the CORD

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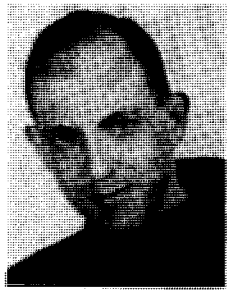

A REVIEW EDITORIAL

The Spirituality of Teilhard

For Pierre Teilhard de Chardin, "spirit is ultimate reality, a 'spiritual' outlook is the only authentic outlook; all life, at the human level, is 'spiritual' life or it is, quite literally, meaningless."[1] Those of us who want to enhance or restore the organic unity of our spiritual life, therefore, stand to gain a great deal from the consideration of Teilhard's life and thought.

Father Thomas Corbishley has, in this slim paperback, furnished yet another fine aid to precisely that end. His essay has three "parts." A substantive introduction gives good insight into Teilhard's own spiritual development, even as it sets up the problematic which so many of us share with Teilhard: the apparent difficulty of squaring an "other-worldly" spiritual ideal with a rightly understood love of the world God has made. The second part is the essay's main body; it sets forth Teilhard's positions on certain crucial aspects of God (Teilhard was no Hegelian, with a God in process), on the Incarnation (the cosmic dimension in no way prejudices the personal), on the Blessed Virgin (an essential part of Teilhard's idealism that receives too little emphasis as a rule), and on the unity of the Christian life. The third "part" is a very brief summary and conclusion.

The publishers challenge the reader to "see if this book doesn't give you a better summary of Teilhard's ascetical thought than you have seen before." Well, there have been some really good presentations, foremost among them Father Faricy's *Theology of the Christian in the World* (Sheed & Ward, 1967), and Sister Martin's *The Spirituality of Teilhard de Chardin* (Newman, 1968). Nor is Father Corbishley's book completely free of defects: he may needlessly antagonize some readers by the brevity and consequent harshness of his verdict on earlier spirituality in Part One, and he tends to be overly apologetic and defensive about Teilhard's orthodoxy in Part Two. All of which proves only that comparisons are odious. Taken on its own terms, *The Spirituality of Teilhard de Chardin* is an excellent work marked by real competence, and made available at a bargain price.

Fr. Michael D. Meilach, ofm

[1] Thomas Corbishley, S.J., *The Spirituality of Teilhard de Chardin.* Paramus, N. J.: Paulist Press, 1972. Pp. 126. Paper, $1.45.

Cross Exchange

God, just what are You trying to do
A cross of great and ponderous weight
I said I'd bear for You.
And You hand me this!
Contemptible, scraggly thing
None could see save You and me.
Can I become a John or Paul
With a crooked, little board?
It's much too small—
No weight at all.
Besides . . .
It's full of splinters, Lord.

Geraldine T. Garrett

Catholic Pentecostalism

Some Theological and Pastoral Implications

Peter Chepaitis, O.F.M.

It is generally agreed that Pentecostalism embraces the fastest growing groups within Christianity today. Statistics vary from ten to fourteen million as a world-wide figure, but they are difficult to check accurately. One of the main reasons for this is that Pentecostalism is not a church or a sect but rather a movement encompassing many sects and some revivals within the historical churches. In any case, the impact of this barely 70-year-old movement is being felt all over the world. After devoting a whole chapter to a statistical survey of Pentecostal missions, one author can say that "Pentecostalism is not a passing phenomenon in history," but "its advances outside of its birthplace [the United States] have turned it into one of the most powerful and dynamic religious movements of our day."[1]

In this three-part series, I will endeavor to examine the most recent expression of this movement: the so-called "Catholic Pentecostal Movement." This month's article is devoted to setting up the framework and tracing the pre-history of Catholic Pentecostalism. The second in the series is the discussion properly so-called: exposition and examination of contemporary attitudes. And the last article will comprise my own theological and pastoral evaluation of the Movement.

Throughout, I will use the term "Pentecostalism" as a generic reference to all the different sects and movements which place the baptism and gifts of the Holy Spirit at the center of their doctrine and /or practice. "Classical Pentecostalism" will mean the strictly Protestant movement, outside of the traditional Protestant churches, which has resulted in myriad sects since its beginning in 1901. "Neo-Pentecostalism," on the other hand, refers to the growth of pentecostal fervor within the historical, "mainline" Protestant churches such as the Anglican and Lutheran communions. Its growth dates roughly from the middle 1950's. The term "Catholic Pentecostalism" will be used, then, to denote the same movement within the Catholic community. These distinctions are far from air-tight, and there are several transitional groups, as well as some interpenetration among the three main divisions just described. Still, all three groups share the characteristic of enthusiasm": not just exuberance of expression or evangelical zeal, but a quality which "takes a person out of himself, to make him one with all things and thereby with himself." From another perspective, "one's life is caught up in something which, however, is also within man and impelling him on."[2] The moving spirit of this enthusiasm is said to be the Holy Spirit, the Spirit of Truth, by all pentecostals.

The use of the term "pentecostal" with reference both to classical holiness sects and Catholic prayer groups should not be interpreted as equating their theology or discipline. There are significant differences between classical Pentecostalism and both of the movements within the traditional churches. Furthermore, the appearance of neo-pentecostal and Catholic pentecostal groups is not a simple, organic development from classical Pentecostalism. There is a parallelism, however, and several basic impulses are the same.

Before plunging in, I would like to say a word about my sources and presuppositions. I am basing much of what follows on the assumption that all Pentecostalism has some common roots, both in Scripture and in society, and that the present phenomenon within the Catholic Church has at least some relationship to the classical pentecostal experience. Printed sources I have used fall into four main categories: (1) historical and theological studies, both in the form of books and articles, (2) popular accounts of the Catholic Pentecostal Movement, (3) scientific approaches to the phenomena accompanying Pentecostalism (e. g., tongues, healing, sociological growth), and (4) primary sources —i. e., handouts at prayer meetings and the Scriptures.

There are four authors upon whom I have relied heavily and three others who have provided substantial insights. Prudencio Damboriena is a former missionary in India, China, and the Philippines (1936 - 1954), as well as in Colombia (1963 - 1966). This Jesuit priest is presently

[1] Prudencio Damboriena, S.J., *Tongues as of Fire* (Washington: Corpus Books, 1969), p. 102.

[2] Klaus Hemmerle, "Enthusiasm," *Sacramentum Mundi*, ed. Karl Rahner et al. (New York: Herder & Herder, 1968), vol. 2, p. 233.

Father Peter Chepaitis, O.F.M., M. A. (Theology, Washington Theological Coalition) was ordained last August. A member of Holy Name Province, Father Peter is presently working on a Master's Degree in Pastoral Liturgy from the University of Notre Dame.

a professor of historical theology at St. Louis University. My historical treatment of classical Pentecostalism is based largely on his book. Kilian McDonnell, O.S.B., is director of the Institute for Ecumenical and Cultural Research at Collegeville, Minnesota. His many articles have been my main source for the development of neo-Pentecostalism, as well as a source of insight into the Movement's ecumenical significance. Edward O'Connor, C.S.C., is certainly the best known theologian within the Catholic Movement. Of the 19 sources I consulted on Catholic Pentecostalism specifically, eight drew heavily on his theological interpretation. An associate professor of theology at Notre Dame University, he has been called conservative by some. He has been an active participant in the Movement from its inception in 1967. A person dedicated to revealing the scriptural base of Pentecostalism is Josephine Massingberd Ford, a teacher of Scripture at Notre Dame. Some of her views are influenced by her strong commitment to furthering the cause of women and their role in the Catholic Church. She has become a caustic critic of the Movement, although only to preserve it.

Three other authors bear mentioning before starting out, because, even though I do not quote them extensively, their work is excellent and has influenced my approach. More important, these three books are essential for anyone who wants to understand Pentecostalism in its historical, Scriptural, and theological roots. The first is *Enthusiasm: A Chapter in the History of Religion,* by R. A. Knox (Oxford University Press, 1950). Although colored by a certain bias against the Pentecostalism of the twentieth century, and written before the blossoming of either Protestant or Catholic neo-Pentecostalism, this work is readable and full of insight into the historical roots of enthusiasm, especially of the divisive sort. The second work is a critical look at the way the Pentecostals have handled Scripture: *A Theology of the Holy Spirit, the Pentecostal Experience and the New Testament Witness,* by Frederick Dale Bruner, a graduate of Princeton Seminary who is presently serving with the United Church of Christ as Professor of Systematic Theology at Union Seminary in the Philippines. In this comprehensive and scientific book, he finds that Pentecostals generally quote Scripture for their own purposes. Furthermore, Professor Bruner comes to different exegetical conclusions than the Pentecostals do—and one has the feeling that he too uses exegesis to some extent to justify some of his own presuppositions. The third book is *Pentecostalism: A Theological Viewpoint,* by Donald Gelpi, S.J. (Paulist Press, 1971), a very lucid examination of the development and experience of enthusiasm.

All of this material is, naturally, viewed through my own perspective as an American Franciscan student of theology. The influence of my formal theological courses will doubtless be discernible, particularly as they relate to the Holy Spirit and religious experience. Also, since the summer of 1969, I have been a participant in three different pentecostal prayer groups. I would place myself, in relation to my association with the one at Catholic University, as a highly interested participant, although not a full initiate. I have been prayed over to receive the "Baptism of the Holy Spirit," but have not experienced tongues or the other more evident charisms.

The Main Scriptural Bases of Pentecostalism

Pentecostalism has aptly been called "the modern version of a well defined trend in Christianity that reaches from some of the Pauline churches to contemporary neo-Pentecostals."[3] In the New Testament, several texts are invariably cited as the basis of this trend. The prophecy of Joel, which Saint Peter quotes (Acts 2:17-21) finds its fulfillment in the contemporary world as well

as in the early church, as Pentecostals interpret it. This is because the Pentecost event itself (Acts 2:1-13) is seen as an enduring reality, repeated in the lives of contemporary individuals and groups. Baptism is clearly associated with the Holy Spirit in the New Testament (cf. Jn. 3:1-8 and the Synoptic accounts of Christ's Baptism). In fact, one of the effects of Baptism is that the Holy Spirit is given (cf. 2 Cor. 1:21-22; 1 Cor. 12:13; Eph. 4:1-6; Heb. 6:1-6). Thus there is much truth in the Pentecostal assertion that Baptism "in the Holy Spirit" is the only true baptism. There are other texts in Acts which refer to the out-

[3] *Tongues As of Fire,* p. vi.

ward manifestations which accompany the presence and action of the Spirit (e. g., 10:44-48; 19:1-7). Manifestations similar to these—specifically, speaking in tongues—are adduced as evidence that the Holy Spirit is still being poured out as Joel had prophesied. The role of the Spirit in the mission of Jesus and in the life of the church has hardly begun to be studied, but Scripture makes it clear that it is central.

The charter in Scripture for religious enthusiasm which is most often referred to by Pentecostals may be found in 1 Corinthians, chapters 12-14. The spiritual gifts which Paul speaks of here are precisely the manifestations of the Spirit to which modern Pentecostals of all kinds point as their distinguishing mark. The most controversial of these is the gift of tongues ("glossolalia"). Pentecostals cite Paul to prove that this was a respected and valuable gift for the early Christians; and they conclude that there is no reason why it should not be received by men of the 20th century also. Others quote the same chapters to prove that the rebuke of the apostle to the Corinthians applies as much to contemporary Pentecostals.

Bruner writes of just this sort of rebuke, which he sees in both letters to the Christians at Corinth:

> Everywhere one turns in the Corinthian correspondence, particularly the second letter, one finds not only a superceded gnosticism but, we are obliged to believe, an anticipated Pentecostalism. From the pride of power (II Cor. 10), through the fuller ministry of Jesus, Spirit and gospel (II Cor. 11) and the unusual interest in visions and higher experiences (II Cor. 12), to the quest for oral evidences (II Cor. 13), we are in similar topography. The features most prominent in first-century Corinthianism are found to correspond to a remarkable degree with the features most distinctively present in twentieth-century Pentecostalism. We do not believe that these correspondences are forced.[4]

Throughout his book Bruner makes it clear that Pentecostal claims cannot rise and fall on exegetical evidence. In fact, Pentecostal exegesis is more often than not fundamentalistic and therefore severely distorted. Classical Pentecostals often use the Bible to apotheosize their experience and the Movement as a whole. A fundamentalistic, selective reading of Scripture can be identified in many instances with a "pentecostal" reading. Thus, scientific exegesis can be used to criticize the Movement. Yet Bruner's exegesis comes off as somewhat biased by his own

[4] Frederick Dale Bruner, *A Theology of the Holy Spirit: The Pentecostal Experience and the New Testament Witness* (Grand Rapids, Mich.: W. B. Eerdmans, 1970), pp. 317-18.

presuppositions, as is revealed by other exegetical studies, Protestant as well as Catholic in authorship.

Walter J. Bartling, in a fine exegetical study of 1 Cor. 12, states and defends this thesis: "For Paul every [Christian] congregation is a charismatic community, a body shaped and informed by the Spirit of Christ and His gifts." Without "charis," the gift of God's love in Christ, and "charisma," the gift of Christ's love in the Spirit, there would be no message to proclaim, and no vitality in the proclamation.[5] The committee set up by the American Hierarchy to examine the Catholic Pentecostal Movement has this to say: The Movement "has a strong biblical basis. It would be difficult to inhibit the working of the Spirit which manifested itself so abundantly in the early Church."[6] It seems that the approach taken by Bartling and the Catholic Hierarchy is the more balanced and accurate one. Bartling, speaking of the same Corinthian congregation that Bruner condemns, writes, "The congregation was distorted, not because it was charismatic but in spite of its charismatic endowment. Or, if you will, it was a perverted vision of what charismatic endowment entails in congregational life that created the problems."[7] And later on he hints at what might be the problem with our interpretation of 1 Cor. 12. We tend to approach it with preconceived notions of what is meant by charismatic gifts. "Our mental picture is so strongly colored with enthusiastic and ecstatic elements that the gifts are almost totally removed from that which most of us experience in our everyday Christianity." Yet, he continues, "it could be that in our mental construct we are thereby closer to that picture of congregational life which Paul combats than to that which he recommends."[8]

Scripture does give norms for our use in evaluating the presence and activity of the Spirit. It would seem that this is what we should look to Scripture for in evaluating the Pentecostal Movement, rather than proofs or clubs with which to refute it. It is illuminating to consider for a moment just what the problem was which Paul was responding to in 1 Cor. 12-14. One scholar

[5] William J. Bartling, "The Congregation of Christ—A Charismatic Body, An Exegetical Study of I Cor. 12," *Concordia Theological Monthly* 40 (Feb., 1969), 69 .

[6] The report of Bishop Alexander Zaleski, Chairman of the N.C.C.B. Committee on Doctrine, will be published as an appendix to this series, in March.

[7] Bartling, p. 69.

[8] *Ibid.*, p. 71.

says that "the Corinthian Christians wanted hard evidence of possession by the Holy Spirit. They wanted concrete, sensible evidence, and, if you read on, the hard evidence they preferred was speaking in tongues."[9] So Paul gives them some way to test the Spirit. He flatly rejects speaking in tongues as the key illustration of possession by the Spirit, although it is one manifestation. The essential, central evidence is the profession of faith that Jesus is Lord (1 Cor. 12:3). He says, furthermore, that the Spirit, possessed by all, manifests himself in different ways through different individuals in the community, and every one of these manifestations must be equally respected. It is here that he calls the church a body. This is, for Paul, not a spooky, vague concept, but a very down to earth reality. "The church as a body, for Paul, is the expression of the Holy Spirit through the gracified natural man, each person in the community having his own particular gift which he uses for the good of the whole community, and that is why Paul uses the image of the body." His doctrine is that grace, the manifestation of the Spirit, works through the individual for the upbuilding of the whole community. Therefore all ministries are to be respected. It has been the strength of the church and of religious orders down through the centuries to have been able to create a community out of people who are different and have different abilities and talents. Bartling summarizes the norms to be derived from Paul in this way:

1. The Spirit gives the Christian the ability to say Jesus is Lord.
2. The charismatic gifts are not the guarantees of the Spirit, since the same phenomena occur in pagan cults.
3. Charismatic gifts are for the building up of the body, and all the gifts are valuable, as is each of their recipients.
4. All these gifts derive from the Father, the giver of all gifts, and they have value only in the Son's self-giving service for others.

The Scriptural evidence, then, clearly reveals the presence and activity of the Holy Spirit and underscores the importance of his gifts, but it also gives some concrete norms for testing and understanding the presence and activity of the Spirit in the life of the Christian community. Even in the time of Saint Paul there was a tension between faith in the presence and action of the Spirit in what could be seen as merely human (i. e., love), and the experience of his presence in some external manifestation, such as tongues. Paul does not resolve the tension, but moves in the direction of challenging us to elevate the workaday activities, such as administration, by seeing them as in essence charismatic since the Spirit is the force guiding them toward the building up of the body of Christ.[10]

The simplest and most comprehensive norm which comes from Scripture, however, has been enunciated by a contemporary theologian in these words: "The normative charismatic experience is the human experience of Jesus himself; every other experience is charismatic to the extent that it approaches that norm."[11]

[9] This section and the quotations in it are from a class given by Father Christian Ceroke, O. Carm., as part of a course in the Pauline Epistles. The course was given during the Spring of 1971, in the Washington Theological Coalition, located in Washington, D. C., and southern Maryland. The citations are from a typescript of the class (transcribed from tape) and are used with permission.

Historical Development up to the 1950's

Ronald Knox opens his excellent treatment of the history of enthusiastic movements with this insightful passage:

> The pattern is always repeating itself, not in outline merely but in detail. Almost always the enthusiastic movement is denounced as an innovation, yet claims to be preserving, or to be restoring, the primitive discipline of the Church. Almost always the opposition is two-fold; good Christian people who do not relish an eccentric spirituality find themselves in unwelcome alliance with worldlings who do not relish any spirituality at all. Almost always schism begets schism; once the instinct of discipline is lost, the movement breeds rival prophets and rival coteries, at the peril of its internal unity. Always the first fervours evaporate; prophecy dies out, and the charismatic is merged in the institutional . . . it is a fugal melody that runs through the centuries.[12]

We have glimpsed the avowed biblical roots of all types of Pen-

[10] Bartling, p. 76.

[11] Donald L. Gelpi, S.J., *Pentecostalism: A Theological Viewpoint* (Paramus, N.J.: Paulist Press, 1971), p. 209.

[12] Ronald A. Knox, *Enthusiasm: A Chapter in the History of Religion* (New York and Oxford: Oxford University Press, 1950), p. 1. This work is a detailed treatment of enthusiastic or "charismatic" movements from Corinth in the first century to Wesley and somewhat beyond. Although such a treatment is beyond the scope of this paper, I mean to point out, by a brief review of the history of such movements, that various charismatic expressions have always been a part of the history of the Christian experience, even though certain specific manifestations seem to have disappeared. Although for brevity's sake I have followed Damboriena's framework, it is worth pointing out that every author I have read depends heavily on Knox for this period.

tecostalism, centered on the activity of the Christian community at Corinth. Corinth was far from an ideal community, but the basic impulse evident in their prayer meetings still continued in the Church. The *Didache* speaks of "prophets" who possessed charismatic gifts and were highly respected within the Christian community. Montanus claimed secret revelations from the Spirit and proclaimed the beginning of a new era of the Spirit along with the impending return of Christ. This marked the beginning of friction between the hierarchical church and certain charismatic tendencies. Some Pentecostals look on Montanism as something like their parent church. More will be said later on about the gnostic tendencies which this movement embodied and which are still present in the world today. By the beginning of the fourth century the charismatic gifts (the spectacular gifts of the Spirit, that is) had faded from the Church. Saint Augustine and others explain this by saying that they were meant for the original times of the establishing of the Church, and when this had been done the need for these gifts ceased. Modern Pentecostals accuse the Church of becoming less vital and replacing real life with dead structure and orthodoxy.[13] The acceptance of the Church by society (Constantine) is probably another important factor in the disappearance of the charismatic gifts, since one of the characteristics of all "spirit" groups has usually been separation from a hostile world (as even John's Gospel witnesses).

The Middle Ages were not very friendly to enthusiastic movements, but individual mystic-saints and some fanatical groups (the Cathars and the Albigenses, for example) did give evidence that the tendency toward them was not entirely dead. Possibly the most significant, if regrettable, occurrence during these times was the separation of Confirmation from Baptism. This was possible only because the Holy Spirit, so closely connected with Baptism in the New Testament, was lost sight of. The

[13] Damboriena, pp. 1-4.

precise relationship of Confirmation to the rest of the sacramental system became unclear, and its meaning for Christian life was considerably weakened.[14] This, in turn, was a cause for an even greater lessening of consciousness of the Holy Spirit in the Church. It is very possible that this separation of the Spirit from Baptism is an essential part of the state of events the first Pentecostals reacted to when they distinguished "water baptism" (having little or no real value) and Baptism in the Spirit.

The leaders of the Reformation were not very friendly to enthusiastic perfectionism either, as their persecution of the Anabaptists and the Quakers reveals. The traditional Reformation concepts of "fallen nature" and "fiducial faith" run counter to the belief in the possibility of perfection held by the enthusiasts of that day. Some of the characteristics of the activity of these enthusiasts are recalled by the record of John Wesley's meeting with Camisard, contained in the former's *Journal*. She "seemed to have strong workings in her breast, with deep sighing; her head and hands and by turn every part of her body seemed also to be in a state of convulsion . . . . She spoke much, all in the name of God . . . of fulfilling prophecies, of the coming of Christ, and the spreading of the Gospel all over the world."[15]

With Methodism we come a step closer to the immediate origins of the Pentecostal Movement. Theologically, Pentecostals are children of Wesley. They agree on Christianity as a "religion of experience" and on the role of the Holy Spirit. Most of all, they agree that holiness and sanctification is the goal of every true Christian.[16]

"By the middle of the nineteenth century the 'dissolution' and 'worldliness' of the historical churches had paved the way for the change. The newcomers exalted the 'old religion' and proclaimed that holiness was available to, and should be sought by man in the present life. That movement signalled the birth of the Holiness and Pentecostal movements."[17] The Pentecostal Movement as such appeared in two stages: as a revivalistic movement in the United States in the 19th century, and as a dissident religious body that was unsatisfied with internal sanctification and wanted to manifest with charismatic signs that sanctification had been achieved. The Move-

[14] Kevin and Dorothy Ranaghan, *Catholic Pentecostals* (Paramus, N. J.: Paulist Press, 1969), p. 139.
[15] Damboriena, p. 12, citing Wesley's *Journal*, 1/28/1739.
[16] *Ibid.*, p. 19.
[17] *Ibid.*

ment seems to have sprung out of several elements in American Protestantism of the 19th century. American religious pluralism, as well as a class consciousness within the historical churches which was unfavorable to the lower classes, provided the possibility and some of the impetus for change. In fact, the Holiness and Pentecostal churches have usually been made up of members from the lower classes. More general was a craving for religious experience and a desire for immediate contact with the numinous. There are other reasons, advanced by the Holiness and Pentecostal groups themselves, which deserve serious consideration. These people accuse the historical churches of departing from true biblical faith, of dead formalism in theology and liturgy, of worldliness, of the substitution of mere knowledge and external faith for experimental religion and of general resistance to needed reform.[18] These accusations are not unjustified, and they are cause for thought today when persons within the historical Protestant churches and the Roman communion as well are raising the same sort of cry.

The history of Pentecostal denominations in America begins in Topeka, Kansas on January 1, 1901. C. P. Parnam, a Holiness minister, had opened a school for Bible study there. He and his students were convinced that there was to be a fuller manifestation of the Holy Spirit and that the gift of tongues was to be its external sign. The following is the testimony of a Miss Agnes Ozman, who was the first to receive this "Baptism of the Holy Spirit":

> When we learned that the Holy Spirit was yet to be poured out in greater fullness, my heart became hungry for the promised Comforter, and I began to cry out for an enduement of power from on high . . . It was nearly eleven o'clock in the evening when it came into my heart to ask that hands be laid upon me that I might receive the Holy Ghost. As hands were laid upon me, the Holy Ghost fell upon me, and I began to speak in tongues, glorifying God. . . . It was as though rivers of living waters were proceeding from my innermost being.[19]

Another of Parnam's students, W. J. Seymour, carried the torch to California. People came from all over the world to witness his services in Los Angeles. By 1910, the term "Pentecostal Movement" was applied "to all groups who taught the need for the experience of the baptism in the Holy Spirit evidenced by the speaking with tongues."[20] The new Movement was made

[18] *Ibid.*, pp. 27-30.
[19] *Ibid.*, p. 39.
[20] *Ibid.*, p. 41.

up of people who were not satisfied with mere internal sanctification (as the Holiness Movement was), but required that it be manifested by charismatic gifts, especially tongues. This, members said, was the normal way offered by the Holy Spirit to every Christian.[21] There was an era of "persecution" by the historical churches, but it was not unduly severe and only served to strengthen the Movement by giving it an object for exorcism. Today, the Movement has spread to Europe, Africa and South America, where its growth is almost unbelievable (nine times the rate of growth of any other group in some areas). Pentecostals are numbered at two million in the United States today. The largest denomination is the Assemblies of God, which claims one million members. One researcher could count at least 350 Pentecostal churches in New York City alone, many of them store-front churches serving black and Puerto Rican members. The spectacular growth of Pentecostalism has caused some to refer to it as the third force in world Christianity, next to Protestantism and Roman Catholicism.[22]

In 1953 the *Full Gospel Business Men's Fellowship International* was founded in an attempt to adapt Pentecostalism to the ethos of the middle class businessman. A quotation from the Fellowship's publication, *Voice*, will serve to give a taste of the dedication and the ideology which this neo-Pentecostal Association manifests. One of the members speaks of going to Africa to hold some meetings (notice, this style of Pentecostal spirituality embraces people who are much more mobile than those in the classical Pentecostal sects). After relating that a previous evangelist had gotten in trouble for meddling in politics, he says:

> All we did in Africa was talk about Jesus and give altar calls and prayer in His name for the afflicted who came for prayer. Miracles began to happen. Even the ruler of that city was so impressed that he asked us to pray for a life-long ailment from which he suffered, and God healed him!
>
> I'm almost of the opinion that missionaries, evangelists and preachers should make a rule that they will talk only about Jesus in their meetings. There is no other name under heaven whereby men may be saved. What more does an evangelist need for a sermon?[23]

[21] *Ibid.*, p. 37.
[22] William J. Whalen, "Catholic Pentecostalism," *U.S. Catholic and Jubilee* 35:10 (Nov., 1970), p. 8. This article contains a good historical overview of Pentecostal development in this century.
[23] Velmer Gardner, "Officials Insisted We *Speak Only of Jesus*," *Full Gospel Business Men's Voice* 18:10 (Dec., 1970), p. 7. This publication

The first evidence of Pentecostalism in the traditional churches was reported in a large Episcopal parish in Van Nuys, California, in 1960. Even though Pentecostalism had been a movement of the lower classes until this time, now men and women of means, education, and intelligence were involced. The meetings were less emotional, there was less emphasis on speaking in tongues, and there was even a tendency to relate life in the Spirit to the traditional practices of the church (e. g., the Sacraments).[24] The spread of Pentecostal enthusiasm to the "mainline" churches does not seem to have been a completely organic process, as the development of Pentecostalism had been for the Holiness churches. Rather, several factors—in addition to classical Pentecostalism itself—provide some reasons. The upward social pressures provided by the *Full Gospel Business Men's Federation International* is one; a second is the presence of seekers within the traditional churches who were not finding religious fulfillment within their own traditions; and, finally, the rising discontent among clergy made it possible for neo-Pentecostalism, as this phase of development came to be called, to have the leaders necessary for its growth.[25] A more basic factor, and one which was also crucial to the emergence of the Holiness movement in the last century, is the strong desire and need for experiential religion (not unconnected with the call for a more experiential approach to education and greater involvement in social matters). All of these factors had their effect on Catholic Christians as well. In fact, the rise and spread of Protestant Neo-Pentecostalism in the 1950's and early 60's led directly to the appearance of Pentecostalism within the Roman Catholic communion. But that is another story, to be told in the second article of this series.

is often referred to simply as *Voice*. In this issue there is news of upcoming conventions, and the titles of some of the other articles are "The Wonderful Counsellor," "A Ray of Hope," "Taking Christ Downtown," and "Comfort in Crisis." Copies of the magazine are often available at Catholic Pentecostal prayer meetings.

[24] Kilian McDonnell, O.S.B., "The Ecumenical Significance of the Pentecostal Movement," *Worship* 40 (1966), 626.

[25] James N. Lapsley and John H. Simpson, "Speaking in Tongues; Token of Group Acceptance and Divine Approval (Part I)," *Pastoral Psychology* 15:146 (Sept., 1964), p. 52.

A Bleeding World

I had a dream—one night
I cannot say that it was a good dream
Or a bad dream
I know that it was a strange dream
And in my wakened rest
My face was wet
With tears and sweat.
In this dream—I saw
Or was it really so?
No body
No flesh
No bone
And yet I knew that it was
A little old lady
Bent—Spent.
I saw electric lights flash over
What might have been her head
If she had had a head
Her head? I could not find
But God—I read—her mind.
"I am old—I am alone—
Even my children have died before me
What's left?
Please God—be good to me
If you wish for me to live
Let me live loved and in peace
But when my time comes to die
Let me go—God—with dignity
With Grace"
I did not see—her face.
Then down my dream I went
And saw a young man (not really saw)
His skin was yellow—not tan
The wetness of his itching nose
And shaking fingers
—dirty clothes
Again the lights flashed out
Though I did not want to read
I saw the words unsaid.

"Yeah—man—just look at me
Can't stand the sight—can you?
My shaking hands
I didn't want this either, man
It just started out as a lark
Some pot—some acid
And now the other stuff...
I tried to stop—to stop
God how I need—a shot"
I did not stay to read—to hear
My soul was numb—was sick with fear
But on—yet on I went.
I was afraid to close my eyes—
And still afraid not to see
What could I do?
My efforts seemed to be
like the application
Of a bandaid
To cover up
A bleeding world.
The lights flashed on and on and on
Across a mighty field
No bodies
No flesh
No bones
And yet my soul's eyes see
A sea of immortal souls
And Rachel's Voice cry out in hurt
For babes that would not be
For souls that never saw the sun
God—be good to them—each little one!
I wakened from my rest
My face was wet
With tears—with sweat.

Sister M. Thaddine, O.S.F.

The Integration of Values in the Franciscan Way of Life

Dacian Bluma, O.F.M.

At the General Chapter in Medellin, almost two years ago, the Order faced some hard questions about itself, like: Has the Order lost its appeal to attract people today? What does the Franciscan way of life have to offer to questioning youth today?

The Friars examined their vision of life for today's culture in a world-wide survey which concluded with the intensive study at the Chapter, and they formulated their response in the Medellin documents. They strongly re-affirmed their belief in the values of our Franciscan ideals for today's youth (#6). They urged further study and discussion toward achieving a consensus on these values ("On the Reception of the General Constitutions," #18). And they articulated, in a kind of creed, the spirit and direction to be taken today (On Vocation to Mission).

It is this faith on the part of the friars themselves: their belief and dedication to live these values, that is our strongest asset. We believe in our way of life! This seems to be the happy experience of chapters and meetings of friars in recent years: even when solutions are not readily found, the expression of faith supports the brotherhood. Witness, for example, last year's Formation Meeting at Oak Brook, which closed with a resounding affirmation of faith: "Declaration of Our Conviction that Our Work is Worthwhile."

A meeting such as this is valuable because it offers us the op-

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portunity to evaluate the decisions made at the Chapter, for their application and effectiveness. It is at this level that values are really tested.

In approaching the topic of integrating values, I have decided to draw upon the document on formation almost exclusively. I do this because I feel it deserves our full attention after having had so much preparation, and we all ought, at some opportune time, to put it to discussion.

The values I chose to discuss are those that the document features as generally acknowledged for their universal appeal and are characteristically Franciscan. The approach or process toward interiorizing values is presented here for the critical appraisal of all. While references are furnished in support of the interpretation given here, no claim is made that the document gives it this precise formulation.

My plan, then, comes to this. I intend first to set forth the basic values of the Order that answer the needs of today. Then I want to discuss the process of integrating these values, which takes place in three areas and consists in confronting them in a regular pattern or rhythm of life. And finally, I would like to devote some attention to the Formation Directors as leaders in the process of integrating values.

Basic Values

In evaluating what the Order has to offer to contemporary society, the Medellin Chapter felt confident that "many of the basic ideals of the Order of Friars Minor are an undeniable answer to the needs and aspirations of the world today" (#7). For present purposes, I would like to point out, without explanation at this point, three such "basic ideals" listed most prominently at the beginning of the document.

A. Brotherhood. In one sentence the document summarizes one of today's needs: "In a society that is rapidly being concentrated in large and faceless duties, many feel the desire to find centers of brotherhood in which they will be recognized by their fellows, and be able to exchange ideas and aspirations, develop interpersonal relations, share life and goods, and take on responsibility together for some common work or project" (#7).

As an essential characteristic of its way of life, the Order claims priority for brotherhood: "Our life is one of brotherhood amongst men; it is a spiritual communion of humble and joyful service in love, mutual self-giving and the common acceptance of the same Franciscan vision of life" (#25).

Rooted in Christ, expressed in the "breaking of bread," this brotherhood offers "a special witness of the coming of the kingdom and constitutes the primary form of our apostolate, by which we manifest and proclaim the Word of life to the world" (#25).

B. Poverty and Minority. Our society has become increasingly aware of the needs of the poor and underprivileged; of the social injustices and the exploitation of man by his fellow man. There are those who "sincerely desire to share the life of the poor, the lowly, the oppressed, and with them to work for a new society" (#7).

There can hardly be any doubt about the value Francis placed on Lady Poverty. His emphasis on poverty is unique in the Church, and challenges us in our values, our priorities, our life style. It calls for a soul of a poor man, who is conscious of his littleness and the greatness of God's free gifts. It makes us available to all men—good and bad—as a brother (#50). In it we find the freedom to abandon ourselves joyfully to the love of God and neighbor (#29).

Poverty and minority are so characteristic of Francis that they are immediately associated with all his followers, despite the sometimes weak response the friars have made in history.

C. Spiritual Values, as an Answer to Life's Meaning. The world, which has seen so many advances in science and technology, is still in search of "a meaning to human life, a cause, a goal it can embrace and to which it can dedicate itself" (#7).

Following Francis, our whole way of life is geared to "the love of God above all things . . . and a love of men" (#24). Its thrust is "identifying with Christ in his life with the Father" (#24). Its purpose is "to be a sign of and bear witness to the coming of the kingdom of God" (#24); to make all men conscious of their vocation as "sharers of eternal redemption, and to announce to them the glad news of the true meaning of the earthly realities of the kingdom of God" (#12). Our stance and position in life is to "assess all the social and cultural realities of the modern world in the light of the gospel" (#24).

The main purpose of this brief sketch is to catch the direction the document is taking. We are trying to situate ourselves in today's culture. We are talking about values because with them we expect to find the motivation for basic decisions in people's lives. It is, moreover, in these three areas just mentioned, that I believe the very process of integrating values takes place.

The Integrative Process

There are two points I want to make here that I consider essential to my presentation.

Above all, we must begin with honesty. Life in formation must take place in a real-life situation (#21). This means that it will not be artificial, a kind of sheltered, make-believe arrangement that will demand a whole new adjustment after the formation period is completed. This implies contact with the whole fraternity of the province as well as with society as it exists today.

Secondly, there is need for a kind of practice, which I prefer to call a "rhythm" of life, to be established for confronting the values mentioned. By this I mean a kind of relationship a friar has with his community, with the work he does, and with his personal prayer. In contact with these realities, he can work out a balance for measuring his growth and development in line with his vocation (#11). Such contact with these areas will help him to form his convictions on a reality he will deal with throughout his life, will help him to grow in conviction and maintain a stability for perseverance. By this regular practice, he learns to identify with his daily environment, a living fraternity; he comes in contact with the challenges that his work will demand of him; and, finally, he relates this with his own feelings and personal calling, his personal fulfillment.

I would like to take up each of these areas in particular, drawing from the document, and reflect on their influence in personalizing values.

A. Environment: The Fraternity. For the effective development of their personality, it is recommended that "the students be intelligently arranged into smaller groups" (#23). We can see the wisdom of this, because it helps for a deeper knowledge of the students, a closer relationship of students with directors and with fellow-students. It also helps to preserve the quality of fraternal living by means of personal contact rather than impersonal regulations.

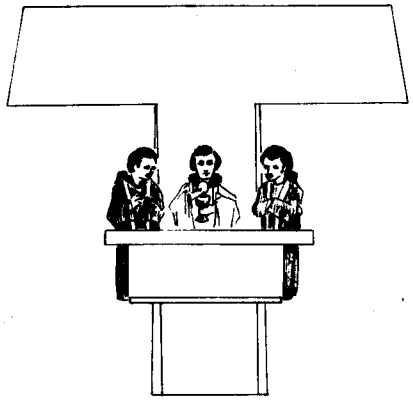
The tone and quality of life of the fraternity is set by the team of directors, whose own personalities, healthy inter-relationships, and example in general will provide the environment for students in honesty, openness and respect for one another (#47). There is little doubt about the influence in coming into contact with a community which is genuinely a community of believers, in communion with their Lord and Master and in close communion with one another.

The house chapter is "of the greatest importance in this formation to a sense of community (#48). It gives the directors an ideal opportunity to awaken awareness of ideals and how they relate to daily living; it gives the students a chance to express their motives, feelings, and thoughts about the practical application in daily life. It sets up a method for evaluation that can be used in their personal reflections.

"Let the educators be fully aware that candidates bring with them to the Order an experience of life, intelligence, idealism, and piety which make an important contribution to the life of the community" (#35). This input by the candidates helps them to realize their responsibility and gives them a feeling of "belonging"; a chance to identify more deeply with the fraternity (#22). Further, it makes for the kind of sharing on a human and faith level that builds closer relationships and bonds of friendship that tie them into the community.

Even the location of their living quarters has a strong formative influence (#21), because it reflects the values of the province community, it exposes the candidates to real needs of the neighborhood and offers them the opportunity, through contact with the poor, to understand better their own identity and purpose as a community.

The fraternity "should be the nucleus of a vast brotherhood" (#25) not only to the neighborhood but also "to the whole



province and Order (#48). The policy of an open friary can be an honest expression of brotherhood, a "come and see" for yourself kind of witness to others.

What we are saying, then, is that fraternity is basic to our way of life. "Francis so much wished us to live as brothers that without fraternity there is no Franciscan life" (#46). It provides the environment in which the candidate learns the values of our way of life in a natural way: absorbing this in the setting of daily living. As the saying goes, "values are caught, not taught." The quality of life is set by the directors, and the interaction between the students and their directors, their peers and their environment will be the process by which they form their ideals, their consciences, and their personal attitudes.

B. Service: Apostolic Activity. What comes to mind here are

questions like: what do we do? How do we do it? How effective are we?

Our service takes on the aspect of the charism of our Order (#55) in real-life situations, as we learn through experience. For us, this service is marked primarily by the stamp of poverty and minority. It determines our personal stance of simplicity; it directs our attention and service to the poor and needy; and it characterizes our approach as that of a brother who listens and shares with others.

We begin with the conviction that it must start with ourselves. "the friar minor must be formed primarily for the apostolate of example rather than words" (#56). This establishes an authentic foundation for the simple Franciscan presence, being a brother to all men.

Our approach is to listen and to learn. "Minority is an essential note of our Franciscan life." It is following Christ in his "kenosis," in humility and meekness, "at the service of everyone, even to the point of taking the lowest place" (#26). Ours is an "apostolate of goodness and peace" (#56), and we should be willing to think of ourselves as a kind of "service corps for the most menial tasks in the Church" (#26). This implies a learning process, a continuing conversion, much like that of Francis in his relationship with the poor and the lepers. By being located there, where needs are apparent, and where the hospitality of an open friary allows them not only to offer service but also (and especially) to learn from the poor, the friars can come to a better understanding of their calling and how to serve the Church of the poor. This opens them to the experience of Francis, who "wanted to respond to Christ poor and naked on the Cross, as he reveals himself in the person of the poor and needy" (#27).

Such exposure to actual needs can evoke and inspire new forms of service. "At a time when many traditional forms of our life are no longer valid, it is for us to find or devise new forms which will bring us into real contact with the men of our day" (#27). It calls for "the fullest exercise of personal freedom and responsibility," and above all "for deep sensitivity and dynamism in a world disturbed by great changes in human life and institutions" (#27). This is, after all, what Francis did when, inspired by his charismatic gift, he "introduced new ways in the Church and gave her a fresh impetus to renew herself" (#28).

Service in the apostolate awakens a challenge in the candidate to measure up and to give of himself. The demand will force him to take stock of himself: his talents and his limitations, and through experience, to develop a clearer image of the kind of service he can perform. Candidates should be given the opportunity to offer their services "from the very beginning of their formation . . ., take due account of the intellectual gifts and personal character" they have, and "learn to develop and improve themselves through action" (#57).

At the heart of our apostolic service is our love and dedication to the Lord in his life with the Father and his love for all men. The service we perform and the motivation we have must be evaluated in this light. "As the friar minor pursues the apostolic life of Christ and the apostles, he wishes to be a sign of and bear witness to the coming of the kingdom of God, by means of a life which is at once joyful, humble, simple, calm, and fully human. The friar minor promises constantly to compare his life to the gospel, in the light of which he is ever ready to begin again" (#24).

C. Solitude: Prayer. One of the most urgent needs felt by modern youth is for serious reflection and meditation. In their search for meaning in life: in themselves, in a cause, a purpose, an ideal, for an experience of a presence greater than themselves, they are really asking for faith.

Prayer has many forms, and prayer in community is an obviously necessary condition in forming community, as well as expressing its identity as a faith community (#25). But there is need for withdrawing from others and being alone with oneself and with one's God that is purifying and necessary to reach a depth that has no substitute (#44). in interiorizing the values that take on meaning and purpose for the individual.

In solitude the individual confronts himself at the roots of his being, his own heart. It is a time when he attempts to know himself: his feelings, his attitudes, his desires; his strength, and his limitations. Here he can work to acquire the kind of freedom that allows him to be his own man. Freedom from dependence upon the opinions of others—freedom from the following of blind instinct—freedom to straighten out and unify his inner self. In such evaluation, he will experience himself as being upheld by his community and yet challenged to become more than he is.

The individual will look to the ideals and see himself as being called—called to become and to do what the community is and does . . . and more. He will sense an awakening of the desire to identify with the community and its ideals as a possible way of life for him, as he knows himself. Most of all,

he will realize that he is not alone, that together with his brothers he can work out a meaning to life in the dynamic process of daily living, discussion, prayer, and experience that will touch his own need for self-fulfillment. In this way he will come to understand too the kind of rhythms of life that he must incorporate into his own life if he hopes to remain in touch with reality and develop himself.

The opportunity for solitude enables the individual to reflect more closely ("handle and see") the ideals that he meets.

First among these ideals is Christ, as he reveals himself in Scripture. A prayerful study of the Gospels will reveal the personality of Jesus, his mentality, and his attitudes (#24). From his teaching one can gain an insight into the values and priorities he insisted upon. Further study will reveal the relationship he had with his community of disciplies, with his friends, his deep compassion for the poor and sinners, and, especially, the warm and tender relationship with his Father in solitude or even sharing his prayer with his disciples. Valuable insights can be learned for one's own attitudes and relationships to each of these: the community of brothers, the ultimate meaning of the apostolate, and solitary prayer. The strength of Jesus' personality comes through in those long, silent periods of reflection and prayer, which help to form a relationship of a disciple and a committed friend. There develops a disposition of devotion—that readiness to follow Jesus, to accept him as one's Lord and Master, which evokes the warmth of affection that is so fulfilling to the whole man (##43-45).

The second ideal is Francis of Assisi. From the life, the writings, and even the "Fioretti," one can learn about the personality and attitudes of Saint Francis. In his book, *Life with God,* our Minister General gives a modern interpretation of Francis' relationship with the world, with man, and with God (pp. 63-91). The document on formation is sprinkled liberally with Francis' thoughts, his values and priorities. Francis' personality is so open, his actions so ingeniously spontaneous, that one can easily be deceived into thinking that he understands him. It takes serious study and reflection to get behind the simplicity of his life and to appreciate his words and actions in the light of his history, his culture, his contemporaries (pp. 65-66). And here too, one discovers the rhythm of life that upheld him throughout his life. His devotion to his friars in fraternity, his concern for serving the poor, as a poverello himself, and his periods of solitude in hermitages that are now so well known.

Finally, I do not hesitate to list among the "ideals" the directors of formation. It is obvious that "like begets like"; that the young will be awakened to rise above themselves on the strength of the witness of men who lead and guide them. The choice of qualified men assigned as directors reflects the importance that the province community gives to the formation of its young men. The challenge of the directors will be to live out the values that they teach. There is little doubt that the example of their lives will be a more important influence on the candidates than what they say or teach. All things point to a master-disciple relationship that will serve as a model and norm for the candidates for many years to come. The relationship reflected in the directors will express these values in and for the community—in the service they perform, and in the periods of prayer that they themselves observe. Through them, a rhythm of life must be observable, that gives them a balance as well as a certain mystery of dedication. It will prove the value they place on the life they profess.

The Formation Director

Having said all this, we are still faced with the question: How do you sensitize candidates to inspiration, to the need and process of integrating values? The environment can be prepared, opportunities for service can be offered, and time for solitary prayer allotted to the candidates. There is the need for a testing, a challenge in circumstances of pressure and turmoil of real life. The task of stimulating, guiding, and offering support falls upon the directors.

Here I would like to refer to an article written by Henry Nouwen (*Commonweal,* June, 1970), in which he offers reflections on three characteristics called for in a spiritual leader of young people today. He describes them in the following terms:

A. An Articulator of Inner Events. Youth is looking for spiritual guides in search of spiritual experience. The leader who can enter his own center of existence and articulate his own experience, can offer himself to his fellow man as a source of clarification; he places his own articulated faith at the disposal of others. In this way, he helps the students to recognize and identify their fears and hopes, and sets them on firm ground in responding to God's call in themselves.

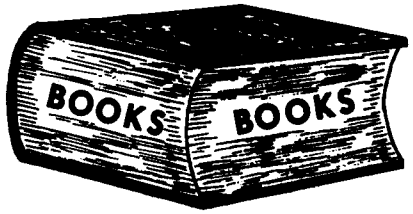
B. A Man of Compassion. The compassionate man stands in the midst of his brothers with the

profound understanding that the feelings, desires, fears, and anger of others can be found in himself. This understanding and forgiveness beget a kind of authority that is acceptable because it makes the compassion of God, visible in Christ, credible in today's world. It is the task of the spiritual leader to make this forgiveness real, to become truly a brother to his brothers, and to call forth the best in each of his brothers, as he leads them in a more human community.

C. A Contemplative Critic. For a convulsive generation that is impatient for change and protests strongly against that which he finds around him, there is need for a man who himself has stood back, searched deeply into the meaning of life, and discovered a calling spirit. Such a contemplative critic keeps a certain distance to prevent absorption in what is most urgent and immediate, in order to see beyond, the real beauty of man and his world. There is a calmness to his approach and a breadth of vision that creatively opens up a vision of hope and new opportunities.

The formation teams of our provinces are the spiritual leaders of our communities. As never before, they are challenged to discern, understand, and express the values found in our tradition and those which answer the questions of our generation. It is their task to search for ways of making these values believable and clear. They are called upon to provide the kind of environment in our formation communities, where these values will take root in the hearts of our young men. This is quite a challenge at a time when the future is so uncertain and the moods and attitudes of our generation change so quickly.

The formation teams also have a responsibility to our professed friars, as leaders in the continuing process of renewal that is now a part of our way of life. The communication shared with them must be made in trust and brotherhood, and the values must be shown as believable and vital. To fail here, is not only to divide the community, but also to ultimately undermine the work of formation and betray the candidates themselves.



Mother Elisabeth: The Resurgence of the Order of Saint Birgitta. By Marguerite Tjader. New York: Herder & Herder, 1972. Pp. viii-229. Cloth, $8.95.

Reviewed by Sister Mary Seraphim, P.C.P.A., a contemplative nun at Sancta Clara Monastery, Canton, Ohio, and a frequent contributor both to this Review and to other religious periodicals.

Maria Elisabeth Hesselblad, the oldest daughter in a family of thirteen children, pursued an ideal which she could not even, at first, define, through a series of fascinating circumstances which finally led her to be acclaimed "as the most remarkable woman in Rome" by Cardinal Merry del Val and to be awarded the highest honor of Sweden, the Order of the North Star, with the rank of Commander.

Her extraordinary odyssey began when as a young Lutheran in the heart of Sweden she began to search for the "one fold and the one shepherd." With admirable courage, Maria, at the age of seventeen, emigrated to New York in search of means to support her family. She became a nurse in the Roosevelt Hospital where she frequently observed the poor Catholic patients and was deeply impressed by their desire for the consolations of their religion. Through Catholic friends and, in particular, by the shock of a close acquaintance "burying herself" in a Visitation convent, Maria became convinced of the truth of the Catholic claim to be the Church founded by Jesus Christ. Under the direction of a distinguished Jesuit astronomer, Father J. G. Hagen, Maria was baptized and began to follow more closely her attraction for the great Swedish saint, St. Bridget.

In her late twenties, Maria's health, which had never been good, brought her to the brink of the grave. Her one desire was to die in the Casa de Santa Birgitta in Rome which she had seen during a visit there and toward which she had experienced an extraordinary mystical attraction since childhood. The House was then in the hands of Carmelites who received her most kindly, allowed her to enter their novitiate and then, to be professed in the ancient Brigittine Order. Only a few Houses of the once flourishing Order which had dotted Europe with their great double monasteries, now remained. Sister Elisabeth, as she now was called, visited them but failed to interest them in reclaiming Saint Birgitta's House in Rome and reviving the Order along apostolic lines.

Soon, however, young women attracted by her ideals put themselves under her direction, and Sister Elisabeth became Mother Elisabeth of a revitalized branch of the ancient Brigittine Order. Houses were founded all over Europe, especially in her beloved Sweden, and later the Order spread to India and America. At the time of her death, in April, 1957, the Order numbered nine Houses, with more in the planning stage.

Miss Thader writes with deftness and ease, and presents us with a well authenticated, highly enjoyable account of a strong woman, tempered by suffering, valiant in spirit and admirable in her fidelity to her destiny. We catch glimpses of the little-known character of Swedish Catholicism as well as an historical appreciation of Sweden's greatest saint. The only misgiving one has in recommending this book is its price, $8.95. But anyone who does pick up the volume will not be disappointed in either its documentation or its readability.

The Sinai Myth: A New Interpretation of the Ten Commandments. By Andrew M. Greeley. Garden City, N.Y.: Doubleday, 1972. Pp. 216. Cloth, $5.95.

Reviewed by Father Boniface F. Hanley, O.F.M., Superior of the Siena College Friary, Assistant Professor of Religious Studies at Siena College, and co-author of the widely acclaimed book, The Franciscans, Love at Work.

About a decade ago, I recall sitting in a large and crowded lecture hall in Boston, listening to a dialog between Harvey Cox, author of *The Secular City,* and Father Andrew Greeley. Father Greeley, as I remember him, was urbane, witty, precise, scholarly, and above all, poised. I felt proud to be a member of the same institution, the Roman Catholic priesthood, that could produce a man like Father Andrew. In ensuing years, I read a book of his here or there, and always enjoyed the clarity of his thought and his ability to appreciate the problems of Catholics in the sixties and seventies. There always seemed to be a new book by Father Greeley. In the opening pages of this, his latest, there is a list of twenty-two that he has written. Over the years his restraint and general sense of balance, fearlessness in confronting opponents to left and to right, won my continued respect and admiration.

I was somewhat surprised—perhaps delighted, or dismayed, I don't know which—at some of the autobiographical notes that kept appearing in *The Sinai Myth.* The author reveals himself as driven, at times joyless, grimly attached to duty, afraid of material poverty, in love with his sailing, not adverse to an occasional "damn" or "hell," confused and hounded by his work, worried about certain aspects of advice he has given, at times ground into anger by the endless commitments of his life, a keeper of mental lists of enemies ("which", he says, "whenever I encounter such enemies in person . . ." lists vanish. "How foolish of me to be angry at them in the first place"—p. 202). But there are also the flashes of Gaelic wit and humor, unconscious expressions of a deep faith to reassure you that, like most of his race, Father Greeley may from time to time experience depression but will somehow survive the rigors of life gracefully and, we hope, joyfully.

The book is, of course, not about its author, no matter how fascinating, how delightful, or how (at times, we must admit) boring he may reveal himself to be. It concerns itself with Yahweh, the Lord of heaven and earth—with the Lord's self revelation and with human responses to that self-revelation.

The manner of that self-revelation, and the character of those responses, are critical, according to Father Greeley, because they deal with the very core of life and reality. So he sees this latest book of his as "a search for meaning, an attempt to determine what a given set of religious symbols means, what basis these symbols provide for 'a pact against chaos and death,' as Peter Berger has put it. . . . This volume is a deadly serious attempt to cope with some of the most fundamental religious questions human beings can ask" (pp. 10-11).

Beginning with God himself as the very "root of Reality," the author considers how God reveals himself in the symbols of Sinai, and whether those symbols remain meaningful for us. He divides the Sinai experience into two factors: God's revelation of himself as a Person who loves the group of people gathered about him at Sinai, and the proclamation of the Decalogue expressive of God's love for man through covenant. The covenant itself represents not only a mystical event but also a "structured relationship between God and man," which aims both to help Israel to respond to God's love, and, through Israel, to reveal the divine love to all nations.

For Father Greeley the Sinai myth story is important today because of its fundamental insight: viz., that God is "involved." He cares for people—indeed, according to this symbolism, he is a God who cannot help caring. The important question is, then, Are *we* willing to commit our lives to the God who has revealed himself as Love? According to their answers, human beings are divided into three groups. First, there are the believers who maintain an essentially legalistic, organized religion; their narrow vision has reduced Sinai to an ethical code. Secondly, there are those who look at the ethical code of Sinai and see Yahweh as some great hangman in the sky, and reject the whole thing. The third group, smallest of all, comprises those who address themselves to the question whether the "ultimate, the real, the absolute, is also a profound, passionate love, a love that is involved with us." Those are the true believers who answer this question affirmatively and try, despite their sinfulness, to lead a life suffused with the truth of Sinai.

Father Greeley seems to have very little patience with those who have reduced the Decalogue from a statement of God's passionate love for man to an elaborate, lengthy, detailed list of ethical and legal requirements. This is, in his view, a distortion that has wrought terrible harm to innumerable people. In fact, he views the ethical view of the Ten Commandments as having nothing to do with being a Christian, with responding to God's love. "Indeed, one could keep every single one of the commandments and still not be a Christian at all" (p. 65). Really to understand the Decalogue means at least to *begin* to penetrate the mystery of God's love and concern for us: "For the Israelite and the Christian there is but one sin: not to love the Lord our God with our whole heart, whole mind, and our whole soul" (p. 65). The point is not, of course, that the ethical requirements do not matter; it is, rather, that their fulfillment will follow if we first love God as we should.

The Sinai Myth is well documented, but is better characterized as a popularization (on its author's own admission) than a work of original scholarship. Father Greeley intends to make sense of the Sinai myth for modern Americans, and in this aim he succeeds well. If the personal element tends to be obtrusive, we might well bear in mind that he

is trying to face the divine reality —that like Moses he is standing on holy ground and must do so barefooted; but in taking off his sandals, he reveals his clay feet.

In some ways the writing is almost mystical. It is fascinating to see the highly trained, middle American research scholar responding to the presence of God. The book is, however, uneven; its occasional wordiness is compensated for by passages of surpassing power as, e.g., the excellent commentary on Paul Tillich's statement that "the basic idolatry is to make absolute the relative" (p. 104) and the chapter on the Sabbath, which is truly a gem and a comfort to those of us who believe in the joyful observance of that day.

I would recommend this book to anyone who is searching for the God of our Fathers. I am sure that anyone engaged in the noble work of religious instruction will find it most valuable.

Premarital Sex. By Edwin L. Daschbach. Notre Dame, Ind.: Ave Maria Press, 1972. Pp. 86. Paper, $0.95.

Reviewed by Father Raymond E. Hirt, O.F.M., S.T.L. (Catholic University of America), a member of Holy Name Province presently completing his graduate work in theology in Washington, D.C.

This little book grew out of the author's five years' experience in teaching marriage and family courses to juniors and seniors at a co-educational high school. His positive, honest, and simple approach reveals. how well he has listened to his young students' objections and insights.

The aim of the book is modest: to offer guidance which will prove effective in *promoting* proper psychosexual development. Love and sex are clearly delineated: the former involves self-giving and focuses on "the other"; the latter is the expression of love, not its substance, and presupposes a growing self-knowledge and a relatively stable relationship. The controversial question of teenage marriage is discussed within this context.

Daschbach deals with the question of premarital sex primarily on the levels of psychology and human experience, employing the religious level as the culmination and confirmation of the knowledge derived from the other two. This book is recommended for its objectivity (stemming from the author's prior sincere dialogue with young people), its straightforwardness, and its reasonableness both in content and in approach.

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COVER AND ILLUSTRATION CREDITS

The cover and illustrations for the January issue of THE CORD were drawn by Mr. John Lennon, a Junior in the Franciscan Formation Program at Siena College, Loudonville, N. Y.