the CORD

May, 1972

Vol. XXII, No. 5

CONTENTS

WHY THE HABIT?Editorial	130
A CLOSE-UP ON LONG DISTANCERobert J. Wayood, O. F. M.	133
FAITH AS LIFE, LIGHT, AND POWER IN THE SERVICE OF THE WORD	138
THE PROFESSIONAL TRAINING OF FRIARS Brendan Sullivan, O. F. M.	
DEUX PENSÉES Sister Joyce, O. S. C.	150
"THE MINISTER PROVINCIAL"—SOME REFLECTIONS Richard Penaskovic, O. F. M. Conv.	151
BOOK AND RECORD REVIEWS	155



published by the Franciscan Institute of St. Bonaventure University. Editorial Offices: Siena College Friary, Loudonville, N. Y. 12211. Editor: Michael D. Meilach, O.F.M.; Associate Editor: Julian A. Davies, O.F.M. Business and Circulation Office: The Franciscan Institute, St. Bonaventure, N. Y. 14778. Business Manager: Mrs. Joseph Cucchiaro. Second class postage paid at St. Bonaventure, N.Y. 14778, and at additional mailing offices. Subscription rates: \$3.00 a year; 30 cents a copy.

COVER AND ILLUSTRATION CREDITS

The cover and illustrations for the May issue of THE CORD were drawn by Sister Mary Regina, P.C.P.A., a contemplative at Sancta Clara Monastery, Canton, Ohio.



Why the Habit?

Rumor has it that in the hands of our religious superiors and bishops (as we go to press toward the end of March) is a Roman document demanding that religious wear the approved habit of their order or congregation. Whether the promulgation of this decree will provoke a *Humanae vitae* reaction, or just fall on deaf ears, remains to be seen. We hope we can open a few minds to the eminently valuable demand that religious wear a distinct religious garb.

The religious habit (and the same goes, mutatis mutandis, for clerical dress) is a sign to the world of the presence of God, of one's own personal dedication to God, and of membership in a brotherhood. In these days when the importance of symbol is receiving so much attention, it is ironic that the sign value of a special kind of clothing has been decreasingly valued. The atmosphere of secularity and atheism in which Christians have to live offers precious little by way of pointers to Transcendence (to use Peter Berger's evocative image), and religious garb is just such a "pointer"—it reminds the faithful to whom they owe their all, and it offers non-believers a chance to ask themselves about their unbelief. That a warm, honest, and generous heart is the most excellent sign of the reality of God for all, does not mean that a physical sign like clothing (or crucifixes, or billboards, or church buildings) is not a good sign. Let us learn from our enemies: persecutors have always gone first after the externals.

Our religious habit is a sign of our personal dedication to God, a dedication which is unique and different from the profession made by Christians at baptism, for it is based on a free promise—something counseled rather than enjoined by Christ. To recognize the real difference in oneself by wearing a habit is not arrogantly to claim to be better than any-

one else; but it is merely to incarnate something real which has and is happening to you. The increasing use of rings with the seal of the order by Franciscan men (often, ironically enough, accompanied by laying aside the habit) confirms and expresses the need we all have to show what we are and hope to be.

The religious habit is, let us not forget, a sign for all of our membership in a brotherhood. Pins, jackets, ensigns, uniforms, are universal signs of belonging to a group; and to opt out on the question of wearing clothing identifying you with your group is, it seems to us, a manifestation of some deep-seated urge to opt out of the human race. While the bonds of unity forged by love are incomparably superior to a bond fostered by similar outerwear, moreover, the fact remains that the common clothing does connote and give witness to the more profound, internal unity.

The religious habit is an important sign of one's accessibility to others, and (if the experience of wearers is to count equally with that of non-wearers) an effective sign. The real confidence, trust, and respect we have all experienced more than compensate for the few nuisances we have to put up with. If we religious want to be for others, it would seem only natural that we want this resolve, this stance, known in a visible way, a way that signals the warmth and openness of religion even when we are preoccupied with our own thoughts or don't feel like smiling.

Two more things remain to be said about the religious habit. First, it does assert unequivocally one's unavailability (either temporarily or permanently) as a sexual partner. In our society this assertion is not only necessary to prevent useless embarrassment or even harm, but is also required out of fairness to those among whom we move. Obviously the inner—the fundamental, the real—unavailability because of convinced consecration is essential; but how can anyone maintain logically on that basis, that the visible expression of one's consecration is undesirable?

Secondly, Saint Francis did write into his Rule the provision for a habit, and before he had his order, he did mark a Tau on his hermit's garb to indicate to the whole world his special consecration to God and his separation from the world's finery that he was to forbid his followers to condemn in others. The common habit he prescribed for his brethren, we can add, did not and never has stopped the friars from expressing their own unique selves.

We welcome, then, a call for return to the religious habit. Whatever caused the overreaction to the summons to aggiornamento (what nostalgic optimism John's term now evokes!)—whether the blame is to be laid at the feet of misguided apostolic verve, of confusion about the finality of commitment, of ill understood and much exaggerated personalism, or what have you—the effect has clearly been one more symptom of a rather general breakdown in the common life so essential to religious life. (Note that the sensitivity of religious themselves to the wound to common life which secular dress can inflict, may eliminate that life-style more quickly than Roman decrees or editorials in THE CORD!).

A return to the common habit may, perhaps, be the harbinger of the renewed community life which we need to persevere, and which our aspirants need to see in order to entrust themselves to us.

A. Julian Davis of

A Close-up on Long Distance

Robert J. Waywood, O.F.M.

If prayer may be regarded as a sort of direct line to God ("Hello, Central, give me Heaven."), then I believe the telephone regulations that occasionally preface the Directory can shed some light on the prerequisites of prayer. If memory serves me, one set of rules for telephone etiquette went like this. "The caller will please speak to the other party promptly and listen attentively for the duration of the call. He will please address the other party in moderate tones and polite terms. He will take the other party seriously and not regard the communication as a joke. He will put through calls only as often and as long as they are necessary." These are not bad directives for dialing the Divinity.

When we talk vocally or mentally to God we should be sincere, not disguising our voice and making out we are Winston Churchill nor pretending it is an emergency when we are just killing time. If we are half-hearted in devotion and doubtful in our declaration, at least we can be decisive and forthright in confessing this fact to God. The other Party expects neither formalized posturing nor self-induced feverishness. Don't play the phoney when you telephone God.

Fear ye not, and let it all hang out. To quote an old pun, you can't

tell-a-phone from a street-car. To be attentive in prayer, we must go "aside and rest awhile." If we find difficulty conversing with God, nine times out of ten it is due to the strident voices, street noises, and kaleidoscopic chaos surrounding us. Just as it is easier to get a clear connection on a long-distance line in the cool, cool, cool of the evening, so we can make contact with God in prayer only after we have withdrawn from the madding crowd, forgotten wordly concerns, and calmed our harried souls. Even to entertain the conviction of God's existence necessitates creeping into our heart of hearts: "Be still, and know that I am God." It was simplistic of me, I know, to heed the Gospel summons literally when I was a teenager and to actually crouch in my clothes closet to pray; but I am inclined to believe that my communication with God at that point in my life was a lot less distracted than ever after.

If a telephone call calls for certain civilities, prayer no less demands a proper politness. And the only polite stance for us human beans is one of humility. God, we are told, resists the proud and gives

Father Robert J. Waywood, O.F.M., is an Assistant Professor of English at Siena College, Loudonville, N.Y.

grace to the humble. Hardly ever did Jesus fail to reward an admission of unworthiness with a word of praise, an instant miracle, or a spiritual boon. Thus he apostolized Peter upon a confession of sinfulness; he cured from afar the daughter of the Canaanite woman who reckoned herself a dog; and he lauded the paradigm Publican at the back of the Temple. But our prayer must also be bold and confident, even as we are generally not deceived in trusting that the other party on our local line is there and listening sympathetically. The clever quip echoed by many a preacher contradicts the Gospel: "God answers every prayer; sometimes the answer is No." Jesus' version has no such quibble:"Whatsoever you ask in prayer, believing, you shall receive." God will not yawn or cover the ear-piece. So ring him up anytime and order anything: ask, knock, seek; and it will be given pressed down and overflowing. The only string attached is that we must be prepared to live with what we have procured in prayer.

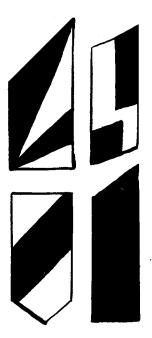
The final condition for spiritual communication is frequency. The typical paterfamilias, if he can afford it, is forced to provide his little princess with a princess telephone because she practically has the family line in shreds. College dormers, despite the generation gap, do more than their share to raise the value of AT&T stock by calling home every week. So, if God is our Father and we were made to know, love, and serve him, the proverb Out of sight is out of mind should not obtain in our prayer life. Rath-

er, it should be a case of absence making the heart grow fonder; and we should ring him up at least once a day. Sometimes a real gab session is in order. Remember, even in prayer the overtime rates go down; and at any rate, God picks up the charges. The Bell System must take a back seat to the celestial system, too, inasmuch as your call will never keep another party waiting nor ever be impeded because "the lion is busy."

As to the question of why we must pray, there is a simple and a subtle answer. Let us begin with the more obvious motives. In all honesty it would seem that a person need not communicate with God if ... If he has never fallen short of the glory of God, if he has never sinned. But if he has faltered and does falter, he must pray: for love means having to say "I'm sorry" (Sorry about that, Eric Segal). If he stands in need of nothing, he can avoid God. But if he has crying needs and unfulfilled dreams, if he is "blessed" like Daniel the "man of desires" (Dan. 10:11), he must pray: for to take one giant step forward very often God stipulates that we say, "May I?" If he is conscious of no gratuitous endowments like good health or literacy, he can hold his peace. Otherwise, he must pray: for no further gum-drops will be dropped into his lap without his simple "Thank you." If he is blind to God's grandeur in the seasons or unimpressed with his innocence as revealed in his saints, he may be spiritually mum. Otherwise, he must pray: for prayer or worship (A.S. "worth-ship") is but the heart instinctively crying out "Holy Mackerel!"

Of course, the most compelling reason for praying is a subtle one. It defies articulation not because it is vague and flimsy like a cobweb, but because it is many-faceted and impenetrable like a diamond. Not even Shakespeare could pinpoint the attraction of prayer, for some moments of spiritual communication offer a foretaste of what eye has not seen or ear heard. For those who have never experienced this visitation, no explanation is possible; for those who have experienced it, no explanation is necessary: "Taste and see that the Lord is sweet" (Ps. 33:9). But the most worldly of us, before we have advanced far in life, can come to the realization that "the eye is not filled with seeing and the ear is not filled with hearing" (Coh. 1:8). It is but a short step from there to learn that "our hearts, O Lord, were made for thee." We were made to see God face to face in Heaven. Is it surprising that the soul should thrill to glimpse his face here below as through a lattice in a moment of meditation? Much of the activity and endeavor connected with church and religion is necessary work, but it is mere busy-work in comparison to searching for God in prayer; finding him, and this alone, validates all the rest of our hustling homage. Without renewed communication with the Lord, we will soon find ourselves only going through the motions of devotions. But the temptation to observe every religious obligation except prayer can grow irresistibly strong. This eventuality usually arises when we have been spiritually weaned in meditation and induced to seek the God of consolations instead of the consolations of God. And so the discussion of the ultimate motive for prayer takes us to the final consideration of this conference—the spiritual odyssey that is the life of prayer.

Actually, we have been considering prayer as an act. It is quite another and far more difficult thing to explain the life of prayer; for it is almost as complex, variegated, and personalized as a life itself. What I shall say here is based partly on many spirituality books I have read since my novitiate and partly upon personal experience with prayer. It is impos-



sible for me to trace more precisely than this the sources of my observations on the life of prayer.

Usually one begins the devout life by getting absorbed in and drawing unction from vocal prayers and church services. He starts to prolong his private "devotions" and likes to "drop into" a church at an odd moment as well as to arrange "quiet times" for himself in the privacy of his room. Next, with the help of spiritual literature or a sensitive confessor, he proposes and pursues some form of regular meditation period. After an initial term of difficulty-the trouble implicit in overcoming the inertia hindering the formation of any good habit-meditation becomes consistently profitable and satisfying, though not always gratifying. Then anywhere between six months and two years after one has become proficient in meditation, something snaps. Quite abruptly God seems to "pull a Houdini" on the suppliant who means business. He not only seems to disappear, but he also sees to it that the moments of discursive prayer become unaccountably and unnaturally painful. At this juncture, if a person has sufficient pretext-in the form of a welter of other obvious obligations, such as study or servicehe will leave off meditating with great relief. If he is of an heroic bent and unshakably convinced of the absolute value of mental prayer. he will apply himself to his spiritual reading and meditation hour with spartan determination. But both devout souls, the weakling and the hero, will probably find

themselves drawn or impelled to make random, satisfying contact with the Almighty at various intervals for the next fifteen or twenty years. In the meantime they may resort to all sorts of devotions, long or short, frequently or by fits and starts, such as Rosaries, Stations, ejaculations, uplifting literature, shared-prayers, Bible vigils, five-minute reflections, chapel visits, or conference-writing -all this in an attempt to substitute for mental prayer, now a longlost art. During the next and last phase of the devout life (after twenty years, it is said), even all forms of spiritual busy-work grow distasteful; and the one-time friend of God seriously considers himself an outcast from the Lord. Jesus seems like a dim wraith from the past: his first sweet summons to the devout life all but rings like a heckle through the corridors of memory. Let it be said, however, that all through this prayer-lifetime and apart from exceptional lapses that may occur here and there, the person is careful to avoid deliberately offending God, is seriously devoted to the duties of his state in life, frequents the sacraments, and has a vague but allpervasive dissatisfaction with creatures (not excluding his confreres and community, if his is a profesced religious). Many prayer adepts are at this juncture called to meet their Maker-and this without much delay, since they have spent their Purgatory on earth. A few are visited with exceptional lights and consolations in rare moments of infused contemplation, which is an indescribable direct experiencing of God. But both the ordinary and the extraordinary perseverer in prayer may be characterized in this final phase of their prayer-life as suffering an enduring heartache for God.

Actually, and wonderful to tell, the several roadblocks in the course of prayer-whatever their precise label, aridity, or night of the senses, desolation or night of the spiritconstitute milestones and are to be secretly relished, not lamented. To change the metaphor for a minute, if the prayer-life were likened to a canoe ride up the river, one might make strenuous efforts to paddle against the current and make no headway, the scenery on the banks remaining monotonously the same. But the mere fact that the environment does not alter argues to the fact that the praying oarsman is performing manfully. And God, at his own sweet time and in his own incalculable way, can wonderfully transform the scenery on the banks in the twinkling of an eye.

Obviously and admittedly, I cannot vouch for every item in the itinerarium of the soul to God, but I do have a few simple convictions on the subject of prayer-life; and with them I shall conclude this rather long and serpentine sermon. I do believe that prayer is the whole ball of wax in the spiritual life and that often it proves as jejune and sticky and pliant as a ball of wax. Of prayer, I say what Hamlet said: "The readiness is all"; that is, one must be disposed to pray even if

the disposition of things make conscious prayer seemingly and humanly speaking impossible. In the last analysis, to want to pray, to sincerely wish to pray, is prayerperhaps the subtlest, sinewiest, most unsatisfying (but most satisfactory) kind of prayer. Underlying our every spasmodic and sporadic effort to contact God, the essential virtue of Hope is operative. and the Holy Spirit "pleads within us with unutterable groanings" (Rom. 8:26). The one roadblock that does indeed block the journey of the soul to God through prayer is despair. To put it another way, prayer is not the lifting up of the mind and heart to God, as the old catechism would have it; prayer is the lifting up of the mind and/or heart to God. The only obstacle to this rarified sursum corda is genuine discouragement. So, in whatever way, at whatever times, with whatever apparent effect, let us not cease to atempt to maintain contact with God in spiritual communication.

The most miraculous feature of prayer, finally, is that, to this day, it is the only form of communication that is simultaneously a form of transportation: the direct line to God is also an elevator cable. Or so Saint Paul would lead us to believe: "Mind the things that are above, not the things that are on earth. For you have died and your life is hidden with Christ in God. When Christ, your life, shall appear, then you will appear with him in glory" (Col. 3:3-4).

Faith as Life, Light, and Power in the Service of the Word

Alexander A. Di Lella, O. F. M.

The need for faith in the life of the Christian needs no proof. Without faith, Christian life would be meaningless. I would like to explore the implications of faith as a source of life, light, and power in our service of the Word of God made flesh and made language in Scripture.

Faith in God and in our Lord Jesus Christ involves accepting the reality of God in one's life and committing oneself with confidence and trust to God and to his revelation of himself through his Son. Such faith embraces one's entire personality-mind and will, affections and intentions. Hope and love are essentials of faith, because without them faith would be devoid of ultimate meaning. This concept of faith is best exemplified in the life of Abraham who is called by Saint Paul the father of all who have faith (Rom. 4:11). You recall his response in faith to God's command to leave his homeland for the land which God would show him (Gen. 12). You also remember his outstanding faith in trusting God when he was commanded to sacrifice his son Isaac as a holocaust (Gen. 22). Faith requires one to hope against hope as Abraham

did, and to stop calculating whether or not God's demands follow human logic. They don't.

In John's Gospel we find many sayings to the effect that the onewho has faith in Jesus has life. everlasting life, and has passed from death to life (5:24), and will not be judged (3:18). Jn. 5:24 is typical: "I solemnly assure you, the man who hears my word and has faith in him who sent me possesses eternal life. He does not come under condemnation, but has passed from death to life." It is interesting to note that in John the result or effect of faith is not righteousness δικαιοσύνη, as it is in St. Paul, but rather life: ζωή John insists on this point because what the world calls life is not really life at all, but only an appearance of life. The world then as now wanted instant salvation and life, and without personal response and reformation. The Jews in Saint John's Gospel represent the world or that segment of society which is not receptive to the activity of God. The Jews would accept Jesus as the Son of God if only he would demonstrate dramatically that he is credible. Jn. 6:30: "So that we can put faith in you, what sign

are you going to perform for us to see?" The world would believe in Jesus if only he would speak in a way that it could understand, i.e., if only Jesus would accept its standard of what is true. Jn. 10:24: "The Jews gathered around [Jesus] and said, 'How long are you going to keep us in suspense? If you really are the Messiah, tell us so in plain words." What Jesus says is for the world a riddle; it is clear speech only for those who believe (16:25, 29). He cannot put his teaching in a way the world would understand; for if he did, it would be something different.

In Jn. 5:39-40, Jesus says to the Jews: "Search the Scriptures in which you think you have eternal life-they also testify on my behalf. Yet you are unwilling to come to me to possess that life." Thus the world does not know what salvation or true life really is. The world needs to turn from falsehood to truth; it needs to set aside all its previous standards and judgments. Renunciation of the world and of reliance on oneself and ones resources is the primary meaning of faith. Faith is man's self-surrender, his turning to the invisible, the transcendent, the sovereign.

Men cannot believe because as Jesus says to the Jews: "How can people like you believe, when you accept praise from one another yet do not seek the glory that comes from the One God?" Men seek security and salvation and life by consensus, by mutual acceptance of one another's values rather than God's. Such unbelief is legitimated by the life-style and conversation of other unbelievers.

The greatest scandal to the Jews is that God's Son became man. The Jews thought they knew this man Jesus as well as his parents and background (Jn. 6:42; 7:27, 41). Trouble is, Jesus does not correspond at all to what messianic expectations require (Jn. 7:27, 41). He breaks the Mosaic Law when the higher rights of God are at issue; he claims to be equal to God (Jn. 5:17-19). He will build a new temple in three days (Jn. 2:20). He says he is greater than Abraham (Jn. 8:58), and that his word preserves one from death and confers eternal life. He eats and drinks with sinners like the hated taxcollector Zacchaeus. Who does this Jesus think he is, anyhow (Jn. 8: 53)?

Jesus was fully aware of the feelings and thoughts of the Jews, and yet he refused to give any real empirical or convincing proof of his claims. In effect, Jesus said to them exactly what the Gospel proclaims to us today: viz., that the truth of the Word of God made flesh can be known only in faith. Even the signs that Jesus worked are not unequivocal proof that can be tested scientifically or philosophically. In fact, Jesus' signs are for the most part misunderstood or else cause offense and finally

Father Alexander A. Di Lella, O.F.M., S.S.L., Ph.D., a member of Holy Name Province, is Associate Professor of Semitic Languages at the Catholic University of America.

brings him to an unceremonious cold. I will spew you out of my end on a cross.

Faith, therefore, like unbelief, is a decision. And as Karl Rahner astutely remarks.

I do not consider non-Christians to be people with less wit or less good will than I have. But were I to subside into hollow, cowardly skepticism because there are many different views of the world, would I stand a better chance of reaching the truth than if I remained a Christian? No, for skepticism and agnosticism are themselves only opinions among other opinions, and the hollowest and most cowardly of opinions at that. This is no escape from the multitude of world views. Even refraining from any decision about them is a decision—the worst decision.1

The decision to believe is a free act. Jesus absolutely refuses to coerce our will to accept him. True. Faith is a gift of God; but it is a gift that must be accepted only in full awareness and freedom. Jesus works no signs or wonders to force us to believe. Faith in him requires of us the high price of total dedication; hence, faith must be a matter of deliberate and clear choice. For if we did not accept Christ of our own free will, our commitment would be less than complete. Half-hearted commitment to the Faith is nauseating to Christ our Lord, as is clear from the words addressed to Laodicea in Rev. 3:15-16: "I know your deeds: I know you are neither hot nor cold. How I wish you were one or the other—hot or cold! But because you are lukewarm, neither hot nor

mouth!"

Even before the Incarnation. Christ our Lord was, as the Prologue to John's Gospel reminds us. "life for the light of men" (1:4). The life and light of Christ, however, can be experienced by us only in faith. 1 Jn. puts it this way:

This is what we proclaim to you: what was from the beginning. what we have heard, what we have seen with our eyes, what we have looked upon and our hands have touched—we speak of the word of life. This life became visible; we have seen and bear witness to it. and we proclaim to you the eternal life that was present to the Father and became visible to us. What we have seen and heard we proclaim in turn to you so that you may share life with us. This fellowship of ours is with the Father and with his Son. Jesus Christ. Indeed, our purpose in writing you this is that our joy may be complete" (1:1-4).

As believers we already have life. John says (3:36): "Whoever believes in the Son has life eternal. Whoever disobeys the Son will not see life, but must endure the wrath of God." And Jn. 6:40: "This is the will of my Father, that everyone who looks upon the Son and believes in him shall have eternal life. Him I will raise up on the last day."

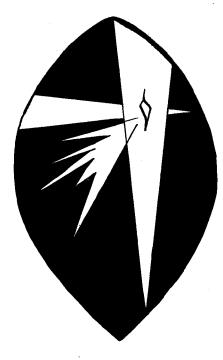
The life we experience through faith in Christ is not something that happens only at the resurrection on the last day, although to be sure, the fullness of life becomes ours only then; but rather is something we possess right now. It is real, pulsating, and dynamic life too, not just a shadow or a sham. Often you may be tempted to feel that real life is to be found in swinging with the jet set or enjoying a lost weekend with that cute girl you met at the last CCD meeting. Not, of course, that the religious is in a position to consider such activities as an immedidiate, direct possibility—what William James would call a genuine (living, forced, momentous) option. But it would be the worst sort of unrealism-a disastrous mistaketo consider oneself immune from the allure involved. Even you, the religious, will at any rate meet jet-set swingers or weekend fornicators soon enough, if you have not already done so, in the course of your work. You'll find out that what these people are looking for in their swinging and titillating of one another's glands is genuine life and meaning which can't be found where they're looking.

What we experience once we have accepted Christ our Lord in total faith is the power to live fully and authentically, humanly and humanely, freely and responsibly; the power to live with a clear sense of purpose and dedication, of meaning and fulfillment; the power to accept ourselves as we really are and not as we wish we were, because in faith we know for sure that God loves us precisely as we are with our strengths and our weaknesses, our assets and our liabilities, our virtues and our vices, our charm and obnoxiousness. If

teaches, then we are indeed lovable, no matter who we are or what our past biography has been. There are many voices today that tell us we are no good. The Gospel shouts back that we are good, and even lovable, because God cares. Accepting Christ our Lord in total faith doesn't give us all the answers, but it does give us a positive sense of direction so that we know what we are doing and why. Such a way of life in Christ is truly liberating and exhilarating and eminently worth living and sharing. This is what the Good News we call the Gospel is all about. Trouble is, we seldom accept the Gospel as Good or as News. It's almost too good to be true. But it is true, for Jesus who is today very much alive and well and sends his love, says to us as he said to the Jews: "I am the light of the world. No follower of mine shall ever walk in darkness; no, he shall possess the light of life" (Jn. 8:14). "While you have the light, keep faith in the light; thus you will become sons of light" (Jn. 12:36).. "I have come to the world as its light, to keep anyone who believes in me from remaining in the dark" (Jn. 12:46).

Thus Christian faith is what enables us to become fully human and alive, so that we may realize however, we hear this statement our full potential as men. Often, the other way around: viz., that one must be fully human in order to be truly Christian. But the New Testament insists emphatically that acceptance of Christ in faith is the precondition of true and real God loves us and cares as Scripture . life as a human being. Jn. 10:10: "I

¹ Karl Rahner, S.J., Do You Believe in God, cited in Guide, 12/70, p. 6.



came that they might have life and have it to the full."

For an understanding of faith as an experience of the power of God in our life and ministry, we turn to Saint Paul, who lived the apostolic life to the fullest. In 2 Cor. 13:4. Paul writes: "It is true [Jesus] was crucified out of weakness, but he lives by the power of God. We too are weak in him, but we live with him by God's power in us." The ignominious death of Christ our Lord on the cross seemed to be a triumph for Satan and the powers of darkness; it seemed to imply total defeat and utter impotence. When Jesus rose from the dead. however, the power of God was triumphantly manifested. Rom. 1:4 puts it this way: "[Jesus Christ our Lord was declared Son of God in power according to the spirit of holiness, by his resurrection from the dead." The power of God is concealed under the flesh in weakness and mortality, but in time the power of God makes itself known. This is the principle Saint Paul refers to when he says, "God's folly is wiser than men, and his weakness more powerful than men" (1 Cor. 1:25).

Paul lived out his life in the light of this Christian principle. Phil. 4:13: "In him who is the source of my strength I have strength for everything." He suffered severe physical afflictions and human limitations which greatly hindered him in his apostolic work. He begged God to deliver him from them. God's answer is most significant because it is an unambiguous restatement of this Christian principle of strength in weakness. 1 Cor. 12:9-10:

[The Lord] said to me, 'My grace is enough for you, for in weakness, power reaches perfection.' And so I willingly boast of my weaknesses instead, that the power of Christ may rest upon me. Therefore I am content with weakness, with mistreatment, with distress, with persecutions and difficulties for the sake of Christ; for when I am powerless, it is then that I am strong.

Like Saint Paul, we today must recognize this law in our apostolate. 2 Cor. 4:6-7: "For God, who said, 'Let light shine out of darkness,' has shone in our hearts, that we in turn might make known the glory of God shining on the face of Christ. This treasure we possess in

earthen vessels to make it clear that its surpassing power comes from God and not from us." Like Paul, we must experience the fact that the weakness of human existence and the limitations of our personal talents are the necessary presuppositions for the operation of God's power which is made perfect and manifest precisely in this weakness and these limitations of ours. When we are weak, Christ the Lord is present with his power. Our weakness gives us the absolute assurance of the presence of Christ's power at work in us. Hence, like Paul, we can boast of our weakness. It is in weakness that we can find the necessary freedom from self and total reliance on Christ which must be the hallmarks of the

man of faith who is apostle and minister of the Word. 2 Cor. 6:4-10:

In all that we do we strive to present ourselves as ministers of God, acting with patient endurance amid trials, difficulties, distresses, beatings, imprisonments, and riots; as men familiar with hard work, sleepless nights, and fastings; conducting ourselves with innocence, knowledge, and patience, in the Holy Spirit, in sincere love as men with the message of truth and the power of God; wielding the weapons of righteousness with right hand and left, whether honored or dishonored, spoken of well or ill. We are called imposters, yet we are truthful; nobodies who in fact are well known; dead, yet here we are alive: punished, but not put to death: sorrowful, though we are always rejoicing; poor, yet we enrich many. We seem to have nothing, yet everything is ours!

THE COLLEGE OF SAINT TERESA Winona, Minnesota 55987

announces a post-baccalaureate program in religious studies: "A FOUNDATIONAL PROGRAM IN THEOLOGY."

Courses this summer include

Bernard Lonergan "Foundations" in Theology
Foundations of Theology in Contemporary Culture
The Gospel According to John
Sacramental Theology
Pastoral Ministry

Courses begin June 19, and Workshops on June 26. The program concludes this summer on July 28. It is open to men and women. Applications should be mailed on or before May 22 to the Office of the Registrar.

The Professional Training of Friars

Brendan Sullivan, O. F. M.

To set out the content and the intent of this presentation will help to keep it within modest limits. The content, as the title suggests, looks to the present professional training of our friars in formation. The intent of this presentation is to cull from the various reports submitted by the different provinces and custodies, the data relative to this important aspect of the young friar's life. This information will, hopefully, be of help to all readers directly involved in formation work as well as other readers -most religious being vitally concerned with the direction taken by religious life as it moves into the future.

The major areas discussed in the following pages are these: (1) the kinds of professional schools now being maintained by the provinces and custodies for friars in formation, (2) the professional opportunities open to these young men, (3) the relationship between these opportunities and the existing apostolates in the provinces, (4) longrange provincial planning and its effect on formation and vocation promotion, and (5) problems emerging from formation centers

where professional training takes place together with Franciscan formation.

The main direction in the reports made available to the participants in the Oak Brook Conferonce, seems to be toward the actual structure of our formation process. But a closer study of those reports helps bring out some of the thinking in the provinces and custodies regarding professional training. In all religious groups today, the question of the "hyphenated" religious is paramount. Since our general chapter in 1967 the provinces and custodies have been concerned with the professional training of the young friars to a much greater degree than formerly, when their training was looked upon only as a preparation for assuming already well defined roles in the provincial apostolates.

I.

Our first area is that of the schools already operated by the friars for professional training. It is immediately evident from the reports that the question revolves around internal and external schools. By far the vast majority

Father Brendan Sullivan, O.F.M., is Guardian and Rector at Holy Name College, Washington, D.C., the house of theology for Holy Name Province. This paper is one of the series delivered last year at Oak Brook, Ill., and being published in consecutive Spring issues of THE CORD.

of the provinces and custodies are training their young friars in external schools, or coalitions or consortiums. This is done for two reasons: the dwindling number of young men in formation, and the question of finances. As far as could be determined, only the Province of St. John the Baptist still maintains a completely internal school system. That Province, however, also belongs to the Consortium of Catholic Colleges, and it allows the young friars to take elective courses. The Immaculate Conception Province of England also maintains its own internal schools. The Sacred Heart Province is a member of the Chicago Theological Union. The Irish Province sends its students to the University of Galway and to the Antonianum. The young friars from the St. Joseph Province study at the University of Montreal and those of the St. Barbara Province study near the Berkeley campus. The Assumption Province's young friars study with the Dominicans at the Aguinas Institute in Dubugue. Iowa. The theological students from the Immaculate Conception Province in the States study with the archdiocesan seminarians in St. John's Seminary, Brighton, Mass. Holy Name Province, after this year, will have philosophy at Siena College, Loudonville. N.Y., and currently is a charter member of the Washington Theological Coalition.

The professional training of Brothers, to quote from the report of the Irish Province, is at best and in general "haphazard." I think this reflects very well the thinking on the part of most of the provinces and custodies at least as evidenced in their reports; and the situation seems due mainly to two factors: the lack of trained personnel to implement the thrust given by the General Constitutions regarding the Brothers, and the fact that we are in a period of transition.

There are, incidentally, about 280 young friars in temporary vows in the English circumscription.

II.

I would like to take the second and third points together: viz., the relation of professional opportunities open to young men in formation and the existing apostolates of the province, and the professional opportunities open to young friars in formation. These are basically the same point. The Provinces of St. Joseph in Canada and the Immaculate Conception of England seem to have summed up very well the reports on opportunities open to the young friars in our provinces and custodies today. "No decent work is excluded a priori," according to the St. Joseph Province's report. "Consequently the friars may work in any field, pastoral, professional, technical or domestic. The candidate in collaboration with his community and the responsible committee will choose his professional or vocational field of work taking into account his talents and aptitudes and the needs of society, the Church, and the Order."

And from the Immaculate Conception Province in England: "In

order to train someone for an apostolate one must have some idea of that apostolate. At present this province like many other provinces is undergoing a period of reappraisal which is taking the shape of a search for new apostolates. Experimental communities are being set up. There is some disenchantment with the old form of the parochial apostolate. All this makes it impossible for those responsible for training to prepare a candidate for an apostolate as over and against the apostolate."

III.

There was little explicit information in the reports, on longrange planning of provincial apostolates and its effect on formation programs and vocation promotion. I would like to observe, however, that the long range planning of provincial apostolates certainly bears heavily on the final area to be considered here: that of the problems facing the people in formation. There were many such problems mentioned in the reports, but I have tried to classify them into two main groups: problems emerging from the formation centers on the part of those actively engaged in formation, and problems on the part of those being educated as friars. The first group includes (1) lack of personnel, (2) lack of training, (3) faculty non-cooperation. (4) lack of personalism, and (5) lack of adequate preparation of brothers.

The various reports evidence the and is immediately sent into the lack of personnel as one of the formation process. This is not

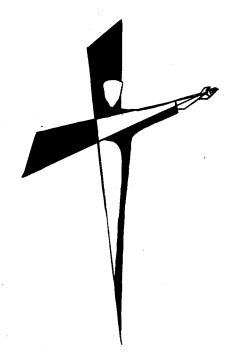
main problems. To put it bluntly, not many friars want to work in formation, and it has become very difficult to find adequate personnel. Most reports mentioned specifically the lack of interest among the friars and attributed it to the demands made on formation personnel for the sacrifice of personal desires. Further analysis revealed that the main element involved in this demand for sacrifice is time. In the past the master of clerics and the master of brothers, together with their assistants generally spent most of their time either teaching or preparing work-lists and conferences. The only time that many of the young friars spoke with the master, other than in passing the time of day, was when the young friar had a problem relative to his vocation. Today those in formation want to dialogue more with those responsible for that formation. They want to drop by and tell you "where they are at." And I believe very strongly that unless we are available and ready to listen to "where they are at," we shall not contribute much to their formation.

The second problem emerging from formation on the part of those actively engaged in the work is lack of training. I believe that most provincials will admit that they try to find someone who is more or less regular in his life style, who is more or less easy to get along with, who is more or less available to be put in formation and is immediately sent into the formation process. This is not

meant as a criticism—it is simply a statement of fact. Many of the people in formation are quite cognizant of the fact that they lack proper training.

In the third place, we have noted the problem of faculty non-cooperation. The General Constitutions provide for two types of formation entities: the coetus in the strict sense, and the coetus in the wide sense. There is a danger involved in this distinction, which bears most directly upon the latter entity. The members of the community in the formation house are given the responsibility of voting on those in formation. One of the chief complaints heard from the younger friars in formation is that they are being voted upon-their future is being decided on-by people who do not really know them. This is due to the fact that everybody in the formation community in the wide sense is also concerned with outside work, either teaching or parochial work. Because of the scheduling of work in the house they are unable to come into close contact with the young friars. Also, the coetus in the wide sense includes academic faculty members whose entire work is concerned with the classroom. This is found to be a faulty relationship with the young friar, mainly because it is strictly an academic relationship of the professor-student type.

Because of the lack of personnel in the formation program we come to a very important problem (still concentrating our attention on



those actively engaged in formation), which is that many friars in formation simply do not have the time to spend with the young friars and thus maintain a relationship with the latter on an excessively impersonal level. The larger the community, the more acute this problem becomes. That "personalism" is almost a cliche by now does not alter the fact that it represents a crucially significant dimension of our life which cannot (as it once could) be ignored.

The fifth and last problem under this heading is the adequate preparation of brothers for formation work. When our new Constitutions of 1967 started the trend toward the declericalization of the Order, it was left to the provinces to unify the formation programs adequately. In some instances brothers were proposed as members of the definitorium. In other instances brothers were put in various positions in the province to which brothers had not formerly been assigned. But if we look at the list of participants at this Oak Brook Conference, we see that we have only one brother who is a novice master, and two other brothers who are involved in vocation recruitment.

The second main group of problems emerging from the formation process concerns those who are being formed. The first of these is related to the sense of responsibility to the province over against individual development. There seems to be present among younger friars today an abhorrence for "slotfilling." It is not a question of a lack of obedience, but rather a fear of being something used, instead of someone who is being developed.

Many young friars today are aware of the debt they owe to the other members of the province. The young friar of today is also aware, however, that he has an individual, talented contribution to make to the life of the province and the church. There should be serious attention given to this tension—a natural enough condition which exists between the demands of the actual provincial apostolates and the desires of young friars who may have other ideas about their future.

A second problem is the gap existing between the house of formation and the other houses of the province. In some of the reports it was shown that this was not too much of a problem, because during vacations the young friars are allowed to visit or work in parishes or other apostolates of the province. Two of the provinces mentioned a communications gap among the houses. One report suggested that a summary report and evaluation be sent not only to the provincial but to all the other houses of the province and tell them just what is being done in the house of formation. It is simply a question of opening lines of communication regarding the formation program among other members of the province. Otherwise this gap will continue to exist and the friars in formation will continue in the role of defenders of what they are doing.

Adequate preparation for a life of prayer is a paramount problem found in all of our formation programs. This, I believe, is intimately connected with the problem mentioned above about personalism. Young people today say they want to pray. The older people in formation should be able to teach them how, and they cannot do so simply by delivering conferences on prayer. There must be personal conversation, example, and a systematic teaching of what it means to pray. Exhortations to prayer will no longer suffice. We cannot be satisfied any longer with expecting the young friar to show up for prayer. We have got to understand him, to know exactly what he is thinking has in prayer.

A few of the reports mentioned that the large size of the formation community posed a problem. Fortunately this is a rare problem for most of us. Two of the larger formation communities have adopted the group system to try to alleviate some of the problems stemming from the large number of young men being put together in one formation program.

A fifth problem concerning those being formed has to do with the changing times. There is no doubt that the young people today are the recipients of a vast barrage of information from the communications media. Once a thing has happened, it has already become old! So there is unconsciously bred within the young friar a sort of rootlessness or lack of sense of stability—and many times this is shown by the members of the formation team: the young friar sees the member of the formation team reacting to things rather than actively leading him.

The difference of interpretation among those who are actively engaged in formation is another problem from the viewpoint of the young friar in formation. It is not just a question of difference of interpretation between the formation people and the other people in the province, but rather among the very people working together in the formation program. This situation causes no end of confusion to the younger friar and also leads him to believe that private inter-

and what are the difficulties he pretation is the answer to his own development as a friar.

> Some further observations may not be out of place, at this point, on the Brothers' education and the coalitions or consortia to which we belong. We have already seen the statement of the Irish Province on professional training of Brothers. and we have noted that it is not merely haphazard at best, but also interwoven with the distinct problem of unifying the formation programs. There is the question of the non-academic Brother and that of the academic Brother, both of whom we put under the misnomer of "non-clerical."

> The declericalization of the Order is very much in a state of flux at present, but it seems clear that if the Order is to survive as a fraternity we must do away with any artificial divisions among the friars. One of the main obstacles to this goal, however, is the absolute requirement that if one of the friars wishes to become a priest he must follow a specific academic program designed to immerse him in a theological context. His brothers of the same age group who do not choose to become ordained, are then put in a position of either going with him and living in a formation community orientated to a theological context, or else going to another house of formation. This situation is mentioned as a really vexed dilemma, for which no solution is here offered, but which deserves the careful attention of those involved.

As I mentioned earlier, the ade-

quate preparation of younger Brothers for active formation work is an immediate and pressing necessity. There is undeniable an acute problem of directing young in their professional Brothers training to the needs of the province, and one of our paramount needs is formation personnel.

"It is recommended." according to the General Constitutions, "that in each Province, or in several together. Congresses Provinces [Workshops?] be convened to examine and study problems relating to the life and activities of the Province." The experience of this Conference at Oak Brook has made these words take on new and vital meaning for me, as I learn how similar are the problems we all face and yet how difficult they are of solution. We should not, perhaps, take Francis' words literally, that "up to now we've done nothing." But it certainly is no exaggeration to say, as we survey such problems as I have summarized in this paper, that we have just started.

Penetration

kissed by the sunlight penetrating through stillness reminding me of Him whose radiant light scatters our deepest shadows.

Attitudes

spirit-mother bring to birth that sacred life within protect its fragile bud!

Sister Joyce, O.S.C.

"The Minister Provincial"—Some Reflections Richard Penaskovic, O.F.M. Conv.

The way I see it, the Provincial should have as his main function that of serving as the focal-point of unity in the Province. His chief duty consists in reconciling the diverse groups and factions within the Province: the young and the old, the liberals and the conservatives. The Provincial should be aware that the polarity existing between, say, the liberals and the conservatives in the Province is a false one and, for that reason, ought to be transcended. He should tell the friars personally and through such means of communication as letters, to emphasize those elements which unite us-Franciscanism, love, joy-rather than those aspects which keep us apart. I will now try to show, by the use of three "theses," that the polarity existing between two approaches to reality needs to be overcome:

A. There is a baneful spirit of criticism present in the Church today. A Provincial might comment somewhat as follows: "We have nothing against rocking the boat. but it must be for a purpose. We aren't against criticism as such. unless it springs from a bitter and vindictive disposition. This spirit mistakes agitation for moving life, and takes the latest slogan for a

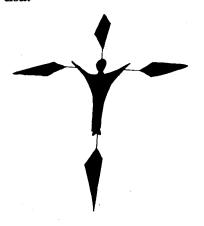
of certain specific individuals when we mention this point. This spirit exists everywhere. None of us is, most likely, exempt from it entirely; but precisely because of this insidious nature of the thing, each of us ought to make a special effort to be aware of our own weakness in this matter."

B. There is a woeful spirit of inertia in the Church today. This spirit mistakes the questions of vesterday for those of today. This spirit forgets the fact that criticism, no matter how hard, usually springs from some source of concern, even from love. It is important, then, to give dissent a forum. What is open cannot hurt as much as what is hidden and cancerous. Again we're speaking of types. We have no specific individuals in mind-but beyond that, we mean this "type" to be taken not as resident in only a certain kind of person, but rather as a sort of psychological "archetype" which lurks to some degree in each one of us and emerges when we see our pet projects and viewpoints threatened.

C. No one in the Church today fully understands everything that is going on. The intellectual, social, and psychological forces clashing around us have been building up for more than a century both innew thought. We aren't thinking, side and outside the Church. These

Father Richard Penaskovic, O.F.M. Conv., is a member of the faculty at St. Anthony on Hudson, Rensselaer, N.Y., presently completing his doctoral work in theology in Munich.

forces flow as much from political and social conditions as they do from theological research and Church practice. Since no one ful-Iv understands all that is going on in the world today, this leads to uncertainty. It remains for us candidly to admit this uncertainty and to live according to our limited lights. Progressives and conservatives should give one another credit, then, for a modicum of intelligence, sincerity, and good will; and each should guard against absolutizing his own position as the solution.



If the Provincial is to serve as a unifying force in the Province, it follows almost as a corollary that he cannot afford to identify himself with any one group or groups within the Province. He should transcend its various factions.

How does the Provincial act as a force of unity in the Province? I would say by personal friendships with the friars, for one thing. This means that the burden of the administrative chores falls on the Vicar Provincial. The Provincial

would then have time to get to really know the men, their feelings, their thinking. To lead others, I first have to know them—their wishes, their desires. I think it is all too easy for us to become too job-oriented, overly preoccupied with X-slot or position. The far more important and fundamental problem which faces us is, on the contrary, that of getting along together. The Provincial more than anyone else, seems to me to be charged with the duty of working for this unity within the Province. Surely a reference to the Lord's work and words for unity at the Last Supper is not inappropriate here. One may wonder, in truth, whether real unity, ideological and otherwise, is possible for human beings apart from the breaking of the bread-and the Bread-and our participation in It.

The Provincial ought to be a sensitive listener. When someone is in psychological distress and the Provincial really listens hard, without condemning or passing judgment, that person feels good. Genuine listening permits the other to bring out the guilt, the frightened feelings, and the confusion. When the other is genuinely listened to, he becomes capable of perceiving the world in a new way. He is enabled to go on, to continue. Feelings which were utterly terribleliterally terrifying-become bearable when someone listens.

There are certain obstacles to good listening. The Provincial may not listen because he "knows" in advance what the other is going to say. There's also the pitfall of twisting what the other says, so that one hears what one desires to hear. This can be a rather subtle procedure. By distorting the other's meaning, just a fraction, one can make it appear that the other is saying what one wants to hear, on the one hand, or, on the other, something that one cannot reasonably be expected to accept. How much more difficult, but how much more helpful, just, fair, brotherly—to make the real effort needed to discern just what the other person is actually saying!

It is important, also, that the Provincial try to realize what is going on inside himself. Really to know what one is experiencing at any given time is a life-long task. No one is able to be comfortably close to all that is going on in his own experience. The Provincial should realize that there is basically nothing to be afraid of when he presents himself to others as he is, non-defensively, without armor. This calls for a genuine acceptance of himself. The Provincial can be much more real with others when he accepts the fact that he has many deficiencies, faults—has prejudices when he should be openminded, and is ignorant when he should be knowledgeable. The Provincial can achieve greater rapport with people when he wears no armor and lets himself be. The one who is vulnerable to others brings forth real feeling from others with whom he is in communication.

There cannot be too much dialogue within the Province; i.e., as much dialogue should take place as needed. It happens these days

before such exercises as "convocations," "workshop-retreats," etc., that one hears all around him comments like "Not again." "Who needs more talk, talk, talk?" "If it hasn't happened since Vatican II, it's not going to at this late date," etc. Very often, these same individuals can be heard after the event in question, commenting to the effect that he had never expected things to "break" that beautifully—we ought to do this more often, etc. The point is, it's a hard, sometimes drawn-out task to make ourselves (1) able to communicate at the level needed, and (2) aware that things get done differentlywith less efficiency, yes, but with more enduring effectiveness—when action results from collaboration than when it is simply the discharge of an individual's decree.

Dialogue is needed, then, before decisions are taken; the greater the decision, the more discussion ought to precede it. If the friars at the grass-root level take part in making the decision, you can bet they'll want very much to implement the decision they helped make. If dialogue precedes the decision, the friars will be part of the decision-making process and won't look upon the decision as the decree of the Provincial Office imposed, as it were, remotely from above.

It seems to me that, in the final analysis, dialogue is not a mere discussion about objective realities, but is self-communication. This self-communication has as its goal reciprocal and loving acceptance. An open dialogue has meaning even

where there is non-agreement on some issue or course of action, for which the difference in opinion is only a secondary expression.

It might be well for the Provincial to have a man doing full-time research in regard to the following areas.

First, What is the Province trying to achieve? What are the objectives? Is the formation of community the primary aim of the Province, or is it the accomplishment of apostolic tasks?

Second, How is the Franciscan ideal understood here and now? The leaders in the Province should not be in a fog in regard to Franciscanism. I am not speaking of a merely conceptual definition of Franciscanism, but of an operational, concrete, practical understanding brought to the life and work of the members of the Province.

Third, What specific policies need to be formulated at a given time? The formulation of policies should be an on-going process, constantly open to revisions, additions, etc., in all the vital areas of the Province's life: governance, community life, formation, apostolates, finances, and spirituality.

Fourth, How can we best determine and integrate all the factors bearing on our planning process? These factors fall into three major areas, all of which need careful attention: (a) the objectives of the Province, (b) the policies of the Province, and (c) the resources (personnel and finances) of the Province.

I would suggest that the researcher work hand in hand with the Vicar Provincial, and even at the risk of appearing condescending. I would like to spell out steps involved in this sort of practical research because I believe that at times one or the other of these steps (all of which are important) has been given inadequate attention, with effects prejudicial to the issue at hand. They are (a) defining the problem, (b) analyzing it, (c) developing alternative solutions, (d) deciding upon the best solution, and (e) converting the decision into effective action.

I would like to offer, in conclusion, three further suggestions which I believe would prove fruitful. The Provincial should allow the friars to choose a personnel director who would develop the assessment of personnel. This goes far in appointing people to positions; there would be a better chance of selecting superiors, too, from qualified (non-destructive, genuinely democratic) candidates. Secondly, I would circulate position papers on religious life, celibacy, and such questions. And finally, would strongly recommend that all individuals avail themselves of the opportunity which is often provided for advanced study. The courses taken could serve for updating one's acquiring counseling theology. techniques, and various other purposes. The individual who "gets ahead," either in the world's sense or in the sense of better serving the Lord in religion, is the one who continually updates himself.



The Once and Future Church: A Communion of Freedom. Edited by James A. Coriden. New York: Alba House, 1971. Pp. xvi-310. Paper, \$3.95.

Reviewed by Eleanor V. Lewis, Ph.D. (Theology, Fordham University), Chairman of the Department of Religious Studies, Siena College.

A more appropriate title for this book would be hard to imagine. The seven essays contained in it offer both an historic overview of the collegial structure of the Church, and a projection of the needs and possibilities for that structure in the years to come. In its content and style the book is not only thorough and schollenge it poses to those who are concerned about the Church.

The collection comes as the result of a symposium sponsored by the Canon Law Society of America in September, 1969. It was intended as a preparation for the bishops' synod which would shortly be held in Rome, and the participants crowned their deliberations with a position paper directed to the bishops. The subsequent history of the bishops' synods

in Rome heightens the regret one feels that this collection has not reached the market sooner. One can only hope that it will quickly become part of that growing public forum calling for a broader exercise of the principles of subsidiarity in church government laid down by Vatican II and since then continually urged by groups like the Canon Law Society.

The book opens with a capable and succinct presentation by Richard P. McBrien of the present state of the question of collegiality in the Church. He skillfully and critically summarizes the position of theologians like Rahner, Congar, Daniélou and Küng on this delicate and still open question. Significantly, McBrien points out that collegiality is not a single question, but a cluster of questions, the most important of which concerns the relationship between the papal primacy and the episcopacy.

This is the thesis which provides continuity for all seven essays. Francis Dvornik, with his usual meticulous documentation, traces episcopal synods from their origins in the pre-Constantinian period down to their gradual disappearance in the tenth and eleventh centuries when the Roman Curia, aided by the pseudo-Isidorian Decretals, intensified the centralization of church government. Several of Dvornik's conclusions are worth quoting here:

...the administration of the early Church was based on the synodical system. The bishops assembled in collegiality in either provincial or national synods, together with their Metropolitans, possessed equal rights in the discussions and decisions on problems that had arisen in their churches. Their common faith united them with the bishops of Rome whose primacy in the Church was reverently respected by them. In matters of faith, the bishops looked to Rome for guidance, regarding her as the highest tribunal of appeal.

...the almost complete disappearance of the primitive system of episcopal synodical rule in ecclesiastical affairs has not been of advantage to the Church as the present crisis in the Roman Catholic manifests (pp. 55-56).

John E. Lynch, in his essay, covers basically the same period of history, from the primitive apostolic Church to the late middle ages. His concern is specifically the relationship of papal to episcopal and synodal government. This theme is then given practical application by Robert E. McNally in the famous case of Martin Luther. McNally describes that case which

arose from the initiative of a bishop who was too anxious to shift his responsibility to Rome and from the zeal of the Curia which was too willing to assume this burden... What commenced on a diocesan level terminated in the Roman Court; what could have been resolved in Germany spread throughout the Empire... What had commenced as a protest against abuse in a local church terminated in protest against the authority of the whole Church (pp. 111-13).

McNally's essay makes an incisive commentary on a period of church history which, unfortunately, provided the pattern for church government in the centuries which followed. The result of increased control of the Church by the Roman Curia with the concomitant weakening of episcopal authority has, in the words of William W. Bassett, "placed bishops into a position where their role is largely that of administrators and ceremonial functionaries" (p. 215). But Bassett argues that this need not be the case in the Church of the future. Vatican II has offered ample support for a restoration of subsidiarity in church order, and Bassett proposes some three dozen specific principles on which this subsidiarity could be based.

Frederick McManus approaches the subject from the standpoint of the scope of authority of episcopal conferences in fact and in theory. He pays particular attention to the American experience, as does James Hennesey in his analysis of papal diplomacy in the contemporary Church.

All the articles are brought together, as it were, in the final position paper where there are put forth practical proposals for the relationship between the Holy See and national conferences. The symposium urges the restoration to local churches of responsibility for liturgical, devotional, and ascetical practices of the faithful; resolution of marriage cases; administration of ecclesiastical goods and properties, and procedures for electing bishops.

The Once and Future Church is an important contribution to the reform of church order proposed by Vatican II. The implementation of this reform will be decisive, not only for the internal life of the Catholic Church, but for its reunion with the other Christian bodies. In the last analysis, ecumenism must come to grips with the question of authority in the Church. This book offers valuable materials for the resolution of the problem.

Peace: Person to Person. By Florence Wedge. Pulaski, Wis.: Franciscan Publishers, 1971. Pp. 190. Cloth, \$3.00; paper, \$2.00. Reviewed by Father Daniel A. Hurley, O.F.M., M.A., (Phil., St. Bonaventure University), Dean of Men at St. Bonaventure University.

Here is a little book that should have a strong appeal to all Franciscans. It is a commentary, a meditation, a reflection, on the Franciscan Way. "It is a book," the author says in her Preface, "for those who want to share the peace of Christ with others on a person-to-person basis." The plan of the book is a series of reflections on what has come to be called the Peace Prayer of Saint Francis. Each of the thirteen chapters has for its subject matter one of the thirteen lines of the prayer attributed to Saint Francis of Assisi, the prayer beginning with the words, "Lord, make me an instrument of your peace."

The author, Florence Wedge, is a native of and a resident of Canada. For several years she has been writing pamphlets, magazine articles, and books on things Franciscan. These "Wedgeworks" have been published by the Franciscan Publishers of Pulaski, Wisconsin, In this book, Miss Wedge presents her personal outlook on life and especially on the way of life of a Christian following in the Way of Saint Francis, Recognizing the fact that the Christian layman has been presented a challenge by the Second Vatican Council to "accomplish the task of constructing for all men everywhere a world more genuinely human," Miss Wedge reminds the reader, in the words of the Vatican Council, that this challenge cannot be met "unless each person devotes himself with renewed determination to the reality of peace" (Gaudium et Spes).

In each chapter there is a running commentary on the human condition with its various ups and downs and on the possibilities offered to the individual Christian to do his part in a "person to person service." The chapter headings indicate that the Wedge encourages the reader not



way the individual can become an "instrument of peace" is by attempting to acquire and put into practice the various Christian virtues which he asks for when he recites the Prayer of Saint Francis. For example, the chapter entitled "Heart power versus hate power" encourages the reader to "love the sinner, hate the sin," and citing various people of history, from the Good Samaritan to Saint Francis to Cardinal Cushing, the author shows that love must always hold sway over hate and discord. In the chapter "Give us a forgiving spirit," Miss Wedge time and again makes use of examples of people who have been strong enough to imitate the example of Christ on the Cross who pleaded with his Father: "Father, forgive them, they know not what they do." She emphasizes this forgiving spirit by referring to the words of Saint Francis in his Canticle of Brother Sun: "Be praised, my Lord, through those who pardon give for love of you, and bear infirmity and tribulation: blessed they who suffer it in peace, for of you, Most High, they shall be crowned." And so, on through the book, Miss

only to reflect prayerfully on the content of this prayer, but especially to learn how to put into practice the many virtues that lead to peace faith, hope, joy, compassion, understanding, love, selflessness, forgiveness. The words and example of Christ are supplemented in all these chapters by the example of the words and actions of Francis.

These reflections of the author are meant to lead one to understand better Francis' spirit and to appreciate more fully the potential each individual has to become a better Christian himself and to help other people to do the same. The author shows an awareness of the needs of the people of today as well as a deep appreciation of the wealth of possibilities each one has of sharing his portion of God's gifts with others. This "person to person service" is meant to become the Christian's way of fulfilling the charge he has accepted in becoming a Christian.

This reviewer recognizes in this book no great theological treatise nor a masterpiece of spiritual reading, but a practical guide for the layman of today to engage in what used to be called the "apostolate of the laity," and is now called "bearing Christian witness." There are many spiritual insights that the author manifests in these pages, insights that illustrate her wealth of spiritual understanding and her admiration for Saint Francis of Assisi and his Way of life, This is a "bedside book"; it is recommended as a good book for spiritual reading not only for all Franciscans but also for all sincere Christians.

On the Nature and Crigin of Life. By Hilde S. Hein. New York: McGraw-Hill Book Co., 1971. Pp. i-180. Cloth, \$5.95.

Reviewed by Father Robert J. Waywood, O.F.M., Assistant Professor of English at Siena College, Loudonville, N.Y.

The book under consideration is one of (so far) five volumes in the Mc-Graw-Hill series on the History of Science, of which Daniel A. Greenberg is consulting editor. If Dr. Hein's work fairly represents the Series, I would be only too eager to peruse the four other contributions. I am nearly at a loss for words to extol adequately the author's not being at a loss for words. For Dr. Hein, a well-credentialed woman who is now associate professor of philosophy at Holy Cross College in Massachusetts, has succeeded not only in distilling all the important literature on biogenesis, from Democritus to A. I. Oparin, but also in communicating all the relevant scientific data and philosophical stances with a clarity and emphasis that make her book eminently readable from cover to cover.

The reader will doubtless be grateful that Dr. Hein does not simply start at the chronological beginning of the problem about the origin of life and grind out a blow-by-blow chronicle through the centuries—as, I suppose, an historian would do. Instead, she lures the reader into a mystery story, as it were, by inviting him to philosophize with her over the concept of life in her Introduciton, thus whetting his appetite for the upcoming "solutions" as to what constitutes life and how life arises.

Chapter One succinctly summarizes how life has been analyzed through the years. Chapter Two aligns and explores all the theories of biogenesis that maintain a qualitative difference between the organic and the inorganic—that is, the vitalistic theories. Chapters Three and Four are devoted to the opposing camp: the mechanists. who insist on minimizing the distinction between the inorganic and the organic, the latter chapter dealing with a much more sophisticated, modern version of mechanism. Chapter Five recapitulates very briefly what the Bible, the philosophers, and the scientists have said about the

specific question of how life originated and speculates on the ancillary issue of the eternity of life. Chapter Six elaborates the contemporary view of spontaneous generation, which rests upon some bold hypothesizing and painstaking experiments by the Russian scientist A. I. Oparin as well as on an extension of the principles of Darwinian evolution to the realm of atomic structure. The seventh and last chapter pin-points the philosophical issues involved in the neo-mechanistic hypothesis of spontaneous generation. It also leaves the reader in a kind of suspended animation—that is, it leaves him with no ultimate solution to the problem of biogenesis but with considerable clarity of mind over what the issues are. It leaves him, in other words, in possession of the philosopher's desideratum: learned ignorance.

I am not being derogatory when I say that the book is directed to the lay reader, for such a reader may not lie down on the job as he makes his way through this closely reasoned, compact compendium on biogenesis. But it is an enjoyable work to read and re-read, thanks to the author's keeping the scientific terminology and philosophical jargon down to a minimum and in virtue of her continual illustration of abstract concepts by homely analogies drawn from the kitchen, the farm, and the playing field. In tone the book strikes a happy medium between the dogmatic lecture and Readers' Digest's condescending pablum.

My recommendation of the work cannot go without a few words of caution to the prospective reader. Dr. Hein does seem to give rather short shrift to creationism as an explanation of the phenomenon of life; but perhaps she has to do so, for otherwise the origin of life would pose no problem to the philosopher or scientist. She also seems to side too easily with the avant-garde mechanists, who I think are no closer to an adequate

explanation of life's origins than the vitalists. For example, she begins Chapter Six, which presents a sympathetic view of spontaneous generation, thus: "It has been said that pulling a rabbit out of a hat slowly is no less a feat of magic than pulling one out rapidly. Nonetheless, we generally feel that if we can explain an occurrence as the completion of a sequence of steps rather than as a sudden coming to be, then we have relieved it of its mystery and achieved an understanding of it. To some extent, this is what modern biologists have done with spontaneous generation. It continues to be regarded as an arising of life out of nonliving matter, but the process is a de-mystified, wholly naturalistic, and very gradual phenomenon" (p. 129). After carefully reading Chapter Six, which, in the final analysis, subdivides and projects the mystery into innumerable evolutionary stages of atomic and molecular sophistication shrouded in the mists of earth's prehistory -I am all for the molasses-like magic of the aforementioned analogy. But then, I also prefer to regard a snowfall as a piece of awesome white magic rather than de-mystify (?) the phenomenon by resorting to the trinity of evaporation, condensation, and refrigeration to explain it. I fear the mechanists, Dr. Hein included, have, similarly, all but explained away the mystery of the origin of life.

Record Review

The Holy Sacrifice of the Mass: Sung Entirely in Latin—as We Remember It. Sung by the Columbians—Knights of Columbus Chorus, Indianapolis—under the direction of Edward F. Krieger. Indianapolis: Human Industries, Inc. (Parish Records 857-E-6307), 1971. 12-inch LP, \$5.95.

Reviewed by Thomas Kornacki, a senior in the formation program of Holy Name Province, at Siena College, Loudonville, N.Y.

Have you ever, after a long absence, gone back to one of your favorite childhood haunts, filled with memories and expectations—only to be disappointed? "Wasn't it much bigger?" you ask yourself. Where is the magic of its nooks and crannies, mystery and beauty in which you took so much joy? Like such a trip back, this record by the Columbians must for all the eager expectations it arouses, be adjudged a disappointment.

I'm sure that the record has a special significance for those who performed, or those who were involved in the celebration for which it was recorded. But it should never have been produced for general publication. Even those of the most tolerant disposition would feel cheated, and those having an esteem for the Latin liturgy and its legacy of truly great music would be shocked by both the choice of selections and their rendition.

The weekly Latin liturgy "as we remember it," and as it is now presented to us by such professional groups as the Pro Musica or the Benedictines of Solesmes, has become enshrined in our memory, caressed and beclouded by the pastels of time and elevated in esteem to the point where we forget that, although great music did exist, most choirs seemed to prefer the later romantic works of 19th-century composers (except perhaps for Holy Week liturgies), which possessed neither the clarity and evocative lyricism of Renaissance polyphony, nor the simplicity and mysticism of Gregorian chant, nor the depth and contrast of Russian harmony.

The music presented on this disc is, I think, neither memorable nor, with a few exceptions, representative of our great tradition. What might have been the greatest jewel and pride of the album, that enchanting and enduring Sicilian tune "O Sanctissima," has here been robbed of its greatest possession: its lyric simplicity. The chorus demonstrates its great ability for vocal gymnastics and an uncanny perception in following their director; yet the effect of all this melody juggling and dynamics exercising really violates the piece's integrity. In the last analysis, it leaves one questioning the taste of the director and arranger.

The "Tu Es Petrus" (the recessional) comes off as the best rendition. Unfortunately it is not even listed on the jacket. Another piece that seemed to have great potential was the offertory motet, "O Quam Suavis Est"; yet as soon as the harmony commenced, it was vitiated by a most unnatural sort of shouting. This, regardless of one's taste in music, must be deemed unacceptable. In dealing with the lesser masters of this period, at any rate, one should always exert extreme caution lest that which was meant at its best to be sweet, not become by over-interpretation and excessive dynamism, saccharine.

As already mentioned, and as evidenced by the oration, epistle and even the bells at the Consecration, is quite a nice memory of an anniversary—a fine tribute to a priest and pastor. It is something that should be brought out with the photos from time to time. One might also say, depending on one's musical taste, that it is a valiant (if unprofessional) attempt at ecclesiastical nostalgia. By no means, however, does it represent the best of the Latin legacy, nor (hopefully) the liturgy "as we remember it."