COVER AND ILLUSTRATION CREDITS

The cover and illustrations for the September issue of THE CORD were drawn by Sister Marie Monica, O.S.F., of St. Stephen's Mission, Wyoming. Sister Barbara Marie, however, illustrated her own review of *Reflections*.

the CORD

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EDITORIAL

The Non-Issue of 1972

"A man who can't end the war in four years," declared Richard Nixon in 1968, "doesn't deserve to be reelected." Now, Mr. Nixon's real concern was not this statement, but rather its implied obverse: "A man who can [does] end the war in four years does deserve to be reelected." This second statement, however, cannot be allowed to stand even if one wants to prescind from the myriad other factors besides the war which would enter into a complete evaluation of the Nixon candidacy. Rejecting another well known Nixon statement, therefore, we insist that the war most certainly is an issue in the 1972 elections, even if (per impossibile) the conflict itself and all the political, economic, and social issues it entails have been completely resolved by election day.

More exactly, it is Richard Nixon's conduct of the war during his four years in office that is the real issue. To reward him with four more years in office, for the systematic deception of his countrymen, the environmental devastation of another country, and the genocidal slaughter of its inhabitants, would surely be an outrage against the inmost moral fibre of our nation.

We do not pretend that Mr. Nixon rejoices at the sight of pictures of napalmed babies, or that the recent count of 100,000 innocent civilians slain by excessive American firepower[1] fills him with glee. And we do understand that a do-or-die defense of our own countryside might make such horrible side-effects as these genuinely inevitable, if deplorable risks. But the pertinent facts of this totally unnecessary and immoral conflict have by now been adequately documented. Mayor Richard Daley's demagoguery before the Democratic Party Platform Committee notwithstanding, these facts are easily accessible to all of us. That the American people have not yet acted with resounding finality upon those facts is a tribute to the propaganda mills of Washington and Wall Street, and to the myths which keep so many of us believing that we have a real knowledge of and voice in what goes on in the privy councils of our government.

Catholics are among the most guilty in this adoption of a head-in-the-sand, uncritical hero-worship of their leaders. As Msgr. John Tracy Ellis recently pointed out, American Catholics have been notoriously reluctant even to examine critically, not to speak of condemning prophetically, the abuse of American economic and political might.[2] The reasons for this overly circumspect, more-patriotic-than-thou outlook are well enough known by now, but one would hope too that by this time we have overcome our inferiority complex. It is high time that we realized, at long last, that the identification of the gospel with American power, interests, and perspectives has been more often a betrayal than a service of the gospel.

Of course it is deeply painful to face up to this sort of judgment. But just such a painful transvaluation is urgent, if Americans are to come to grips with the facts of Viet Nam and repudiate their murderous leadership. Needless to say it is impossible in this short space to enter into all the sickening details of what we have been doing in Viet Nam; nor should it be necessary to show the extent to which our commander-in-chief is personally responsible for the whole atrocious mess. For present purposes we want to make only one, rather simple point. A man who may have ended the conflict by election day, regardless of the means used, does *not* on that account deserve reelection. The war *is* an issue in these 1972 elections. If, as we believe, Richard Nixon should be impeached and forced to stand trial as a capital war criminal, it is no plea in his defense to point out that he plans, on November 7 (1984?) to have no American soldier west of Honolulu.

Fr. Michael D. Maitland, jr.

[1] See Kevin Buckley's report in **Newsweek**, 6/19/72. Some readers, in reaction to our article, "Blessed Are the Peacemakers," THE CORD 20:1 (Jan., 1970), 19-29, were aghast at the bloodbath they were certain would be unleashed if we just "picked up and left" Viet Nam at that time. We welcome their comments on the B-52 raids of the past couple of months.

[2] **Msgr. Ellis's** remarks, made at a seminar in San Francisco, are recorded in Anne Tansey's article, "Patriotism in the Parish," **Franciscan Message** 26:1 (July-August, 1972), 27-31; see p. 29.

Recent Trends in Religious Formation

Placid Stroik, O.F.M., and Roch Niemier, O.F.M.

In the first half of this presentation, last month, we endeavored to distill from the various provincial reports a general notion of formation for religious life as it is understood today. Here we shall consider in greater detail the objectives sought at the specific levels of formation, and, toward the end, deal with two areas of particular concern.

The Various Levels of Formation

Adolescents, Ages 14-18

Traditionally, most provinces operated schools (minor seminaries, or high schools for Brothers) for adolescents, ages 14-18, that served the purpose of introducing students to religious life. For the most part these schools sought to prepare a student for immediate entrance into the novitiate. As of mid-1971, there are three trends among the various provinces: (1) maintaining exclusive objectives, (2) developing diversified objectives, and (3) dissolving objectives.

1. Maintaining Exclusive Objectives. St. John the Baptist Province (Cincinnati) and Sacred Heart Province (St. Louis) maintain schools for adolescents with updated curricula, appropriate social aspects, but exclusive orientation to the development of a young man interested in joining the Franciscan Order—and, in particular, the priesthood. The objective is exclusive in the sense that a young man participating in this program is to have a verbalized intention of preparing for the Franciscan Order. As the St. John the Baptist Province sees it, emphasis is placed on the value of orienting an adolescent toward the priesthood in the Order. The Sacred Heart Province emphasizes the Franciscan Philosophy of Life offered to the students through their minor seminary program.

2. Developing Diversified Objectives. The Immaculate Conception Province (New York), Assumption (Wisconsin), Santa Barbara (California), and Irish Provinces operate secondary schools (usually with a large part of the faculty being Franciscan) for adolescents, ages 14-18. These schools at one time or another were exclusive in their objectives. Recently Immaculate Conception began accepting a small number of non-seminarians. Assumption has always accepted students having no intent to study for the priesthood. Santa Barbara has opened its school to students with Christian leadership and quality education as goals and minority students with quality education as a goal. Ireland went to diversified objectives 30 years ago. The principle allowing for this diversification is expressed thus by Immaculate Conception: "The emphasis has shifted from molding into a fixed pattern to forming attitudes and fulfillment. Consequently it was found possible to accept also a limited number of non-seminarians from local communities as day students." The Assumption Province bases its diversification on the commonality of values in the education of all adolescents, who can be helped toward general Christian development as a group without interfering with particular vocational intentions. Santa Barbara stresses community, spiritual growth, and responsibility as values common to all three programs and therefore viable as a unit. Ireland opted for an "open" program on the view that it might be healthier to educate boys in the more open and less rigid atmosphere; but economic pressure is also noted as influential in the adjustment made some thirty years ago.

3. Dissolving Objectives. St. Joseph (Canada), Holy Name (New York), St. Casimir Custody (Maine), Holy Savior Custody (Indiana), and Immaculate Conception Province (England) have recently abandoned schools for adolescents. Basically, the reasons given were (1) economic—heavy expenses with little results; (2) ideological—Immaculate Conception (England) noted that teachers (friar-priests) did not consider this type of work to be a Franciscan apostolate. Also they noted that some parents prefer to have students finish their education in home environments. (3) St. Joseph (Canada) noted that it appears preferable to have candidates for the order study at schools most ordinarily attended by the local population.

All three of the above approaches are commended in the Decree on Priestly Formation and noted in the "Program of Priestly Formation" issued by the National Conference of Catholic Bishops (1971), p. 79. These approaches as noted in the program are (a) seminary high school, (b) modified seminary high school, and (c) pre-seminary programs, i.e., students remain in schools in their home town but in contact with spiritual directors. The General Constitutions of the Order endorse Franciscan minor seminaries or other special institutions (Article 169). It may be of interest to note that this article appears under Title III: "Fostering Vocations," rather than under Title IV, "Probation."

Both provinces with exclusive objectives on the minor seminary level indicate a decreased and de-

The authors are both members of the Assumption Province and experienced in vocation work. This is the second and concluding section of the study presented at the Oak Brook Conference last year.

creasing enrollment, however, as a key concern. This is measured against the layout of men and money. Maintaining the program is motivated by a reasonably good student body and the lack of any other viable option for fostering vocations—but decreasing provincial support poses an increasingly grave threat to their continued existence.

The provinces with diversified objectives find it hard to justify the outlay of money and manpower for programs that no longer conform to the original intent of their charter and whose current approaches yield few vocations.

Those provinces with "pre-seminary" programs are not concerned about financial and manpower expenditures, but neither are they getting many vocations.

College-Level Students

This second level seems to be the object of most concern for the various provinces. "Pre-novitiate" refers to college level preparation of lay students not yet committed to religious life.

1. Objectives of Pre-novitiate Training. All the Provinces have, without exception, adopted as their own the objectives stated in **Renovationis causam**: (a) to formulate a tentative judgment on the candidate's aptitudes and vocation, (b) to verify the extent of his knowledge of religious subjects and, if necessary, to complete it, (c) to permit a gradual transition from the lay life to that proper to the novitiate, (d) to secure assurance that the candidate be endowed with such elements of human and emotional maturity as will afford grounds for hope that he is capable of undertaking properly the obligations of religious life.

Two different emphases seem to emerge. In some provinces the Franciscan factor is most immediately specified. For example, Santa Barbara in its program for non-clerical candidates states: "The primary objective ... is to provide an acquaintance with Franciscan life and ideals and with basic Christian doctrine." St. Joseph Province states that it wants "to allow the candidate an intensive and prolonged experience of the Franciscan life before the period of the novitiate"; and Sacred Heart, that its objective is "integration into the Franciscan Community."

In other provinces human and Christian maturity is put as the immediate specified objective. Holy Name's clerical program, e.g., says its more immediate objectives are "to help each candidate reach his full human potential; to determine if [he] has the personality, strength and faith commitment to live as a celibate religious in community; and to develop in each individual a sense of personal and communal responsibility." Immaculate Conception (New York), Assumption, and St. John the Baptist all express substantially identical aims.

2. Implementation of These Objectives. Several different trends appear as these ideals are applied. Some say the objectives are best accomplished by immediate and total insertion into a formed community. St. Joseph (Canada) says, e.g., "The realization of these objectives supposes a thorough integration into the life of the community; sharing responsibilities, living the life of prayer and generally taking part in all that makes up the everyday life of a community." Holy Name's Brothers' Program adheres to the same practice, and so does the Holy Savior Custody.

Others say that these objectives are best attained outside a formed community but with at least one friar or a team of friars. This view is based upon the principle of gradualism found in the decree **Renovationis causam** and espoused, most notably perhaps, by the Assumption and the Santa Barbara Provinces. In the Holy Name Province cleric program the students enter more or less closely into the formed community (moving physically into the friary, for one thing) only in their senior college year.

Still other provinces—such as St. John the Baptist, Sacred Heart, and Immaculate Conception—have lay students in close proximity with temporarily professed religious and a formed community. It is not clear just how closely the two groups are related in daily living situations, or how the lay and simply professed relate to the formed community who are usually in the same house.

3. Principles Involved. The principle behind the trend toward full and immediate insertion into a formed community seems to be that of "participation," while the trend embodying gradual insertion seems to be that of "gradualism." The two are not so much opposed as marked by varying emphasis. "Participation" is most succinctly expressed, perhaps, in the Holy Name Brothers' Program: "Living in and participating in Franciscan fraternity is believed to be the chief formative agent." And "Gradualism" may best be expressed as in the report from the English friars which says, "According to **Renovationis causam** graduality is governed by the spiritual and psychological maturity of the candidate, and is considered a valid principle to be applied throughout formation." Spiritual and psychological maturity is attained gradually, of course, throughout all levels of preparation for the Franciscan religious life. Prayer, therefore, work, and all other aspects of the trainees' lives must be geared to the maturity-level attained by the individual.

Provinces opting for "Participation" seem to attach different interpretations than those opting for "Gradualism" to the directive prescribing a "gradual transition from lay life to a life proper to the novitiate." In the former cases the term **gradual** is apparently applied to the intensifying of requirements placed upon the candidates, whereas in the latter it applies to increased contact with friars as well as the adoption of rights and duties proper to a formed community. In both cases participation in group functions is applicable, although in the former case there are more friars involved from the start.

The distinction made by the friars from England as regards "forming community" and "adapting to community" seems to apply especially at this pre-novitiate period. The point here is that candidates should be given the chance to form or create or develop their own ability to make community, not just imitate the community roles of friars who make up the professed community. Too early an insertion into a professed community seems to prevent the candidates' searching out and identifying their own personal assets and strengths.

Novitiate

As regards the objectives of the novitiate, all the provinces appear to follow the guidelines spelled out by the General Constitutions. But the phrasing of the objectives sometimes varies widely from one province to another. The Assumption Province, e.g., says that "the novitiate is a culmination of the candidate's introduction into religious life," while Santa Barbara Province says the novitiate is to provide an introduction into our fraternal Franciscan life of prayer and apostolic work. Holy Name Province speaks of intensifying aims and values, while the friars from England and the St. John the Baptist Province speak of "initiating" the candidate into religious life.

Perhaps phraseology is unimportant—obviously the stress in all the provinces is on four incontrovertibly fundamental factors: (1) intensive prayer experiences of various sorts, (2) solid theological instruction on religious life, Franciscan ideals and values, (3) developing the technique of living in fraternal community, and (4) awareness of, and some involvement in, province-sponsored ministries.

Besides the need of competent novitiate staff, two provinces referred to the lack of quality in the students. Particular attention was given to the students' lack of adequate psychological and Christian maturity, and doubts were expressed about the novices' enthusiasm for religious experience.

In line with the directive of **Renovationis causam** that the novitiate be put off to a later age, there is no evidence of any province accepting candidates into the novitiate immediately after high school. The reports indicate that it begins either after the second year of college or the fourth year of college, or at 21 or 22 years of age.

In the reports which mentioned duration, the novitiate varies in the respective provinces from twelve to twenty-four months. Saskatchewan, Malta, and England have a one-year continuous novitiate. Assumption Province has eighteen months; and St. John the Baptist has twenty-four months. The last two provinces just named, however, split their novitiate period into five segments.

The reports reveal a strong trend that novices and professed friars have a mutual openness to each other, based on the very principle of fraternity and generally expressed in sharing many aspects of our life: e.g., prayer, meals, leisure.

Post-novitiate Programs

Investigation of the provincial reports on the post-novitiate program reveal the folowing situations.

Some of the provinces have clearly worked out programs which are in operation: e.g., St. John the Baptist, Immaculate Conception (New York), England, Ireland, and others. Some have nothing down on paper—e.g., St. Joseph, Canada. Some have a program only on paper, such as the Assumption Province. The lack of elaborated and operative programs is due to the transitional period in which the various provinces find themselves with respect to formation.

All the post-novitiate programs assume, of course, that the novitiate was an initiation to religious living. The basic objectives of the post-novitiate now center around a continued profession of religious living—a continuation and development of what was begun in the novitiate. While emphasis continues on the personal formation level, there is the additional emphasis placed on professional training. At this point also, the goals are clearly specified in terms of solemn profession and/or orders.

The provinces who have programs in operation, especially as regards preparation for orders, reveal some concern for maintaining a Franciscan identity. This concern arises primarily from the fact that in these provinces the students for

orders are being trained in places away from a distinctive Franciscan center. The Irish Province, e.g., trains students in Rome (the Antonianum); Immaculate Conception (New York), at St. John's in Boston; Santa Barbara, at the Berkeley campus; Assumption, at the Aquinas Institute, Dubuque. The reports stress the need for a Franciscan context during the post-novitiate training.

More small group living appears at this level. England definitely has it. St. John the Baptist shows much interest in it. Assumption expresses a similar interest. This group living is of a limited type in that residence is not physically separated from the large community.

The formation programs contain some insistence that students become aware of and involved in community—i.e., province sponsored—apostolates, as well as varying life styles.

Assumption Province has advocated and uses a budget allowance system at this level.

Some provinces expressed con-

cern for the program for non-academic Brothers. This concern comes out specifically in the question below, on a unified approach to clerical and non-clerical training.

Specific Areas of Concern

Unified Formation Programs

The one distinctive trend in this area is that a **unified philosophy and instruction content** regarding religious life is evident. This unification of perspective is strengthened by the fact that within provinces there is a close collaboration between directors responsible for cleric programs and non-clerical programs. The extent of this collaboration among directors varies from little to a good amount, in the following manner:

1. It appears that all the provinces have formation committees, composed of the directors of individual programs. They meet frequently.

2. In the same residence, if there are separate directors for clerical and non-clerical programs, then those directors work as a team—e.g., Sacred Heart at Quincy, and St. John the Baptist at Duns Scotus College.

3. In some provinces, one director is in charge of all students, some of whom are in fact non-clerical—e.g., the Assumption Province, the Immaculate Conception's college level program.

Pre-novitiate

It may be of some interest to examine the pre,- actual novitiate, and post-novitiate levels separately. With regard to pre-novitiate programs, eight provinces have a unified residence for the clerical and non-clerical candidates. These are generally lay students. The main characteristics of this type of program is its academic tone and commitment, an emphasis which has two major consequences: first, that the students' preoccupation is with studies; and second, that all their interests tend to take on an intellectual perspective. Also, leisure time spent together by cleric and non-clerical students is severely reduced since class and study schedules rarely allow for this type of association.

Generally speaking these provinces (Immaculate Conception [N. Y.], John the Baptist, Sacred Heart, Assumption, Santa Barbara, St. Joseph and Christ the King [Canada]) seem committed to the unified program on the pre-novitiate level with an intent to work toward eliminating or lessening the impact of the following concerns, listed by the provinces as problems: (1) varying academic standards, (2) lack of programs for Brothers, whose talents and interests almost require individualized approaches, (3) lack of leisure and prayer-time for combined gatherings and associations, and (4) the dominating academic atmosphere. One province mentioned that this type of unified approach on the pre-novitiate level is the solid basis for the attempt going on in the province to remove the dichotomy between "priest" and "brother."

On the opposite side, Holy Name Province operates a pre-novitiate program for cleric candidates separate from the program for non-clerical. No indication was given in the report that this separateness was undesirable or harmful in regard to the total unity of the Province. It was indicated, however, that all things being equal, a combined program would be better. They, as other provinces, have a unified novitiate program and are studying the feasibility of a unified post-novitiate program. In this projection they are aware of the same problems that other provinces are experiencing with unified programs on the pre-novitiate level.

The friars from Ireland consider a unified program on the pre-novitiate level neither practical nor useful.

Novitiate

The only area of the programs that is in fact as well as by design fully integrated (residence, philosophy, and instructional content) is the novitiate. This is the one phase of the formation program, apparently, in which no province even mentioned any of the problems so many noted with respect to the pre- and post-novitiate levels where cleric and non-clerical programs have been combined.

Post-novitiate

Almost all the provinces have at the present time a post-novitiate program in which there are only clerical friars. These of course are mainly students preparing for orders, but some of the provinces in question have a few friars in these programs who do not intend to take orders.

Some provinces, e.g., Sacred Heart and Assumption, have groups of clerical and non-clerical friars training together in post-novitiate, non-theological programs. Problems in this area tend to be similar to those on the pre-novitiate level where the unified program exists.

Again, the Province of Ireland considers a unified program on the post-novitiate level neither practical nor useful.

Conclusions

a. In theory all the provinces hold to the desirability of unified programs for clerics and non-clerics. In practice, however, the provinces are fully committed to such a unified program only on the novitiate level.

b. At the pre-novitiate level, when trade and technical training opportunities are available for non-clerical students in the same area where it appears most appropriate to have the residence of college level clerical students, the unified approach seems desirable. This unified residence is even more desirable if, in addition to the trade and technical training opportunities, steps are taken to blend the leisure, prayer, and work opportunities for both groups in such a way that the native inter-

ests and aptitudes of both groups are encouraged.

c. At the post-novitiate level, the unified approach appears desirable if the conditions just set forth in "b" are met.

d. The strong trend toward unity on the level of frequent collaboration between directors as regards the philosophy and instructional content of Franciscan life and work was noted in the reports as desirable.

e. The extent to which formation programs have assumed responsibility for working to lessen the dichotomy between professed priests and brothers was not clear in the reports. Nevertheless this surfaces as an implied objective of unified programs.

Small Community Living

In any discussion of small community living, a distinction must be made at the very outset. The reports identified two different types—or at least degrees—of such living.

One type of small community living can be described as a group of about four to twelve students and friars sharing a common life: eating, working, praying, dialoguing in the same residence among themselves. Generally this excludes any definite pattern of sharing in these activities with friars outside this residence. This type will be referred to, below, as small community living (SCL).

The second type is more properly called "Group Arrangements" or sub-communities. In this set-up a large formation group in the same house is arranged in groups of about seven students and a leader. Liturgies, recreation, discussions, and some activities are the primary tasks of these groups. In some cases, however, they share in activities with other groups in the same residence—e.g., eating and weekly liturgies. This type is referred to below as "Group Arrangements" (GA).

Small Community Living

The Provinces of Santa Barbara and St. Joseph have SCL on both the post-novitiate theology level and the pre-novitiate college level. Sacred Heart Province has SCL on the theology (post-novitiate) level.

Theoretically these provinces are committed to SCL on every level. Their reasons are that (1) basically this is the way real life in the provinces is, and that (2) it provides for a much better expression of the ideals of fraternity, minority, and mobility. SCL should therefore, as St. John the Baptist insists, be part of the formation experience.

Holy Name and Assumption Provinces have some friars favoring SCL, but they are not too clear about its value or importance. They cite in their reports such difficulties as vigorous opposition from province membership, shortage of personnel, and psychological unpreparadness on the part of students for this experience.

Group Arrangements

Holy Name Province and Immaculate Conception (England) both have GA on the post-novitiate theology level, and the latter also has it on the novitiate level. The Immaculate Conception Province in New York has it on the pre-novitiate level.

Reasons given for adopting GA are basically those given for SCL, with additional stress on GA's benefit for psychological maturity and spiritual growth.

The friars from England have developed theological and sociological perspectives for the GA.

Conclusions

a. SCL and its less comprehensive form GA have theoretical and practical endorsements from six provinces, at least in some degree, as being an integral part of formation experience.

b. SCL and GA experiences are being put forth as the realistic way to train young men since in fact our professed members are going toward the small-group, interpersonal set-up.

c. Provinces which in no way endorse either SCL or GA feel personnel shortages and the unproven character of these approaches do not warrant attempting them.

d. Some provinces which have large formation institutions are constrained from experimenting in this direction because of the difficulty of rearranging schedules around small groups in these large houses, or the difficulty of making proper use or disposition of the large building if the students were to live in smaller groups outside its walls.

Birthday

On your birthday, pleasant mirth day,
Here's a wish or two:
The Father, Son and Spirit one
Grant three gifts to you.

The Father gauge and swell your age
To life of longest space;
The Son just so make wisdom grow;
The Holy Ghost add grace.

And may this birthday bring your earthway
Closer to the source
Of grace and age and wisdom sage,
Where endless ages course.

Robert J. Waywood, O.F.M.

A REVIEW ARTICLE

Grace and Religious Experience

Michael D. Meilach, O.F.M.

Father Charles R. Meyer is a professor of systematic theology at Chicago's St. Mary of the Lake Seminary, and a theologian whose work in American clerical periodicals is rather well known to his colleagues. His speculation is well grounded both in historical perspective and in the wider context of contemporary science and culture. In two recent books he has offered his readers some fine and provocative insights on two important and closely interrelated theological topics: divine grace and religious experience.

A Contemporary Theology of Grace is, as one would expect, an effort to articulate at least in outline form an understanding of grace and its implications which will make sense to people today. I personally don't like the image (used to nauseating excess throughout the book) of a "larval" theology, but what the author means by it is clear and valid enough. There are many facets of contemporary life which harbor an implicit theology and in terms of which a new theology, more meaningful to us than that of the middle ages, can and must be elaborated. The first chapter, on method, therefore insists that there is no longer any single or simple approach; the new way of theologizing must comprise mythological, existential, ontological, authoritarian, logical, pragmatic, analytic, and symbolic methodologies.

Chapter Two likens the grace-relationship between God and man to the love-relationship between husband and wife. This relationship produces several "ecstasies," first among which is its liturgical expression, and second a human (and more than merely human) community. The main conclusion is, however, taken over into the third chapter for elaboration. If grace is like a marriage relationship, God has surely to be present to his people. And theology ought to exploit the recent shift in emphasis from the ontic to the "presence" dimension. Whereas it has in the past been too "antiseptic" (p. 62) and minimized the dimension of felt presence, its challenge now is to explain God's presence as a matter of opening ourselves to the divine initiative. This complex and detailed analysis of presence is not only very well done, but it is also of paramount importance.

The ensuing chapter on the supernatural is largely a re-hash of Rahner's and de Lubac's themes, with that old-time "existentialist" John of Ripalda thrown in for good measure. The subject is generally well handled, but the author's laudable concern for truth and relevance is all but buried beneath his protests of orthodoxy and morbid fear of pelagianism. His conclusion, at any rate, is that the term **supernatural** should at last be laid to rest, even if only to preserve our awareness of and esteem for the reality involved. He rightly calls for the excision of the remaining essentialism in Rahner's diffident and typically ambivalent work on the subject (p. 100). One might remark in passing, that Plato's world of ideas, whatever it was, was **not** a "shadow world" (p. 103). I like very much the discussion of personalism and process philosophy (pp. 106-07), in which Father Meyer points out the loss to Catholic theology inflicted by the institutional Church's utter lack of hope and by the authoritarian and repressive methods which forced the development of these philosophies to take place largely outside the pale of official Christendom and kept Christian theology so abstract, sterile, and irrelevant.

Justification is the next major topic. The problems are set forth at the outset of Chapter Five: **Holiness** has assumed all sorts of unpleasant connotations, and **justification** is redolent of Roman legalism. There is some superb etymological work here, especially on pp. 138-41, in which the more primitive sense of **ius** (juice, rather than law) is exploited: justification is the distilled broth of God's love and power filling the creature and transforming him and his world.

The sixth chapter is devoted to the question of "actual" vs. "habitual" grace and the whole dull dreary conceptual apparatus that apparently continues to delight specialists in this area. The alarums are again sounded for a valiant effort to exorcise the spectres of Baianism, Jansenism, and Pelagianism. But there are some fine suggestions buried in all this: an emphasis, e.g., on environmental occasions ("external graces") for adverting to the divine presence and transcending the secular parameters of the present moment. The chapter concludes with a good treatment of original sin as **Weltsünde**, a treatment whose originality lies in the analogy drawn between physical science's fields of force, on the one hand; and, on the other, the "fields" of God's love and the world's sinfulness.

The last two chapters are on freedom and predestination. There

[1] **A Contemporary Theology of Grace** (New York: Alba House, 1971), pp. vi-250; cloth, $6.95. **The Touch of God: A Theological Analysis of Religious Experience** (New York: Alba House, 1972), pp. vi-156; cloth, $4.50.

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is a good phenomenal analysis of human freedom and its limited, contingent character. I also like the way Father Meyer rejects the older analogy of divine power and kingship in favor of the more acceptable one of divine love. Still another good feature of his discussion is the shift of emphasis, in explaining efficacious grace, from the single instance to the lifelong fidelity possible only with special divine help. And finally, a very useful distinction is made between the love of God (to which there is absolute predestination) and glory (which is consequent on merit). Still, as the author candidly acknowledges, his explanations help to clarify areas that are actually peripheral to the fundamental mystery involved: the (quite unexplainable) divine Love itself.

The Touch of God extends its predecessor's analysis further in an empirical direction. Chapter One treats of religious experience in contemporary theology and consists largely in a strange endeavor to distinguish grace from religious experience. The whole thing strikes me as terribly contrived; but then, maybe there are theologians around who are stupid enough to confuse the two subjects. The author gets bogged down, moreover, in historical drivel about certitude that one is in the state of grace. He eventually (and mercifully) emerges from that, though, to make his real—and important—point: for pastoral even more than for speculative reasons, it is urgent that we elaborate a new theology of religious experience.

The second chapter really begins this urgent task, as the framework is revealed to be very heavily psychological, rather than metaphysical, phenomenological, or theological. Experience (in general) is described as the foundation of psychic unity, characterized by a definite field, admitting of degrees, and tending to transcend itself. It is here that the central notion of the "terminator" of consciousness is explained: i.e., the boundary line between the bright region of consciously adverted-to objects of experience and the dark region of unconscious (but no less real) experience. Evidence is furnished to show that human beings can at many levels of psychic operation transcend that "terminator" and contact what lies beyond it.

The third chapter deals with particularly striking, significant experiences, called "peak experiences." The various characteristics of such experiences are explained, with a view to the ensuing discussion of religious experience: viz., they embody a union of opposites, are unusually intense, mysterious, alogical, and passive—and usually entail either a dulling or a sharpening of the sense powers. Above all, they are ambivalent.

All this is carried over into the fourth chapter, on the experience of God. Whereas earlier theological explanations concentrated on God's power to act on a human mind or will, mainly through concepts, the present analysis is intended to show today's theologian how—in psychological terms—God can contact a human being within the latter's field of experience. So the chapter contains "the germ of a new existential and experiential theological theory" (p. 107), which is frankly pastoral in intent. Using the scriptural account of the Transfiguration as a model, the author characterizes all religious experience as numinous, nebulous, mystic, symbolic, ecstatic, and transliminal. (Parenthetically again, we may note that this is the first time —two thirds of the way through the second book—that the author has used the less ambiguous, far preferable form of the term **numinous**; for some reason, he had been using, all through the first book, especially, the confusing alternate **numinal**.) The intellectualist and objective criteria for the discernment of spirits, set forth, e.g., by Jean Gerson, are updated here, and a new set of more relevant norms is outlined: norms which bear much more directly upon the (alleged) experience itself—upon the subjective and the psychological dimensions.

To encourage "daily" (i.e., ordinary, day-to-day) religious experience, we learn in Chapter Five, we need a contemporary symbol or archetype which will serve to open people to God's presence. Those archetypes stand a much better chance of succeeding, which have to do with identity and the present, rather than those which, more etiological or eschatological in nature, served this purpose in the past. There is some good material here (pp. 118-19) on the religious significance of three types of experience which are common today: the quest for and discovery of ultimate meaning in life, the "optimistic rebound" or ability to recover from tragedy, and the "overall forward thrust to life" such as the insight embodied in the thought of Teilhard de Chardin. The spiritual counsellor must help the individual to come on his own to see that these experiences are religious in import; he cannot impose such a significance on the counselee.

Finally, Father Meyer comes to a consideration of the role played by the Holy Spirit in religious experience. Unfortunately, pneumatology has always been notoriously underdeveloped in Christian theology.

Even in our own day with its fruitful Pentecostal movement, there is far too little attention paid to the theology of the Spirit. Proceeding in an orderly way, the author first explains the immanent role of the Spirit as the One who establishes the identity of Father and Son as Persons, as well as his own identity in that very act. Then the Spirit's economic role is shown to be strictly parallel to the immanent. The Holy Spirit establishes our identity as other Christs—establishes a God-man relationship analogous to the Father-Son relationship within the Trinity.

Etymology again serves the author well. **Breath** has two Greek equivalents: ψύχη for inhalation, and πνεῦμα for exhalation. The former is accurately used to refer to the human spirit (which welcomes the divine as its guest), and the latter for the divine, which is indeed a "breathing forth." Divine and human are thus shown to be polar complements, and the concrete role of the Spirit in today's world is beautifully, if very briefly and sketchily, set forth in the ensuing pages.

The last few pages are more of an epilogue than a major new subject, but they contain some intriguing observations on "the other world" as coterminous with our earthly universe but realized in other dimensions (the latter concept taken directly from the mathematical and physical sciences, and apparently fruitful here). Religious experience would then imply a sort of attunement to the extra dimensions to which ordinary experience is not open.

Both books read generally well, but it should be noted that they are addressed to professional theologians rather than to a general audience. The occasionally abstruse and technical discussions, even more than the frequent occurrence of untranslated Latin expressions, clearly show that to be the case. The disconcerting prevalence of the term **larval** (mainly in the first of the two books) has already been mentioned; something similar takes place in the fifth chapter of **The Touch of God**, where Father Meyer apparently becomes obsessed with "cathecting" things. "Doing one's thing" usually fits in well enough, but it is a tasteless expression in the context (p. 119) of a minister consoling a bereaved family. Often there is a strange blending of the colloquial with the poetic or the technical. Still, Father Meyer has produced two valuable books, with adequate bibliographies and indices, which should prove a real help in furthering a contemporary theology of grace and of religious experience.

MONTHLY CONFERENCE

Super Supper

Robert J. Waywood, O.F.M.

Suppose someone broached a busy writer of the high middle ages and asked him what he was working on. Suppose the writer confided, "Oh, I'm planning a poem about hell, purgatory, and heaven." It is not unlikely that curious acquaintance might answer, "Wellll, aren't we **original**! Sounds positively devastating!" Although I'm not Dante, and this conference is not exactly a **Divine Comedy**, perhaps my fanciful anecdote may forestall a groan of disappointment on the reader's part when I say that I intend to discuss the Holy Eucharist under three hoary headings: namely, Sacrifice, Sacrament, and Sacred Species. Before launching out into the deep (on this well-charted course), however, I should make a brief apology for my apparently flippant title. At first glance it may seem irreverent to refer to the Eucharist in a Madison Avenue formula, but I insist that the alliterative epithet is accurate and advantageous. It is calculated to evoke pristine astonishment over the **reality** of the Thing and to brush aside from our perspective layers of cobweb-connotations spun by decades of rarified ritual and parochial piety—musty images involving Toomey cassocks, Will and Baumer beeswax, and Benziger Brothers missals. Those who bristle to hear the Eucharist called a Super Supper could be missing the impact of the first revelation, full of mystery and condescension, that Jesus made when he promised the crowds his flesh to eat and his blood to drink. Super Supper indeed! This is a hard saying, and who can stand it? Yet it is true that the Last Supper, with its manifold cultic implications, is the answer to many yearnings of the human heart. It has proved to be, as they say, a natural... or, to stretch the idiom, a **super** natural.

As he reconnoitered human civilization, a visitor from outer space could hardly help being impressed by the multitude, variety, and opulence of religious buildings—as much in evidence in poverty pockets and hinterlands as in sprawling citadels—around the globe: pago-

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das, tabernacles, mosques, pantheons, basilicas, ziggurats, temples, synagogues, shrines, cathedrals, and revival tents. All these other-worldly structures bear testimony to the world's irresistible instinct (however misguided, in the minds of some) to acknowledge and do homage to a supreme being. Regardless of the size, shape, and furnishings of these (from a natural viewpoint) superfluous and (in both senses) ex-orbitant edifices, they may all be collectively included in just one accurate synonym: they are all "houses of worship." Worship, even to the disinterested eye of an interplanetary observer, should be a phenomenon of prime importance; and the word "worship" bears considerable looking into.

Etymologically, "worship" is an amalgam of two Anglo-Saxon words: **weorth**, meaning worth or value; and **scipe**, a noun-forming suffix that means state, quality, or condition.. The suffix was originally added to adjectives (later to nouns as in "friendship") to designate something conspicuous for the quality denoted by the root adjective as in "hard-ship." "Worship," then, means something possessed of exceptional worth. When the word first came into the language it was applied to dignitaries, who were elegantly addressed "Your Worship" (today one speaks to a king as "Your High-ness"). But anything of finite value, a mere king or prince, is almost worthless in comparison to a supreme being. All finite valuables, in fact, shrink to insignificance when stacked up beside what is infinitely priceless. And so in time "worship" came to be applied almost exclusively to the Creator and, eventually, to the act whereby the human heart and mind bow low, figuratively speaking, before the invisible Reality that is all-worthy. In the final analysis, "worship" denotes a religious rite that bespeaks God's worth, a rite of word and gesture (actions speak louder than words) which tells God that he is infinite, or, to put it most simply, a rite which confesses that God is God.

This tortuous venture into the thick woods of Anglo-Saxon etymology may strike the reader as interesting in itself but irrelevant to the discussion of worldwide worship; and he may suspect that I am barking up the wrong tree. But the root meaning of the word "worship" is identical with the basic significance of the religious rites that transpire in every house of worship throughout civilization, whatever the proper word for the rite or the word's derivation. From the beginning men have been going to elaborate lengths to bespeak God's existence and importance. Most often their homage has taken the form of setting aside and annihilating rather valuable possessions, in an attempt to betoken mystically and in miniature how much God means to them. When I first read Homer's **Odyssey**, I was forcibly struck by the piety of hard-bitten, sea-faring pagans many centuries before Christ. At the end of a perilous voyage, Odysseus and his crew routinely poured

choice wine into the sand or burnt a fresh carcass on the shore to thank the gods before slaking their thirst or satisfying their hunger. Further readings in history and archeology brought other interesting glimpses into man's efforts at adoration. In their overly zealous devotion, Phoenicians were wont to roast human torsos to honor their deity, Dagon. Under supernatural inspiration the Jews worshiped Yahweh more reasonably than the Phoenicians and more lavishly than the Greeks. It took no small faith for the enterprising Chosen People to stand by and watch herds of prime fillet and droves of grade-A mutton go up in sacrificial smoke on the Temple altars each year.

And yet, if zillions of carcasses, wine-skins, oil-jars, Cadillacs, cyclotrons, metropolises—yes, if the world's gross international output were smashed into atoms on one cosmic altar, man would not begin to worship God properly: God is infinite; men and all their goods and chattel are finite. Even the God-inspired sacrifices of Abel and Abraham, of Melchisedech and Moses, though offered with deep reverence, were esentially worthless as tokens of God's worth. It is radically impossible for man to worship God adequately... unless... unless the offering be priceless. When in the upper room Jesus whispered over elemental bread and wine, "This is my body... this is my blood," thereby anticipating and memorializing his sacrifice on the cross, a man fulfilled for the first time and once and for all the very purpose of creation: he adequately showed forth, he eloquently bespoke the true worth of Almighty God. This parity between the act and the object of worship can be verified throughout the New Testament. It will suffice here to see Saint Paul's explanation to the Philippians: "His state was divine, yet he did not cling to his equality with God but emptied himself to assume the condition of a slave, and became as men are; and being as all men are, he was humbler yet, even to accepting death, death on a cross" (2:6-9).

So far we have been discussing the nature and, as it were, quantity of worship. It is time now to qualify Christ's worship and to provide a further rationale for his sacrifice. If worship involves declaring God's worth, an accomplishment only a God-man is equal to, then sin, an activity all mankind seems proficient at, is in its essence the very antithesis of worship. Disobeying God's law is tantamount to denying his dominion and, ultimately, his divinity. Therefore, to all practical purposes, man's worship of God, historically and not just theoretically considered, has to take the shape of canceling out the denial of God that sin implies and must, first and foremost, be propitiatory worship. Thereafter and secondarily worship may embrace the other "ends of prayer" such as thanksgiving, petition, and praise (all of these implicitly and simultaneously declare God's dominion and worth). The act of worship, then, **must be** some form of mortification, executed with contrition for conciliatory purposes.

Hence Christ's sanguine sacrifice, his mortal immolation: "For it has pleased the Father that in him all his fullness should dwell, and that through him he should reconcile to himself all things, whether on earth or in the heavens, making peace by the blood of the cross" (Col. 1:19-20).

Unquestionably, Christ's sacrificial death was, objectively speaking, the perfect, the appropriate act of worship. And that sacrifice is over and done... it is consummated. But it is likewise obvious that men do not cease to need to express themselves to God, subjectively speaking, not only in repentance over their on-going sins but also out of the promptings of gratitude, dependence, and awe, as occasion dictates. In instituting the Last Supper, Jesus left us the means to re-enact his bloody sacrifice, not just in symbol but even in reality. By virtue of sacramental reality, however mysterious it may seem, the Sacrifice of the Mass is both a representation and a re-presentation of Calvary; and through the Mass men may personally satisfy all their religious instincts. Saint Paul's first letter to the Corinthians is explicit and emphatic about the ontological reality of the ritual celebration of Christ's sacrifice on the cross: "For this is what I received from the Lord, and in turn pass on to you: that on the same night that he was betrayed, the Lord Jesus took some bread and thanked God for it and broke it, and he said, 'This is my body, which is for you; do this as a memorial of me.' In the same way he took the cup after supper and said, 'This cup is the new covenant in my blood. Whenever you drink it, do this as a memorial of me.' Until the Lord comes, therefore, every time you eat this bread and drink this cup, you are proclaiming his death" (1 Cor. 11: 23-27). Space does not allow me to develop further the first and most important aspect of Christ's Super Supper. To fully appreciate the centrality of this meal-sacrifice ritual, one should research the significance of the Passover ceremony, which looms large in the Jewish consciousness, as well as study the succinct but dramatic Institution passages in the Synoptics and the solemn and detailed promise of the ritual in Saint John's sixth chapter.

It should now be clear that, regardless of the profusion, diversity, and magnificence of the world's houses of worship, only upon the altars in Catholic churches is the Mass offered from the rising of the sun to the setting thereof; and so her buildings alone, strictly speaking, qualify as houses of worship. When minister and congregation meet, moreover, the essential religious service that takes place does not consist in catechetics or sacred oratory, vocal prayers or chanted hymns, felt fervor or psychological excitement, but it lies in the performance ("liturgy" is the Greek word for action) of an ancient act that proclaims, unconditionally and unassailably, the death of the Lord until he comes. This is not to say that the priest and people need not "get into the

act" by personally echoing the Savior's sentiments and appropriately imitating his corporeal sacrifice: "Think of God's mercy, my brothers, and worship him, I beg you, in a way worthy of thinking beings, by offering your living bodies as a holy sacrifice, truly pleasing to God. Do not model yourselves on the behavior of the world around you, but let your behavior change, modeled by your new mind" (Rom. 12:1-2).

Probably the most powerful instrument worshipers have to help conform their morals and mentality to the Lord's is Holy Communion. The sacramental body and blood which is confected and distributed during Mass is a sort of sublime K-ration for the members of the Church Militant, enabling them to cope with life and to personally conquer the world, the flesh, and the devil. That spiritual succor for the individual Christian (not the symbolizing of congregational unity) is the over-riding function of Holy Communion is obvious from the words of Jesus' promise: "I am the living bread which has come down from heaven. Anyone who eats this bread will live forever; and the bread that I shall give is my flesh, for the life of the world.... For my flesh is real food and my blood is real drink. He who eats my flesh and drinks my blood lives in me and I live in him" (Jn. 6:51, 55-56). Reams could be written on the scriptural prototypes of this celestial nourishment (the unleavened bread, the manna in the desert, the loaves of proposition, Elijah's heaven-sent food, Elisha's multiplication of bread, and, of course, Christ's wine and bread miracles); and pages could be piled in historical testimony to the power of the sacrament. Here I wish only to speak briefly about the mechanics of Communion and the dispositions of the communicant.

Unlike other nourishment, which is absorbed by and assimilated in-

to the partaker, this sacramental food, under ideal conditions, gradually transforms the recipient into the food—into Jesus Christ—not only morally into his "spirit" but ontologically into his Mystical Body. The parallel between physical nourishment and Holy Communion is only partial. But the pure notion of union or identification, which underlies the food metaphor is borne out completely. God's loving union with man and man's loving union with God could not be better expressed or effected than by God coming so close to man as to enter him and by man coming so near to God as to get inside him (Christ's Mystical Body). A secondary unity, naturally, springs from the Eucharist: unity among the communicants. As they approach God, they breach the gap between one another.

The beneficent operation of Holy Communion takes place objectively and automatically every time one is conscious of no mortal guilt receives the Sacrament. Call the phenomenon magic, but it is white magic, of a piece with God's first gratuitous call to justification and unmerited invitations to repentance. If the faithful are without serious sin, it is an incalculable advantage for them to partake of the Eucharist no matter how undevout they feel or unappreciative they may be. Doubtless, the full power of the Sacrament depends upon the communicant's optimum intention and attention. But Communion essentially "works" even when the communicant minimally cooperates. Another reading of John's sixth chapter will convince the faint-hearted, moreover, that the boon of Christ's body and blood is intended as a crutch for the weak, not a reward for the virtuous. No one should hesitate to heed our Savior's summons in the most pragmatic way possible by receiving Holy Communion often: "Come to me, all you who labor and are burdened, and I will refresh you" (Mt. 11:28).

We come, at length, to the last feature of the Super Supper: the abiding presence of Jesus, Emmanuel (Hebrew for "God is with us"). There is a peculiar furnishing in Catholic churches missing from other houses of worship—that gold-plated breadbox containing the Sacred Species. To illustrate the marvel of the Lord's sacramental presence, whereby he makes good the consoling promise of his Ascension ("Behold, I am with you all days, even to the end of time"), I would like to explain the tabernacle by drawing three fanciful analogies, likening it to a television set, a medicine chest, and a window in the wall of the world.

Not long ago I watched the motion picture Grand Hotel and thrilled to see before my very eyes events unfold that were filmed a year before my birth. And the thought occurred that it was but an arbitrary quirk of history that the "talkies" had been perfected only by the twentieth century. Is it so unthinkable that motion pictures and television have been developed by some genius in antiquity like Archimedes? The Greek

scientist, who lived two hundred years B.C., envisioned a lever long enough to jostle the earth. Given auspicious conditions, could he not have televised contemporary events and beamed them to some distant tele-star, and might we of the twentieth century not receive the relay broadcast today? These musings are mere wishful thinking. But if you stop and consider that, according to Catholic doctrine, Jesus is really, truly, and substantially present in the Blessed Sacrament and that, in the words of the Epistle to the Hebrews, Jesus is "the same yesterday, today, yes, and forever" (13:8) then you may concede that the whole of his life lies before you in the tabernacle. You have only to switch on the current of a lively faith, and YOU ARE THERE; you can witness at will any episode in the continuing drama of The Greatest Story Ever Told. Your meditations before the tabernacle on the original Christmas, your mental replay of the sermon on the mount, your contemplation on the passion and death will not be wishful thinking. For time and space categories collapse when the object of your reflections is an infinite Person sacramentally present.

The tabernacle is also a medicine chest, from which the Divine Physician administers grace to heal and strengthen our souls. The woman in Capharnaum who suffered from constant hemorrhage simply brushed the hem of Christ's robe, and healing power "went out from him" (Lk. 8:44). If anyone comes into the presence of the Eucharist and with belief begs for help, he will experience the Lord's curative ministrations. He has salve to soothe the throbbing conscience and drops to clear the clouded mind. He has antidotes to cool the fever of concupiscence and tonics to stimulate the paralyzed will. Whatever the complaint, however complicated the problem, a visit to the Blessed Sacrament will bring immediate relief. A sophisticated intellectual, Saint Thomas Aquinas used to rest his head on the tabernacle when beset with doctrinal perplexities and found solutions. No one should feel squeamish about taking his troubles to the chapel, to the medicine chest of the tabernacle.

Msgr. Ronald Knox saw the tabernacle as a window in the wall of the world, and so it is. I saw a remarkable sketch once hanging on the wall of a seminarian's bedroom. It was a view looking out through the tabernacle into a church lined with empty pews. Such is the scene Jesus has habitually beheld throughout the centuries in his sacramental presence. But whenever someone drops in to visit the tabernacle, the Lord's vista is greatly expanded. He can see the visitor and see through him, see his past, present, and future. For now the person may be overflowing with fervor or numb of heart, but Jesus can foresee him committing sin in a wanton moment and anticipate an inconspicuous act of kindness. He can fondly recall the visitor in his First Communion clothes and remember him lisping his penance after con-

fession. All patience, Jesus never turns a deaf ear or withholds his consolation. Jesus longs to see him one day, not darkly as in glass, but face to face on the other side of the world, where dwells the Lord with the heroes and heroines of all times. Thanks to the Sacred Species, then, our happiness lies right under our eyes; and the Kingdom of God is in our midst wherever there stands a Catholic house of worship.

No commentary on the Super Supper, with its trinity of marvels, would be complete if it failed to note that this recurring ritual is also a preview of coming attractions and a rehearsal of the everlasting reunion-banquet of heaven. Then, in unspeakable conviviality, the saints will feast their eyes on the Beatific Vision and never know satiety. Everything, finally, that I have tried to say in this conference is nicely summed up in a venerable ejaculation taught us in the novitiate:

It is a terrifying thing to have been born: I mean, to find oneself, without having willed it, swept along irrevocably on a torrent of fearful energy which seems as though it wished to destroy everything it carries with it.

What I want, my God, is that by a reversal of forces which you alone can bring about, my terror in face of the nameless changes destined to renew my being may be turned into an overflowing joy at being transformed into you.

First of all I shall stretch out my hand unhesitatingly towards the fiery bread which you set before me. This bread, in which you have planted the seed of all that is to develop in the future, I recognize as containing the source and the secret of that destiny you have chosen for me.

— *Pierre Teilhard de Chardin, in "The Mass on the World."*

From Within

Stone on stone in prophecy —
. . . Rebuild My Church; she is tottering.
In the sweat of his brow
The Poverello strains. He labors.
. . . Rebuild My Church
. . . The Spirit and the Bride say, 'Come.'

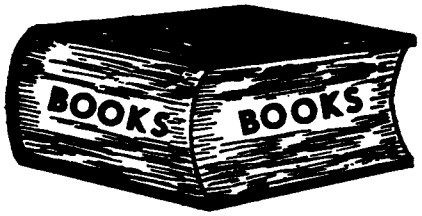
Stone on stone in prophecy —
. . . Herein will dwell Ladies
By whose holy life
God will be glorified throughout His Church.
. . . Rebuild My Church
. . . The Spirit and the Bride say, 'Come.'

Stone on stone—living stones
Clothed like a bride adorned, bejewelled.
. . . From age to age . . . elect and precious
Like polished glass transparent.
. . . Few are chosen
. . . Rebuild My Church
. . . The Spirit and the Bride say, 'Come.'

Stone on stone in prophecy —
. . . and I, Clare, unworthy handmaid of Christ,
Mother, Bride and Queen
. . . Know your vocation
In poverty, humility, charity.
. . . Rebuild My Church
. . . The Spirit and the Bride say, 'Come.'

Stone on stone in prophecy;
Stone on stone in poverty —
Stripped of all, possessing nothing
Yet clothed divinely, having put on Christ.
Hidden with Him in God, filling up His Passion.
Come, my sisters,
. . . The Spirit and the Bride say, 'Come.'
. . . Rebuild My Church
. . . from within.

Sister Mary Maxine, O.S.C.



Free to Be Faithful. By Anthony Padovano. Paramus, N.J.: Paulist Press Pastoral Educational Services, 1972. Pp. 95. Cloth, $4.95.

Reviewed by Margaret Monahan Hogan, M.A. (Fordham University, Philosophy), a free lance writer and mother of three who resides in Green Bay, Wisconsin.

On occasion fidelity has been somewhat flippantly yet accurately defined as "hanging in there with the Lord." Father Padovano's attempt to describe fidelity, the theme of his picture book, never approaches the adequacy or exactness of the foregoing statement. This, however, is but one of the problems of **Free to Be Faithful.**

The gift of fidelity is, according to Padovano, in the first and foremost instance fidelity to self. Prerequisite to the presence of fidelity is another gift, the gift of purity of heart. Fidelity is a reciprocal gift: it requires not only a giver but also someone willing to receive it. Fidelity makes one accessible to others. The norms for fidelity are self-constructed norms: they are not externally imposed. Fidelity requires that violence be done to one's self and it demands attentiveness to conscience. Fidelity is measured in terms of personal commitment. It may mean persisting in personal convictions in opposition to church teaching. Fidelity has a comic facet, and fidelity manifests itself in reverence. It makes us accountable to others in a community which includes our enemies. Fidelity serves no idols: not happiness, not security, not concepts, not mission, not states of life, not liturgy, not doctrine. Fidelity demands that we have faith in others; that we accept them as persons, and that we recognize their significance. Fidelity gives the faithful person the capacity for experiencing Easter in those around him.

The inadequacy of Father Padovano's description of fidelity is seen not so much in the positive statements of what fidelity is, rather in the theology surrounding the statements and in the consequences stemming from them. While it is true that purity of heart is not the same thing as purity of sexual or moral behavior, the possibility of purity of heart in the absence of moral rectitude seems doubtful. Any grace is a gift freely given. And the recipient is always unworthy of the gift. But it seems that the receiver is under some obligation to be prepared and properly disposed for the reception of the gift.

Further, the commitment of secularist Communism to truth or to ethics is at least questionable. Father Padovano casts doubts on the power of Christianity to make any difference—moral difference—in the world. There is also a continuous thread running through the text that can only be described as an attack on the visible church.

True love not only does not exist without ethics, but it exercises an upward dispositive thrust upon the individuals who truly love each other so that both become better because of their love.

Faith may not be given with doctrine, but for man, Aristotle's rational animal, doctrine, which is the unfolding or explicitation of what is given in faith, is both natural and necessary.

For the author the central moral imperative is love of enemies. For Christians the central moral imperative is, Love the Lord thy God with thy whole heart.... From that follows the love of enemies, but love of enemies is not the central moral imperative.

Father Padovano focuses upon the fidelity of the woman in marriage and strangely neglects to mention that fidelity is also an obligation incumbent upon the husband. Moreover, several passages seem to read as an apologia for those who defect from the priesthood, those who desert religious life, and those who flee the responsibilities of marriage.

In the question as to whether the mark of the beginning of human history is original sin or inherited grace, the author opts for the latter. The real situation seems to be not an either/or disjunction but a both/and situation.

While "so little of life" (p. 31) may be grossly evident at conception (abortion mentality), the embryologist and geneticist claim that all the constituent elements are there. Further, in regard to mortification of the flesh Padovano seems to be not sufficiently aware of the hylomorphic composition of man.

The "what" or content of belief is not to be determined by the individual Catholic. Very few would or could on their own determine what they should believe. Lateness of definition does not necessarily detract from the validity of church teaching. Relativity in science is no less valid because of lateness of discovery.

The title prophet should not be indiscriminately tendered. It is wise in this regard to recall that the Old Testament prophets have traditionally called the people of God away from laxity.

In listing some of the central issues of Catholic doctrine Father Padovano strangely and consistently omits the divinity of Jesus. He leaves

no place in the authentic Christian community for the contemplative. The positing of need on the part of God seems somewhat inappropriate. And finally, the designs (sometimes meaningless) and the pictures (sometimes lovely) are irrelevant to the text.

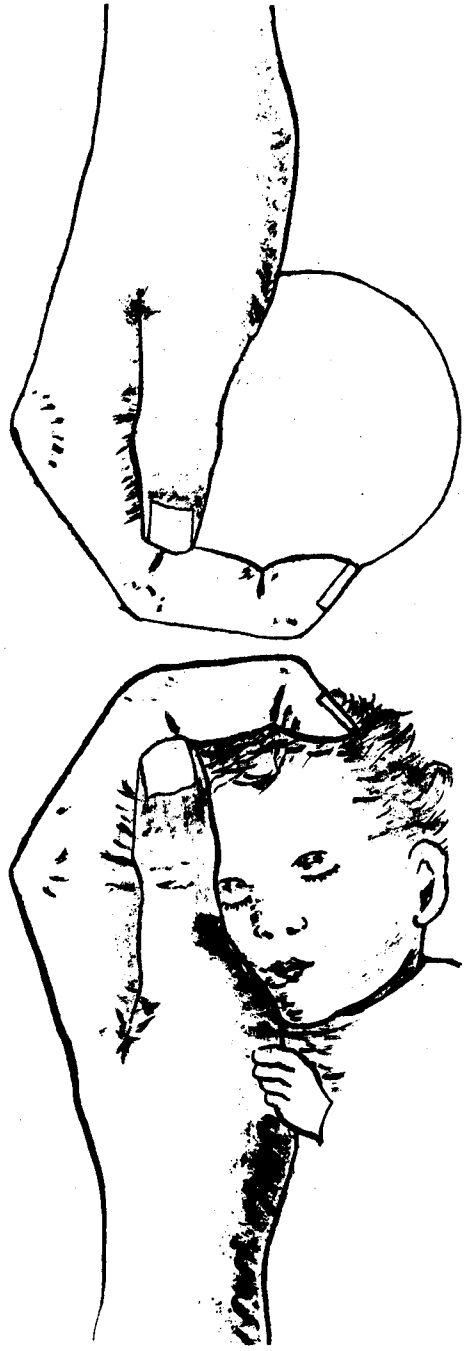
Reflections: Path to Prayer. By James Turro. Paramus, N.J.: Paulist Press, 1972. Pp. 96. Cloth, $4.95.

Reviewed by Sister Barbara Marie, O.S.F., a member of the staff of St. Joseph's Hospital, Tacoma, Wash., and a frequent contributor to our pages.

"Faith is a way of seeing / an eye for looking out on life and the universe / To look upon the world in faith is to discover there / new and unsuspected dimensions that link the world with God. / Such discoveries can open a path to prayer" (Foreword, p. 4).

In this foreword Father James Turro explains the purpose of this book and gives the reader an idea of what to expect in the following pages. With simple but beautiful language and inspirational photography, he proceeds to carry out his intention to help us discover new meanings in the world about us through the eyes of faith. Taking apt citations from Scripture, he puts meaningful interpretations on those words we often hear without understanding and on those sights we see without fully appreciating. He helps us to accept our limitations with the realization that through our very infirmities the power of God is made manifest. "So, in our lives God can make the impossible happen" (p. 79).

The Psalmist says: "As a deer longs for the water-courses, so my soul longs for thee, O God" (Ps. 42: 1). Father Turro puts it this way: "The disquiet and general want of



social ease that one senses widely in the world may be read as a symptom of man's breathless, groping struggle toward God" (p. 8).

In the comments on the Mother of God, Mary is presented as "an opportunity for encountering Christ—a place for meeting Christ" (p. 35). "This stands as an ideal for us; that people should think and speak of us in terms of Christ" (p. 25).

In today's world of restless activity and search for a meaningful existence, this book points out the path which will lead to God, who alone gives meaning to our lives. In the face of the many evils and dangers that beset us we are invited to look upon them as challenges. "In other words we must be aware that we are not so much part of the difficulty as we are part of God's creative solution to it" (p. 32).

Father Turro has not only accomplished his purpose in these pages as a book for spiritual reading and private meditation, but has added suggested formats for group discussions (pp. 94-95). The book concludes with suggestions for prayer groups.

Perhaps this would be a better summary:

Faith is a way of seeing
Christ at every turn—
In joy and in sadness,
In sunlight, in storm.

Faith e'er keeps the vision
Of the truth and the light,
In spite of the darkness;
The terrors of night.

"Faith is saying 'yes'" (p. 25)
As Mary gave assent
With loving abandon
As each day was spent.

Faith is a way of seeing
Christ is ever near;
Through his power we conquer
Weakness, death, and fear.

Contemplation. By James Carroll. Paramus, N.J.: Paulist Press, 1972. Pp. 94. Paper, $1.25.

Reviewed by Father Richard Leo Heppler, O.F.M., an experienced spiritual director, and chaplain to the Immaculate Conception Sisters at Tombrock College, West Paterson, N.J.

Faced with the overpowering confusion of modern times some men are inclined to write down, first for themselves, then for others, what they do believe. Once written, the beliefs take on a certain concreteness which otherwise they would lack. Now they can be discussed, debated, and nuanced. In **Contemplation** James Carroll sets down his reflections on Prayer, Mortification, Worship, and Counterculture.

The author, from what he tells us in the book, is a priest engaged in campus ministry at Boston University. Elsewhere we learn that he has authored **Elements of Hope, Tender of Wishes,** and **Wonder and Worship.**

By contemplation he means the awareness of God in the very core of one's being, and he has many interesting things to say about it. But not everything is acceptable. For instance, "the only reason to love God is to love the world" (p. 17). The only reason? But I applaud this: "What is required of us is sanctity. Holiness. Wholeness" (p. 23).

Father sees mortification as a means enabling us to identify with those who are suffering. By it we can feel, however slightly, the misery and poverty and anguish of our unfortunate brothers and sisters. So it is more than a mini-death to self, more than a means of union with Christ; it is also a way to suffer with our fellowman.

Worship for the Catholic finds its supreme expression in the Mass. While I find describing the Mass as silence, story, and bread original, I can't accept the idea that the bread does the believing for us. In the pre-

vious chapter the author says we must do our own dying. I agree. I also think we must do our own believing.

Those who look differently at nation, church and souls constitute counter-culture contemplatives. Their value system is more vertical than horizontal. They choose to be faithful to both religion and revolution.

The book should have some campus appeal. I don't see it as something I would give to most of my reading friends. They are Fr. Padovano fans anyway.

Why Priests? A Proposal for a New Church Ministry. By Hans Küng. New York: Doubleday, 1972. Pp. 118. Cloth, $5.95.

Reviewed by Father Claude Lenehan, O.F.M., Pastor of St. Ann's Church, Fair Lawn, N.J., recently a Fellow in the Continuing Education Program at Virginia Episcopalian Seminary, Alexandria, Va.

In his book, Hans Küng extends the democratic principle from Western history through Vatican II and applies it to the ministry of the priesthood. Seeing this office liable to pedestal problems because of sociological and sacralizing factors, he proposes a ministry of service, without domination and harking back to "the primary apostolic testimony" (p. 50). The theme continues to deplore the type of ministry which bypasses the Christian community and isolates the church leader as an "other Christ."

The development of the priesthood to its noble position is sketched in broad historical strokes. Küng more than suggests that the Protestant Reformation and its reaction, the Council of Trent, molded the recent image of the priest. The book seems to presume that you have already read the author's previous work, **The Church.**

Why Priests? will intensify the identity crisis of the traditional priest. I think Küng correctly reads the attitude of the young toward the medieval and post-Tridentine model, and pegs liberty, equality and fraternity as the mainsprings for a modern and future ministry. On liberty: "The Church . . . should be a community of free people" (p. 29). Jesus meant to free the people from the law, guilt and the dread of death. With equality, the people of God is the operative phrase, and "in the body of Christ no member, however humble, should suffer contempt" (p. 31). Finally, fraternal rather than paternal authority is the keynote—the church is a community without domination.

The Protestant model of the ministry is seriously considered, and celibacy is described in its historical context. Temporary ministry is given approbation, and the indelible character of ordination is attacked.

Some questions occur with Küng's presentation. Though authority and position too often have been shields with which the clergy have protected themselves, the danger of the priest-minister being the religious football of the congregation is possible. As with the Pharisees, the church-goers of Christ's day, church-goers today tend to be conservative and even self-righteous.

A married priesthood would solve some problems but no doubt create others. How free would a man be? The Protestant model is not encouraging, as pressures from the family, the congregation, the church, and the minister's own conscience frequently intersect.

Küng means to de-Stalinize the bishops and pastors, and to declericalize the church; but in whatever form the new structure and ministry are realized, he realistically accepts the inevitable re-institutionalization. One wishes the theme had been more fully developed, but we shall doubtless hear more on this subject from Küng and others.

BOOKS RECEIVED

Berrigan, Daniel, **America Is Hard to Find.** Garden City, N. Y.: Doubleday, 1972. Pp. 191. Cloth, $5.95.

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Santucci, Luigi, **Meeting Jesus: A New Way to Christ.** Trans. Bernard Wall; New York: Herder & Herder, 1971. Pp. 222. Cloth, $7.50.

Von Hildebrand, Dietrich, **Celibacy and the Crisis of Faith.** Trans. John Crosby; Chicago: Franciscan Herald Press, 1971. Pp. iv-116. Cloth, $4.95.