John Chrysostom that is both comprehensive and unified in its approach to the theology and mentality of the Eastern Rite Catholic of the Byzantine-Slavonic Rite. The author has been blessed with the remarkable talent of a multi-lingual background, which he has applied to his research on the Liturgy. As the jacket reports, "What Jungmann had done for the Roman Mass, Kucharek has done for the Byzantine."

Kucharek writes for a mixed audience. Clergy, seminarians, and the educated layman can gain a great deal from this masterpiece of liturgical research. There may be some problem with the technical language of Part I; but the author writes clearly and tries to explain the Eucharistic developments and their relationship to earlier Jewish prayer forms with a broad reading public in mind.

In any encyclopedic effort like this one, weaknesses will appear—which is not to say that any of those found in **The Byzantine-Slav Liturgy** are serious. The presentation is in two parts: (1) Ancient Liturgies and the

Origins of Rites, and (2) The Divine Liturgy in Detail.

Part I is, for the most part, well researched; yet the citation of the Nelson **Catholic Commentary on Holy Scripture** (1953), which was outmoded in scholarly circles before it was printed, may give the reader pause about the quality of source material. This reviewer is happy to note that throughout the remainder of the book the author's sources were in order. In the space allotted for Part I, at any rate, Kucharek provides a vast amount of background material on the development of the liturgy—material which proves very useful in the book's second part. He traces the Eucharistic Rite through its origin in the Apostolic Liturgy right to its development in the East and West Syrian derivations. From here he jumps into the chapter entitled "The Oriental Rites Today," a section which seems better conceived as an appendix to the book. This chapter seems only to dampen the natural progress of the author's thought, and it reads like an historico-statistical appendix to Kenedy's **Catholic Directory**.

Part Two is entitled "The Divine Liturgy in Detail," and it embodies six sections of explanation spanning the Divine Liturgy from the priest's preparatory prayers to the final blessing. It is certainly the most complete and best researched explanatory commentary that this reviewer has seen to date, unsurpassed even by Nicholas Cabasilas' **Commentary on the Divine Liturgy**. Where Cabasilas' work was both an allegorical interpretation of the Liturgy of John Chrysostom and somewhat polemically anti-Catholic, this work remains true to its author's purpose: delineating the Liturgy's historical development. Yet in all candor it must be admitted that the author's own Catholic bias occasionally appears as, e.g., where he says that "the primacy of the Bishop of Rome was recognized as a primacy not merely of honor but also of jurisdiction" (p. 82, italics in original). It seems the Orthodox brethren would contest this statement even though it could be bolstered by patriotic citations.

Another admittedly minor flaw which ought nonetheless to be pointed out is the author's tendency to refer to the Byzantine Liturgy as "the Mass." The Byzantines use the term **Liturgy** for the Eucharistic celebration, and Kucharek should have followed this usage consistently.

The book contains an excellent bibliography and two indices listing sources and names and topics. Also included are three appendices: (A) the Anaphora of St. Basil; (B) sources of the Syro-Antiochene Anaphoras; and (C) printed Greek **Leiturgika** and Slav **Sluzhebniki**.

In summary; this book is excellent and well worth purchasing for anyone who is interested in the Byzantine Rite. It is excellent in terms of scholarship, depth of theological and liturgical insight, and the full spirituality it uncovers to its reader. It fills the gaps which have existed in the Byzantine-Slavic tradition since Cabasilas' **Commentary**, and it surpasses that work.

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