COVER AND ILLUSTRATION CREDITS

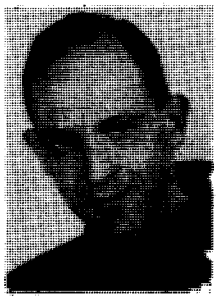
The cover and illustrations for the November issue were drawn by Brother Thomas J. Kornacki, O.F.M., a third-year theologian at Holy Name College, Washington, D.C.

the CORD

November, 1974 ISSN 0010-8685 Vol. 24, No. 10

CONTENTS

the CORD is a monthy review devoted to Franciscan spirituality and published by the Franciscan Institute of St. Bonaventure University. Please address all subscriptions and business correspondence to our Business Manager, Father Bernard R. Creighton, O.F.M., at The Franciscan Institute, St. Bonaventure, N.Y. 14778. Manuscripts, Books for Review, and Editorial Correspondence should be sent to the Editor, Father Michael D. Mellach, O.F.M., or Associate Editor, Father Julian A. Davies, O.F.M., at our Editorial Office, Siena College Friary, Loudonville, N.Y. 12211. Second class postage paid at St. Bonaventure, N.Y. 14778, and at additional mailing office. Subscription rates: $3.00 a year; 30 cents a copy.



A REVIEW EDITORIAL

The Universe: Christ's Kingdom

THIS MONTH, at the end of the liturgical year, we celebrate the Feast of Christ the King. And next year is the golden anniversary of the promulgation of the encyclical *Quas Primas,* by Pius XI, instituting the Feast as a solemn celebration for the entire Church. What better way to herald this anniversary, than to present to our readership an extraordinary Christological synthesis, prodigious in scope and in underlying breadth of research, and remarkable for both its responsible orthodoxy and its progressive openness to so much that is good in recent theological speculation!

Father de Margerie has divided his synthesis into three main parts: (I) the reason for the Incarnation, (II) the cosmic, spatio-temporal dimensions of the Incarnation, and (III) the Incarnate Word's mission in concrete detail.

In the three chapters that make up Part I, the author discusses mainly the primacy of the Incarnate Word in the divine plan for creation and salvation. He gives due attention to the historical development of the primacy doctrine in the first chapter and ends up by furnishing a clear-cut hierarchy of "ends" or "purposes" very much in line with that of Saint Paul: "All is yours, and you are Christ's, and Christ is God's" (1 Cor. 3:23). Unfortunately there are one or two lapses into the traditional Suarezian confusion on Christ's finality, but the concluding presentation is quite precise and inspiring. The second chapter is devoted to the bold but irrefutable thesis that what is not explicitly Christian is pre-Christian (never post-Christian), and all has meaning only in and for Christ. The third presents the "dialogue of salvation" both vertically (among God, Christ, and Church) and horizontally—between Church and mankind in various subtly nuanced relationships.

Christ for the World: The Heart of the Lamb. By Bertrand de Margerie, S.J. Translated by Malachy Carroll. Chicago: Franciscan Herald Press, 1974. Pp. xxx-528. Paper $3.95.

The second part contains discussions of Teilhard, Bultmann, and Bonhoeffer, all done quite knowledgeably, sympathetically, and yet with outstanding critical acumen. The author seeks to derive all available positive insight from these thinkers into the ontological meaning of the Incarnation in the context of the sacred-secular dialectic. The reader should particularly appreciate the important distinction drawn between "sacralization" and "consecration." In the former case something is withdrawn from profane use and devoted exclusively to God; in the latter, it retains its profane orientation, but the whole context in which it figures is dedicated to God. This distinction obviously makes it possible to accept secularization as the process of helping the world to be more fully itself even while consecrating it to God!

It is in Part III that the positive synthesis is worked out, at least in broad outline. Beginning with the doctrines of Trent and Vatican II on Christ's priestly mission, Father de Margerie goes on in his eleventh chapter to add what he considers to be a new and greater emphasis on the co-redemptive principle: not only the Blessed Virgin, but each Christian—and especially the Church as such—is joined to Christ in his redemptive work. A fascinating chapter ensues, in which human sexuality is shown to receive meaning from and to be divinized in the celibacy of Jesus, shared in by those who follow in his footsteps within his Church. Then the papacy is discussed as participating in the Lord's own primacy and is shown to be in itself a profoundly paschal and trinitarian mystery.

The final chapters set forth a broad, synthetic vision of the Christian mystery in the spirit of *Haurietis Aquas:* i.e., one centered around the Eucharistic Heart of Jesus. (Note that the Eucharistic Heart is already a synthesis of the two major streams of Christian devotion: the Eucharist and the Sacred Heart.) The book concludes with some incredibly rich symbolism drawn from the Book of Revelation: it is the immolated Lamb who remains definitively and eternally, even in the Beatific Vision, the mediating symbol of the divine trinitarian depths.

Not to be overly critical, but rather precisely in the hope that there will be future editions of this fine work and in the hope of enhancing them, I feel bound to point out some shortcomings. First, there are abundant citations of foreign-language editions of works by such authors as Teilhard, de Lubac, Scheeben, Mersch, and Bonnefoy, whereas English editions exist and should have been used. Secondly, there is a strange procedure used, of printing footnote indicators in parentheses (and some are badly placed as well). There is inconsistency in documentation, and in one case the author even documents the statement of an unidentified "man" to "a missionary" (p. 332). I did not personally care for the consistent use of the word *pretty*

in its second dictionary meaning of "moderately." Among the extensive misprints (which I am beginning to realize are practically unavoidable) is one that may raise some eyebrows: "Lutheran transubstantiation" for "Lutheran consubstantiation" (p. 196).

These observations notwithstanding, the book is, as I remarked above, a quite extraordinary piece of writing. Not only does it contain a good deal of serious metaphysical theology of the sort that we see all too seldom these days, but in addition, it makes superb spiritual reading: lengthy citations abound, not only from Scripture, but from the conciliar documents and from the writings of the last three popes. At $3.95 the book is quite simply a steal.

Fr. Michael D. Meilach, ofm

CHURCHYARD

The church bell is silent
except at noon.
Here nothing moves
except time.
So it must be
marked.
But time too
must have a stop.
It has done so here.

Walter D. Reinsdorf

Revelation in Christ

ZACHARY HAYES, O.F.M.

RECENT THEOLOGY has come to speak of revelation in Christ in terms that are almost axiomatic but frequently lacking in content. It would seem, on the one hand, that the phrase points to one of the basic convictions of the Christian faith while, on the other hand, it seems difficult for many to understand what the phrase might mean when they have been confronted with the critical studies of the New Testament. It would seem no longer possible to see Christ as the one who reveals dogmas in the sense of an older apologetic; but if he is not revealer in that sense, then in what way can we speak of revelation in Christ?

The purpose of this article is to provide the outline of a program for filling this phrase with significant content. Our basic method will be an attempt to establish dialogue between a text from Bonaventure on the one hand and the findings of contemporary exegesis on the other hand. We have chosen a text from Bonaventure since it reflects a style of thinking about Christ and about revelation that respects the ontological concerns of tradition and yet is open to the possibility of being freed from certain time-bound presuppositions and of being filled with specific content available from contemporary biblical studies.

Our intention, therefore, is not to present a properly historical statement of Bonaventure's "Theology of revelation"; for it is not at all clear that he had such a theology.[1] Nor is it our intention to argue that Bonaventure would have worked out the implications of this text in the way we are about to suggest, for this is clearly not the case. There are other Christological texts in the writings of the Seraphic Doctor that clearly conflict with what we are about to suggest. The underlying principles in Bonaventure's thought that account for the differences are: (1) the influence of the tradition concerning the pre-eminent knowledge of Jesus; (2) the assessment of the historical character of the New Testament. Concerning the first, suffice it to say that the classical theory of the threefold knowledge of Jesus is not a dogma of the Church but a theological theory which has been subjected recently to extensive criticism not

[1] J. Ratzinger, *The Theology of History in St. Bonaventure*, tr. Z. Hayes, O.F.M. (Chicago, 1971), p. 57.

Father Zachary Hayes, O.F.M., Dr. Theol. (Bonn, 1964), is a member of the Sacred Heart Province. He is on the faculties of the Catholic Theological Union at Chicago and the St. Bonaventure University Sacred Science Program. His most recent publication, What Manner of Man?, *was reviewed in our pages last month.*

only by exegetes but by dogmaticians as well.[2] Since Bonaventure does in fact hold the pre-eminent knowledge of Jesus in a way that is difficult for us today, there are times when his Christological images are foreign to what modern exegesis suggests; yet it would seem that it is possible to take seriously the ontological concern of Bonaventure without sharing the explication of this in psychological terms. Concerning the second point, it is no longer possible for theologians to share the common medieval assumption concerning the historical character of the New Testament.

While we can agree with Bonaventure's personal position on neither of these two points, yet we find a text in one of his sermons that provides a possibility which —we believe—can be disengaged from these time-bound suppositions so as to become a starting point for a significant development in our understanding of revelation. In what follows, we shall give the text in translation; this will be followed by an analysis of the text. We will then establish a brief dialogue between this view and the results of exegesis so as to draw some conclusions concerning the nature of revelation and of faith.

The Text of Bonaventure

This is a Word that goes forth in sound. For "in the fullness of time" determined by the divine foreknowledge, the Word which was once hidden came forth from the depths of God the Father into the womb of the most chaste Mother. Listen closely to what I am saying. The mental word moves out into the external world, it is clothed as it were with the sound of the voice. But it is the vocal word that resounds in public while the reality which the voice signifies remains hidden, since it is the voice that is perceived by the senses while that which the voice signifies is perceived by the intellect. At first the Word of the Father was naked because it was not yet united with any creature. But later it was clothed with flesh. Yet, the flesh was manifested externally while the divinity was hidden within, as we read in *Isaiah 45*: "Truly you are a hidden God." We should also be aware of the fact that the word of the mind and the word of the voice are not two words, but one; at first naked and later clothed. So also, the enfleshed Word, while it is God and man, is not two words, but one; for Christ is one. Thirdly, take note of the fact that when it assumes the form of the voice, the word becomes public in such a way that it does not leave its abode. So also Christ came into the flesh without leaving his fontal principle, as we read in *John 14*: "Do you not believe that I am in the Father and the Father in me?"[3]

Analysis of the Text

IT IS CLEAR that this text is working on the basis of an analogy drawn from the human experience of knowledge. Knowledge, as understood here, may be pictured as similar to the generative process through which a parent gives birth to another person. In a similar way the mind of man, in the experience of the world, gives birth to a concept which may be called an inner word. To speak of an inner word is a way of referring to the fact that the human subject is aware of itself and of other things in the world around it. The inner world is simply the content of a person's consciousness. Our knowledge which is inside us finds expression in vocal words, the true content of which is our subjectivity. It is clear that our subjectivity cannot be moved outside ourselves; yet it can and does come to expression externally in something that is different from our subjectivity: namely, in the words of human language. While human words are different from the human persons who use them, yet when they are used well, they do give expression to our subjectivity. In other words, the inner word remains what it is inside ourselves; yet it is embodied in vocal words outside ourselves as the true content of those words.

This is the analogy Bonaventure suggests for our understanding of the Incarnation. The inner Word of God is his pure self-awareness in which he knows himself and all that he can do in one subsistent Image of himself which is his inner Word. The entire created world, then, is an objectification of that one inner Word; it is like an external word that gives public expression to the inner word of God's self-awareness. Within the created world, it is above all the humanity of Jesus of Nazareth that is the fullest and most perfect external word in which the inner self-awareness of God comes to expression in something that is different than God. The humanity of Jesus is the most apt instrument through which God "exegetes" himself in the history of man. The humanity of Jesus is clearly not the same as his divinity; yet the inner content of that human existence is the divine Word, and the history of Jesus is the embodiment of that Word in created reality. The flesh of Jesus has a function in relation to the divine analogous to that of the vocal word in reference to human knowledge. Thus, the Word proceeds out of himself into human reality while remaining what he is in himself; for if this were not the case, then it would not be the Word himself that we encounter in the man, Jesus.

It is the Word himself that is the inner content of the life of Jesus in whom the word becomes visible, audible, and tangible. The flesh is the external mode of being of the Logos himself. It is one and the same Logos, but now in his otherness; and the mode of his human existence is identical with his revelatory form. As the verbal word is the inner word in the mode of externalization, and thus reveals the inner word itself, so the human reality of Christ is the reality of the Word itself in the mode of externalization so that it truly reveals the Word himself to others. And because this Word is the Word of the Father, it follows that in the Word, the Speaker himself (i.e., the Father) is revealed. "The Word of the Father was at first naked, because it was united with no creature. Later,

[2]Examples of the work done in this area will be found in Schillebeeckx and Rahner. Cf. especially, E. Gutwenger, The Problem of Christ's Knowledge," in *Who Is Jesus of Nazareth?*, *Concilium*, vol. 11 (New York, 1966), pp. 91-105, for a survey of current opinions; and K. Rahner, *Theological Investigations*, vol. 5 (Baltimore, 1966), tr. K. H. Kruger, "Dogmatic Reflections on the Knowledge and Self-consciousness of Christ," pp. 93-215.

[3]Z. Hayes, *What Manner of Man? Sermons on Christ by St. Bonaventure*. A translation with introduction and commentary (Chicago, 1974), pp. 60-61.

however, clothed with flesh, it manifested the flesh externally, while hiding the divinity within; as Isaiah says in chapter 45: "Truly you are a hidden God.' "

The density of Bonaventure's thought begins to emerge here in what we may call a dialectical style.[4] The inner reality is visible in an exterior reality while remaining what it is within itself. The eternal Word takes on flesh in order to reveal himself, yet the revelation takes place in hiddenness. The Word reveals himself in that which is ontologically other than himself, while the flesh is precisely the concrete form the revelation takes. Since it is flesh and not divinity, it is ambiguous in itself; and therefore it hides precisely in the act of revelation. But the nature of man is such that it is an *apt* vessel for receiving the Word. In the act of creation, man was made as an *image* of God; he then reflects in himself the relation of the *Image* to the Father. There is, therefore, a positive correspondence between human nature and the divine Word.[5] The revelation of the Word in Jesus takes place in hiddenness; and the hiddenness means that the revelation is accessible as such only to the man of faith. The Word is revealed to the believer; to the unbeliever, the Word remains hidden even when he appears publicly in his humanity.

In summary, this text of Bonaventure focuses our attention clearly on (1) the reality of the humanity of Jesus and the shape of his historical existence, (2) the dialectic of hiddenness and revealedness, and (3) the accessibility of revelation to faith. We shall now address ourselves to these three points in terms of what we know today from scriptural studies.

The Humanity of Jesus

IN APPROACHING the question of the humanity of Jesus, we are immediately confronted with the problems raised by several recent generations of critical exegesis which may be clustered around the terms "Jesus of history" and "Christ of faith." In brief, it is no longer possible for us to share many of the medieval convictions such as those frequently reflected in Bonaventure's writings on the historical character of the New Testament texts that describe the person and work of Jesus. Following the nineteenth-century quest of the historical Jesus, one may easily be tempted to complete historical skepticism. In such a position, the view of Bultmann and others becomes understandable, but at the price of a docetism which effectively denies any significance to the actual historical shape and quality of Jesus' life. In such a view, whatever Christian faith may be, it is effectively dissociated from the historical circumstances of Jesus' life. The Christian vision of life bears no intrinsic relation to the quality of that life with which it is historically associated. In the final analysis, it is purely historical contingency that brings about the association of Christian faith with Jesus of Nazareth.

Both the earlier concepts of the historical Jesus and the existentialist approach to the Christ-of-faith seem to fall short as Christological programs. The former appears not only to bracket faith but even to undercut its very possibility, while the latter seems to involve a subjectivity which is not obliged to check itself against the historical reality of Jesus' life and ministry. Bonaventure's insight—reflecting the new-found Franciscan emphasis on the humanity of the Lord—is fundamentally sound in turning our attention to the actual shape of the historical life of Jesus. It is our conviction that the present state of exegesis need not lead to total skepticism in this regard. It is true that we cannot write a biography of Jesus as we might like to do, nor can we see everything attributed to Jesus as genuinely historical words and actions of the Lord. But it is possible to ascertain with sufficient clarity and adequate content the fundamental shape of that life which Christians claim to be the embodiment of the divine Word.

Our intention is not to develop this particular problem extensively, but merely to state our conviction that the approach suggested in this Bonaventurean text is still possible today, though not in the precise form in which Bonaventure may have carried it out himself. Nor is it our intent to develop at length a portrait of Jesus. Rather, we hope merely to indicate the convergence of certain contemporary exegetical viewpoints with that of Bonaventure.

We know, for example, that Bonaventure looked to the Incarnation not in abstract terms as the embodiment of God, but rather in its concrete form as the revelation of a peculiarly Christian understanding of God.[6] It was an Incarnation specifically of the Word in the form of an individual man in a poor village in an out-of-the-way corner of the world, an Incarnation in poverty and humility, an incarnation in suffering flesh, an Incarnation in obedience which found its final form in a violent death. It was an Incarnation in the form of a man who felt himself called to a mission by the heavenly Father, a man whose intent was ever to obey the will of the Father, a man whose fidelity to the Father's will led him unavoidably to a violent death. It is precisely *this* form of Incarnation that Bonaventure has in mind; and *this* Incarnation is the real expression of the primordial Word in history, a Word from which man may read the ultimate nature of God and of man himself. What one finds in this actual form of Incarnation is

[4] A. Gerken, "Der johanneische Ansatz in der Christologie des hl. Bonaventura," in *Wissenshaft und Weisheit* 27 (1964), 2, pp. 89-100. Gerken analyzes the Johannine style at the gnoseological and ontic levels and argues for a similar structure in Bonaventurean Christology. The Johannine point of departure, writes Gerken, sees the Incarnation as the historical appearance of the eternal Son in such a way that Jesus is the ikon in which the Word possesses and reveals his own reality in a creaturely mode. Behind Bonaventure's development is the theology of the Word as *Verbum increatum, incarnatum*, and *inspiratum*, which points to the dialectic of identity and difference; for in each case we are dealing with the being of the Word himself, but in different forms and degrees of proximity.

[5] *Itinerarium* 6, 7 (V, 312). Here Bonaventure gives a clear statement of the relation between the Image and the image; i.e., between the second person of the Trinity and man through the analogy of "image."

[6] *III Sent.*, d.1, a. 2, q. 1 (III, 19ff)..

the historicization of the eternal Word in which all reality is spoken into existence by God. The historicization is found concretely in the form of a man who knows himself to be sent by the Father and who is totally disposable to the Father's will. Here is the historical revelation in a human life of the eternal mystery of the Son who is totally from the Father and bends back totally to the Father in that embrace of love whereby both breathe forth the Spirit. In that historical form is found both the basic law of created reality and of man (i.e., the law on Sonship) and the basic clue as to the nature of God; for from the one who is Son we come to know the Father and the Spirit in the peculiarly Christian sense. In the Son who is poor and humble is revealed the mystery of a God whose love is a humble love. For Bonaventure, the revelation embodied in Christ tells us not simply that God is love in an undifferentiated sense, but specifically that he is love who humbles himself in his creature. The life of Jesus in its concrete form of poverty is a manifestation of the humility of God's love.[7] For this reason, the dereliction of the cross is the most intense revelation of the divine humility, and the piercing of the human heart of Christ is the opening to man of the depth of divine love embodied in the love of the Son. The mystery of the cruciform love of the Son leads us into the very heart of the mystery of God.[8]

From the above, it begins to appear in what sense the fundamental concern of Bonaventure's Christology may be disengaged from time-conditioned, medieval exegetical viewpoints. It also appears that the Bonaventurean understanding of the shape of Jesus' life bears striking parallels with pictures drawn by contemporary exegetes for whom Jesus appears as a man born of an impoverished family in an insignificant corner of the world. Vawter[9] indicates an understanding of Jesus from this side of critical studies that stands in no way contrary to that invoked by Bonaventure, provided we bracket the questionable medieval theory—shared by Bonaventure—of the human knowledge of Jesus. In general today, we know Jesus as one who came from an impoverished family; who felt a keen sense of mission; who preached with urgency the coming of the Kingdom of God; who may well have seen this kind of preaching as something that would lead him on a collision course with the vested interests of the religious and political leaders of his people; who fits into none of the national, social, or religious categories of his time; who was in fact executed by the Romans as a rebel against their rule in Palestine though details of his arrest and trial are obscure and the extent of Jewish and Roman participation is difficult to assess. But as Vawter states, "Jesus was put to death by the powers of his world in direct consequence of his fulfilling his mission as he understood it."[10]

The mystery of his life may be seen to revolve around his sense of mission and his fidelity to the demands of his Father's will; one can hardly hope to make sense of the gospel tradition without this. And with this, a quality of life begins to emerge. It is a life of faithful searching for and response to the demands of a sacred Presence in human existence; a response which will allow no finite reality to bear the final word about reality and about life; a life that calls all who hear and see it to trust in the power of a Father's love regardless of the trials to which this may lead one.

The mystery of Jesus' career is embodied not only in what we know of his preaching, but in the tradition about his actions as well. Here we refer to his embarrassing relation to sinners and outcasts which may be seen as the embodiment of the paradoxical character of God's love that reverses human expectations. It is not those who think they can justify themselves who are saved. Rather, the condition for entering the Kingdom is that one recognize one's need for the Physician.[11]

If Jesus' historical ministry may be justifiably seen as that of the decisive witness to the Kingdom of the Father's love and man's existence as essentially a call to trust in that love, then surely the violent death of the

[7] A. Gerken, *Theologie des Wortes. Das Verhältnis von Schöpfung und Inkarnation bei Bonaventura* (Düsseldorf, 1962), pp. 315ff.

[8] W. Hülsbush, *Elemente einer Kreuzestheologie in den Spätschriften Bonaventuras* (Düsseldorf, 1968), pp. 167ff.

[9] B. Vawter, *This Man Jesus. An Essay toward a New Testament Christology* (Garden City, N.Y., 1973), pp. 25-28, *et passim*. While exegetes differ particularly on methodological issues, the work of Vawter appears as a careful statement of the present state of New Testament studies by an exegete who, while respecting the demands of criticism, does not share the extreme biases of Bultmann.

[10] *Op. cit.*, p. 68

[11] Van Harvey, *The Historian and the Believer* (Toronto, 1966); paperback, 1969), pp. 270ff.

decisive witness to that love is not merely the individual fate of Jesus, but the fundamental question of life's validity. The love of a Servant leads the Servant to unavoidable conflict with the vested interests of worldly concerns and predictably to the violence of the cross. The fidelity of the obedient Servant leads to its most intense form in the acceptance of death rather than compromise. But is such fidelity really worthwhile, or is it too frustrated in the end? Is it fidelity to an illusion and a self-deception? If so, of what use is it to mankind? But if that life should be accepted by the Father to whom it gave such faithful witness, then man might believe that such a life is indeed worth living.

Clearly such questions can be answered only from the side of Easter, for only from that perspective can man have the light necessary to lift the life of Jesus out of the ambiguity that enshrouds all historical reality. But granted the resurrection and the Easter experience of the Church, we are left not with a detailed road-map of life; and not with a collection of moral examples that are to be literally transferred into individual lives in subsequent ages. Rather, we are left with what Van Harvey[12] calls a paradigm or with what Rahner[13] has called a formal structure. The life of Jesus is a paradigm in that its basic lines become the source of understanding of our own life and of human life generally. In using the analogy of a grammatical structure Rahner indicates that the formal structure of human life—which is common for all—may be discerned in the career of Jesus' but the specific content is to be filled out by each individual in terms of his circumstances, temperament, and talent.

The mystery of the Incarnation tells us that the Word of God became incarnate as an individual man in a particular time and place, in a limited sector of history. And the divine Word embodied there speaks to men as individuals in terms of their particular place and time. As Bonaventure writes, what is embodied in that historical figure is the structural law of the entire cosmos, for all created reality flows from divine love and moves back to divine love. But above all, in man this structural law is to be personalized and enlivened with all the personal qualities of fidelity, love, and trust at the level of conscious awareness; for man is creation at that point where it is aware of itself and can shape itself freely in accord with its own inner teleology. Thus, the "imitation of Christ" is not the simple transfer of scenes from the life of Christ by re-enacting them in our own; rather it is the personal shaping of each human life according to the law of Sonship but in terms of each individual's place in society and history. It is the personal, free taking up of human life with an absolute trust in the saving power of God's love, searching constantly for what that love demands of each individual in his own circumstances of place and time.

[12] *Op. cit.*, p. 253, for his treatment of paradigmatic events and perspectival image.

[13] K. Rahner, *Spiritual Exercises* (New York, 1965), pp. 114ff.

Hiddenness and Revealedness

AN OLDER VIEW of Christ as revealer tended to equate his revelatory action with the explicit teaching of doctrines, a position that relates to the general scholastic opinion concerning Christ's human knowledge. The latter opinion has recently come under severe criticism both from the perspective of exegesis and from that of dogma. Aside from the specifically Christological problem involved here, it would appear to be an historical anachronism to assert that Christ revealed such dogmas as the Trinity, the Incarnation, and the atonement by his death. Historical studies would seem to indicate quite a different situation. There is no doubt that Bonaventure shared the scholastic view about the preeminent knowledge of Jesus, and at times he sees Christ's historical activity as an explicit teaching activity. We have no doubt that Jesus did in fact preach, and that he did in fact indicate certain ethical attitudes; but he did not teach a systematic body of dogma nor a full-blown ethical system. At times one gains the impression that for a Christian, the issues of faith—in their most basic epistemological structure—are of a totally different sort from those of other religions; that the Christian knows much more about God because Jesus has told us more; and that the truth of Jesus' teaching can be convincingly demonstrated—at least to the unprejudiced—by his own miracles and by certain facts in the life of the Church. In short, at times we get the distinct impression that the meaning of revelation has come to be colored by a goodly amount of positivist-rationalistic philosophy and that the basic Christian religious experiences have been transformed into something quite different from the experiences of other religions. The amassing of external evidence tends to make faith not too different in its fundamental structure from what man accepts as evidence elsewhere in life. Much of this style assumes a teaching activity on the part of Jesus of such a sort that it cannot be documented, and the final result is that there seems to be little room left for the hidden qualities of religious experience.

The dialectical understanding of revelation as implied in the Bonaventurean text would imply a significant shift in perspective by placing the issue of revelation in quite a different context. The revelatory significance of Christ would no longer be situated first of all in explicit doctrinal teaching on his part. Quite to the contrary, the primary medium of revelation would now appear to be the actual concrete shape of his life and ministry which in turn is explicated in his words and actions. Words and actions do not provide teaching extraneous to his person, but are first of all the expression—partial and fragmentary—of the deeper mystery of his person. Words and signs are not extrinsic to his person, but rather are integral to the revelatory process; for in them the innermost mystery of his person is manifest in a particular way.

As there is an irreducible dialectic between the inner reality and the outer reality in Bonaventure's theology of the Incarnation, so there is a

similar dialectic in the reality of revelation; but now it is a dialectic between hiddenness and revealedness. It is indeed the Word who is really manifesting himself, but he is doing so in human flesh which is ontologically other than the Word. The Christian claim that God has revealed himself decisively in the person of Jesus does not alleviate the burden of weighty religious decisions by making all things clear to mankind. Quite the contrary could be argued with convincing force. There has been something of the scandalous involved in the Christian claims since the beginning. The scandal may be sensed in the present context if we but pause to reflect again on the quality of that life which we call, with unquestioning assurance, an Incarnation of the divine. The Jesus of the gospel tradition hardly corresponds to the way in which we would conceive of a coming of God into the world. Common symbolism in the non-Christian religions points to greatness and power as the sign of divinity. How different is the characteristic Christian sign of the divine advent: the smallness and poverty of a confused young couple, the poverty of Bethlehem, the helpless infant, the simple shepherds. The Christian sign of the divine advent is found in the small, the humble; in that which is so pointedly summarized in the *Magnificat*. As Whitehead has phrased it:

> . . . there can be no doubt as to what elements in the record have evoked a response from all that is best in human nature. The Mother, the Child, and the bare manger: the lowly man, homeless and self-forgetful, with his message of peace, love and sympathy: the suffering, the agony, the tender words as life ebbed, the final despair: and the whole with the authority of supreme victory.[14]

The Jesus of the gospel tradition as known today after generations of extensive criticism corresponds quite fully with what would be required for such a dialectical understanding of Christology and revelation. From the beginning of Christian history, it has been possible to see that human career as the decisive embodiment of the divine only by means of the light of faith. To those who do not share that faith, the life of Jesus will appear as peculiar or perhaps tragic; to some as noble, to others as foolish. The deepest mystery of his person is veiled and hidden to the unbeliever then as now.

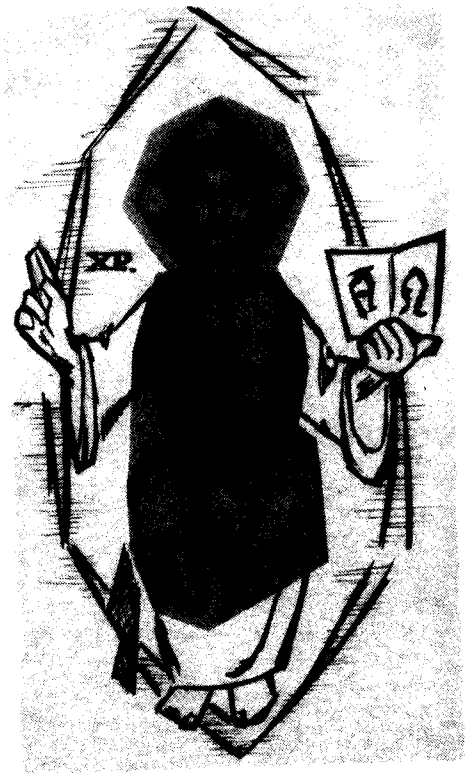
The Accessibility of Revelation to Faith

WHAT WE HAVE just suggested would seem to do violence to the relationship between revelation and faith; for have we not suggested that faith must precede revelation, or at least that faith enters in as an intrinsic moment of the revelatory process? Earlier in this article, we referred to changes in the theological understanding of revelation. An older handbook tradition understood revelation primarily as a process whereby God revealed truths to man, and faith as that attitude in man whereby he accepted these as true.

[14]A. N. Whitehead, *Adventures of Ideas* (Toronto, 1961), p. 167.

In such a context, Jesus the Revealer was seen as one who taught basic dogmas about God, and who provided external evidence for the truth of his teaching by his outstanding life and miracles. When confronted with this evidence, the sincere man could come to believe the truth of what Jesus taught.

This view of revelation and faith, however, has been transcended in the thought of many theologians and in the documents of Vatican II.[15] Rather than focusing first of all on faith as the act of the intellect that accepts the doctrine, many contemporary theologians place the emphasis first of all on faith as an event that engages the whole man. In this they seem to stand in the company of the evangelist, John, for whom faith is not so much the intellectual acceptance of bloodless doctrines as, first of all, a personal love-relation of the believer with God-in-Jesus. For John[16] *pistis* (i.e., faith) stands in contrast to *gnosis* (i.e., knowledge); for faith is the free giving-over of oneself in the whole of of one's person to the God-in-Jesus through *agape* (i.e., love). Faith is a



personal sharing in the life and destiny of Jesus in which love expresses itself in the form of obedience—the unmistakable sign of love (Jn. 14:13). So it is for John that faith emerges as the *true* knowledge,

[15]W. Abbott, *The Documents of Vatican II* (New York, 1966): "Dogmatic Constitution on Divine Revelation (*Dei Verbum*)," pp. 107ff., especially pp. 112-14. It would go beyond the scope of this article to present a full treatment of the teaching of Vatican II on the question of revelation. It does seem a fair reading of the Council, however, to suggest that its primary thrust is not that of the older propositional view, though it does include the legitimate concern of propositional revelation. The primary emphasis of Vatican II seems to be on revelation as a self-communication of God in acts that take place in history and are interpreted by words. This history, though more extensive than biblical history, is focused most intensely in the person of Jesus Christ, who "perfected revelation by fulfilling it through his whole work of making himself present and manifesting himself; through his words and deeds, his signs and wonders, but especially through his death and glorious resurrection from the dead and final sending of the Spirit of truth" (p. 113).

[16]J. B. Bauer, *Bibeltheologisches Wörterbuch* (Graz, 1962), 2nd ed. under the title: *Zeugnis*, pp. 1257-62. Also, M. Seybold, P. Cren, U. Horst, A. Sand, P. Stockmeier, *Handbuch der Dogmengeschichte*, vol. 1, fasc. la, ed. M. Schmaus, A. Grillmeier, and L. Scheffczyk (Freiburt, 1971), pp. 23-26.

a knowledge which is not a "control over the object known," but rather a "being conditioned by the known." If one asks here concerning the *initium fidei*, John would answer: "God has first loved us" (Jn. 3:16; 1 Jn. 4:10; 3:1). For this reason, it is possible for us to love. Faith, trust, and love are possible for man only because of God's loving advance. Faith is first of all the personal acceptance of the loving act of God in Jesus together with the obedience it demands.

In this sense, the dialectical understanding of Bonaventure seems to be deeply Johannine in tone. Miracles by themselves do not induce faith, for they remain ambiguous. But to one who believes, the miracle becomes a sign; it is a sign not in the sense that it points away from itself to something else (i.e., like a road-sign that is not itself the road); rather it is a true manifestation to the believer of the very person of the one revealing. Miracle, in this view, is not something extrinsic to the person who performs it, but is a visible manifestation of his innermost mystery. As an example, we can cite the miracle of the bread in John 6. Here is for the believer a manifestation of the person of Jesus as the true bread that one must eat in faith. The healing of the man born blind is the symbol of the uncomprehending world coming to faith in the darkness of night. The raising of Lazarus is the manifestation of Jesus as the true resurrection and life.

So it appears also in the theology of Bonaventure. In the text with which we began, he says of the Incarnation: "Yet the flesh was manifested externally, while the divinity was hidden within." Such a revelation which proceeds in hiddenness can be grasped only by the eyes of faith. Such a revelation requires a total, personal act that cannot be reduced to a simply intellectual acceptance of doctrine. The eyes of man's reason must be purged by the light of faith through the work of the Holy Spirit before he can perceive the revelation as revelation. Jesus is revealed as the Christ only to the believer. To one who refuses belief, he is hidden even in his revelatory form, i.e., in his human reality.

There is, then, deep in Bonaventure's Christology a theology of mystery and silence. As the external words of a man lead the hearer into contact with the spiritual reality of the speaker, so the Word—in his human reality—leads the believer into the divine realm that transcends all human words and concepts. The revelation of Jesus proceeds in hiddenness; and that hiddenness means that the revelation can be grasped only in faith. But it is a faith that leads man into spiritual contact with the divine Son, and thus into the "Son's relation to the Father and to the Spirit. And this is Life.

The primary significance of Bonaventure's view would relate to questions being debated within the Church: viz., the relation of the tradition of high Christology to the insights of historical studies. If the dialectical structure of Christology is isolated and the medieval presuppositions concerning New Testament history and the epistemology of Christ are replaced by a contemporary viewpoint, it is possible to maintain the legitimate concern of high Christology (i.e., the radical unity of the person and the work of Jesus) while respecting the well established findings of contemporary exegesis and the history of dogma.

The difference between this position and that of Van Harvey and others lies in the fact that that which appears as paradigmatic in Bonaventure's view is backed up ontologically in his doctrine of exemplarism and trinitarian expressionism involving a dialectical relation between the Father and the Son, as well as a dialectical relation between the Son and human nature. Its starting point is the historical humanity of Jesus as perceived by the faith of the Christian community.

If it is possible—as we believe it is—to have sufficient knowledge about Jesus on the one hand, and to make sound historical judgments about the meaning of Easter-faith and the dogmas of the Church on the other hand, then in principle, it would be possible to carry out Christology in this mode without falling into arbitrary subjectivism. The paradigm is not the arbitrary choice of a particular theologian; and the paradigm is binding for man as such. If this should be impossible, then it seems that Christology as it has been carried out historically in the Church is impossible in principle; and Christ can readily become a symbol for whatever one thinks is most important for man at any given moment.

●

Reflections on the

Sacrum Commercium

IT WAS JEAN ANOUILLH who wrote it, but it is only the title which interests me at present, for it fits Francis so beautifully, and he would enjoy the French: *Le Voyageur sans baggages*. Since Vatican II, the expression, "Pilgrim People of God" has been often used, perhaps most often in the sense of our spiritual progress and acceptance of outward change and rapid pace of life—in other words, in a fairly metaphorical sense. For who can be a perpetual pilgrim, and at the same time be tied to a job and town, mortgage and car payments, Social Security and income tax, the nitty-gritty of our twentieth-century western capitalist society? . . . some of the problems Francis did not have.

He had only the Waldensians, Albigensians, Humiliati and Cathari, and perhaps some individual problem people to deal with, as well as a thirteenth-century rising preoccupation with material goods! It is easy to say with perfect hindsight that Francis had the poverty thing easier in his time than I in mine now. It's easier, too, to avoid considering my actual poverty problem by shrugging it off, and claiming that none of the thirteenth century poverty philosophy is valid today. But then I have another problem: for I am saying that the gospel message and call to follow needn't be heeded in these times, if poverty is no longer valid!

I want to be poor, but I cannot live gospel poverty nor the poverty Francis could. A tension exists that I must live with and perhaps impotently face and accept *as* my poverty: that I in my twentieth-century urban society must be concerned with things; that I must always carry baggage with me when I go; that I must accept this, but carry as little as possible. In a way, my poverty is lived in non-poverty, material poverty, one aspect of that beautiful lady atop the mountain whom Francis and his brothers visited and persuaded to join their banquet table.

I can't be a *voyageur sans baggages* today in the material sense, as Francis was. I need not be a Sisyphus ascending the mountain forever and never reaching the top, but I must check my luggage often and lighten it so I can go with haste to the mountain of light (S.C. 15), and ask Poverty's peace and be saved, that He who redeemed me through her will also receive me through her (S.C. 16).

If I am poor materially as this is possible and continually try to empty myself of self, I can lighten my load and sing Poverty's praises in freedom with Francis and the friars, with those necessary witnesses, the chosen poor fishermen (S.C. 20), even in the garden of paradise where man possessing nothing belonged entirely to God (S.C. 25).

My poverty, my emptying, is expressed in serving and loving others, in prayer and in listening to the Lord, and renewed serving: however, whenever, wherever. For my listening carefully brings me closer to the gospel message that I wish to live, and my own *kenosis* comes about in my loving and serving. "A person is not poor for his own sake; a person loves poverty because he loves all men" (Chenu, O.P.).

My listening to the Lord will enable me, as time goes on, to shed all the non-essentials, whatever I am doing, however I am serving, to make long leaps, and to match those footprints left here on earth by the Most High Lord. I trust that he has given me the potential, the call.

Sister Marie Garesché, a member of the Franciscan Missionaries of Mary, returned last summer from an eleven-year soujourn in the South Pacific. She is currently working towards a Master's Degree in Spirituality at the Divinity School of St. Louis University.

Sequi Vestigia Eius
(1 Pet. 2:21)

From the dune grass gazing seaward,
Sun and salt spray sinking into my being,
I waited. Bethsaida's portico my place
Beside ceaselessly stirred waters.
From horizon's rim where strand met sky
He came, striding on the packed sand,
The tide receding slowly.
His figure larger and closer now,
I watched. He stopped, turned, and smiling, called.
Came another, a smaller, slighter man,
Leaping as a child in play, as if to match
The footprints of the other . . . .
Pulled, as by some inner force,
I went to the water's edge,
Found but one set of prints,
And thought to follow after.

SISTER MARIE GARESCHÉ, F.M.M.

The Franciscan, Prayer, and Secularity—II

HOWARD REDDY, O.F.M.

FATHER THOMAS DUBAY, well acquainted with current trends in religious life, has drawn up a list of reasons religious give for abandoning contemplative prayer. Among these he cites the fact that "religious life is undergoing a process of secularization .... contemplation belongs to the vertical, the sacred. It is less at home in a world that is becoming more and more secular."[1] In countering each of these reasons he says, in this case, "facts are not necessarily norms ... being relevant to the world implies just the opposite of secularization among religious ... the last thing the world needs from religious is worldliness. It is dying for lack of God and prayer."[2]

●

It is my judgment that Father Dubay fails to address himself adequately to the phenomenon of secularization in religious life, which he admits is taking place. It is not helpful, first of all, to equate worldliness with secularization. The latter word is used technically by theologians to describe a process that is neutral toward religion as distinct from secularism which is anti-religious. The word "worldliness" is ambiguous and generally in Catholic circles has a pejorative connotation. But the main difficulty is that Dubay would counter a factual happening by saying it ought not to happen. It is happening and will very likely continue to happen; and the real issue is to decide what to do about it. This is precisely what lies behind the secular theology inaugurated by Dietrich Bonhoeffer. Bishop Robinson has written:

> Suppose completely secularized man is not going to be religious at all, and we appear to be well on the way there already. Does this mean the end of God, or prayer, or the Church? Bonhoeffer was convinced the answer was "No," and he began to wrestle in his prison cell with the question "How do we speak in a secular way about God?"[3]

No theologian should disagree with Father McBrien when he writes that

> secular Christianity is not a Christianity without God, or Christ, or the Church or worship or the sacraments, or prayer ... a secular orientation means, rather, that the Gospel comes uncomfortably close to life. It is addressed to this world and is meant to be applicable to the needs of this world.[4]

But what about the fact that many religious have abandoned or at least show little enthusiasm for prayer? Certainly many religious do take prayer seriously, but many apparently do not, and people who have been around a while known that at least in men's institutes, it has always been thus.[5] I am sure that certain perennial causes endure, such as weak faith, physical and spiritual sloth, and especially today the pursuit of more humanly satisfying secular activities not formerly available. It is also true that prayer formulas and formats very often no longer speak the language of the times. But there is in my judgment another very serious consideration which is the purpose of this present study: the erroneous impression that prayer has no place in the secular city, or at least that the kind of prayer in the secular city has nothing in common with prayer in the traditional context. Bishop Robinson would not quite agree with this view, and it is his purpose, and mine, to show that

[1]Thomas Dubay, S.M., "Contemporaneity and Contemplation," *Review for Religious* 29 (1970), p. 113.

[2]*Ibid.*, pp. 116-17.

[3]John A. T. Robinson, *Exploring into God* (London: SCM Press, 1967), p. 26.

[4]Richard P. McBrien, *Do We Need the Church?* (New York: Harper & Row, 1969), p. 27.

[5]I believe this notion deserves serious reflection. What seems like widespread abandonment of prayer today by men religious may in reality be a clearer perception of a phenomenon that has been around a long time. I do not have enough experience with women religious to comment on this matter in their regard.

Father Howard Reddy is a Member of the Novitiate Team for Holy Name Province at St. Francis Friary, Brookline, Massachusetts. This is the second part of his paper, "An Evaluation of Prayer in the Early Traditions and Current Practices of the Franciscan Order in Light of the Prayer Concepts of Bishop John A. T. Robinson." The bulk of the paper: comparisons and conclusions, will appear in our December issue.

prayer in fact belongs in the secular city. In my judgment there is something about that city that Francis of Assisi would recognize.

Bishop Robinson is undoubtedly right when he says that the very word "prayer" may be suffering for large numbers of people the same displacement and loss of reality as the word "God." For them prayer is equated with making contact with a being who has ceased to be anything but peripheral to their deepest sense of reality. The God up there simply does not seem to come into the question of living life to the fullest. The effort to pray seems to take them out of life rather than more deeply into it. Robinson of course blames the traditional theistic projection of God, the superperson, as the chief reason for prayer's going dead. He acknowledges that it is entirely legitimate to conceive of God as a person encountered and addressed in prayer—and that this probably is the only way most people can pray; but he insists that people realize this conception of God is entirely mythological.[6] The trouble with it is that it inevitably results in a notion of a God who "hears and answers prayers" by "standing above the processes and manipulating them from outside."[7]

It seems to me the point Robinson wants to make is not a denial that God can work miracles, but rather a denial that we ought to envisage prayer as a procedure that necessarily involves the working of miracles every time. The man in the secular city concludes that if things are going to happen anyway, then why pray? And if things are not going to happen unless we pray, then prayer is miracle-seeking and worthy neither of God nor of man. Even prayers of praise and thanksgiving are of no use as far as God is concerned; so why bother with them?

I do not intend to discuss these objections to prayer. I believe that praise and thanksgiving, while not necessary to God, are important for man; and I even hold that a man may sometimes boldly and humbly pray for miracles. But I agree with Bishop Robinson that as far as the secular man is concerned, God the miracle worker is simply not within the range of his human experiences. I also agree with him that what is needed today is a "concept of prayer that organically relates the processes [of this world] themselves to the depths of the divine creative love."[8] Worship is the response to him who is above all, and through all, and in all. It is seeing all in God and God in all. Anything that discloses or penetrates through to this level of reality, whether corporately or in solitude, whether in talk, in action, or in silence, is prayer.[9] The essence of prayer, then, is opening ourselves to the grace and claim of the unconditional as it meets us in and through and under the finite relationships of life. It is allowing ourselves to be met and addressed by the "Thou,"[10] which may be encountered at any place and in any moment in and through any person or thing. Thus God appears to be much more everywhere than nowhere. The ineffable is omnipresent.[11]

Bishop Robinson believes that these thoughts regarding prayer are important for the right understanding of communal prayer. Whether or not he is right, I suspect that his discussion of common prayer will say a lot to many of our contemporary religious who are unhappy with communal prayer exercises. Common prayer, he says, is the sharing of our ultimate concern, expressing ourselves together so as to be sensitized, deepened, built up in the awareness of agape — love as the ground of all our lives. It involves meeting and sharing at the deepest levels in the *koinonía* of the Holy Spirit. It means listening and confessing to each other, making corporate response and commitment to that which encounters us in Christ. By its nature it is face-to-face activity in which evasion of the "Thou" is by definition impossible.[12] The trouble with communal prayer in the past is that it became an effective mechanism of evasion in bringing in an unseen person and addressing ourselves to him in the presence of others. We more or less turned our address out and away, "beyond the east wall" to the other end of the individual telephone wire, anywhere, to avoid being confronted by the "beyond" in our midst, between men and men.[13]

Robinson admits, at this point, that this state of affairs is not inherent in a theistic projection of God. It is perhaps a distortion, but one that he thinks has been commonly made. Dom Sebastian Moore speaks even more strongly than Bishop Robinson in this regard:

> While I can say that I have experience of a quality of prayer in my life, the public prayer of my community does not help to make

[6]Myth of course is understood in current theological usage as a human way of expressing the inexpressible.

[7]Robinson, p. 115.

[8]*Ibid.*, p. 115. [9]*Ibid.*, p. 114. [10]*Ibid.*, p. 116.
[11]*Ibid.*, p. 61. [12]*Ibid.*, p. 116. [13]*Ibid.*

that quality conscious to me. The same is even more true of the public prayer of the Church at large. Nor do these prayers make conscious to my community as a whole, or to the Church as a whole, a quality of prayer in their corporate life, for that quality in my experience seems hardly to exist.[14]

THIS ASSESSMENT may be too pessimistic, but certainly those who give spiritual direction to religious have heard similar sentiments expressed all too often. It is interesting to notice that Dom Moore continues to approve of communal prayer services, not indeed as prayer, for he thinks communal prayer services hardly ever measure up to the quality of a genuine prayer experience, but as symbolic acts of unfulfilled corporate desire by which the individual and the community have time and space in which to reflect on the total situation that surrounds them.

Such services are "worship of God," not by reason of words and sentiments, but by reason of the life they bring into being and enhance. Prayer is a way of being "wrapped up in the ultimate meaning of things in what I call the cosmic dimension of all things."[15] When Dom Moore says that prayer is not an experience of a personal God but of oneself and others in an encounter with ultimate meaning, he is speaking a language very similar to Bishop Robinson's. I believe with Father D'Hoogh that we can and should talk with God in a personal way simply because we have faith in the word and example of Jesus himself.[16] We can quite profitably deal with God in absurd human terms for the not very subtle reason that we are in fact humans. But it is beside the point to engage in a dispute here. What is significant is that neither Dom Moore nor Bishop Robinson repudiates the celebration of prayer in private or in common. Father Dubay has observed that it is impossible to present a valid theological argument against prayer,[17] and at least the theologians in the secular city know he is right.

When Bishop Robinson starts to describe the nature of prayer in secular terms he begins by talking right away about mysticism. For he says there is already existing an alternative to the theistic projection of prayer in the mystical tradition both inside and outside the Church.[18] Mystics, without by any means being pure immanentists or pantheists, have worked with a projection of God in what Saint John of the Cross calls "the deep center." The longing of the mystic is for transcendence within immanence, union without abolishing distinction, identification without identity, coinherence of the divine spirit with the human.

Robinson observes with the Quaker Thomas Kelly that infused prayer is an "awareness of a more-than-ourselves working persuadingly and powerfully at the roots of our soul and in the depths of all men."[19] The mystic apprehends all things as one with God. He does not just see the reality of God behind the illusion of the creature, but he sees God in the very reality, entity, and uniqueness of the creature. Robinson recognizes, however, that the true mystic is not a pantheist because he does not suppose a transference of divine attributes to the subject, nor is the individual absorbed into the absolute.[20]

But Bishop Robinson is not happy with much of traditional Christian mysticism. He perceives that it has been largely anti-personal, anti-incarnational, anti-historical, anti-temporal, and acosmic. It has involved turning away from the multiplicity, the individuality, the flux of phenomena. It has tended to make for detachment rather than involvement, for indifference rather than commitment. There is a strong emphasis on purgation, renunciation, mortification, and, in Richard of St. Victor's terms, on "Forgetting all outward

[14]Sebastian Moore and Kevin Maguire, *The Experience of Prayer* (London: Darton, Longman & Todd, 1969), p. 63.

[15]*Ibid.*, p. 65.

[16]Fons D'Hoogh, "Prayer in a Secularized Society," *Concilium* 49 (1969), p. 37.

[17]Dubay, p. 115. [18]Robinson, p. 117. [19]*Ibid.*, p. 118.

[20]*Ibid.*, p. 86.

things."[21] Robinson speaks well of the nature-mystics both within and without the Christian tradition, but even these he finds too impersonal, too much against civilization and the city, so preoccupied with personal freedom that they often repudiate the whole world of systems where love must be translated into justice, organization, and politics. Even so, Robinson sees this one-sided, anti-worldly attitude as not of the essence of their contribution. It belongs partly to "a Manichaean and world-denying strain that entered Christian mysticism through Plotinus and Pseudo-Denis."[22] It also belongs, he says, to pre-scientific, pre-humanist, pre-industrial ages in which, if one could not master the world, the only thing to do was to forsake it or try to forget it.

What the world needs today from the secular Christian is, according to Bishop Robinson, not an abandonment of prayer but a new kind of prayer, prophetic mysticism. Our vocation is a call not to relevance but to exposure, compassion, sensitivity, awareness, integrity, a call to bear reality: more reality than it is easy or even possible for a human being to bear unaided. It is to be with God in this, his world, and to stand as near as one may to the creative center of thereof.

What is needed is a mysticism of love which makes personality, freedom, and love central, but it is a love which moves out into justice, into active engagement in the social, political, and economic order. The aim of prophetic mysticism is a spiritual permeation of the world in order to inspire it and transfigure it. The essence of this new spirituality starts from life rather than works toward it. God is to be met in, through, and under—not apart from—the world of the neighbor.

Instead of going from purgative to illuminative to unitive, people will go the other way around. By a deeper immersion in existence, rather than by beginning with detachment, do people today begin to experience the pressure and wounding of the presence of God. Only when the Christian is really caught up in involvement will he come to the asceticism of action. In short, the secular man will encounter and respond to the eternal "Thou," God, in and through the world in which he lives. It is an intensely personalistic world. Everything depends upon the utterly individual response of love.[23]

[21] *Ibid.*, p. 119. [22] *Ibid.*, p. 120.

[23] See *ibid.*, pp. 127-29, for Robinson's discussion from which this resume has been pieced together.

BISHOP ROBINSON'S thoughts on God and prayer can be summarized as follows. To the man in the secular city traditional God-concepts are simply irrelevant and outside his experience. It is necessary, therefore, to think and talk about God in terms of that overriding claim which is made upon everyman to respond to the personal that meets him in and through every finite encounter but which goes beyond the reality of oneself as well as other persons and things.

Prayer is whatever discloses or penetrates to this level of reality whether corporately, or in solitude, in talk, action, or silence. The secular mystic must apprehend all things as one with God. He must see that God is only behind, but in creatures. He must also be a prophet, one who does not flee from the personal, the historic, the incarnational, the temporal, and the cosmic. He must be involved and committed. Purgation, renunciation, and mortification flow from his commitment and involvement in the city and not from flight out of the city. The secular mystic must take up responsibility for justice, politics, and the common weal of man.

BOOKS RECEIVED

Baker, M.E. Penny, *Meditation: A Step Beyond, with Edgar Cayce.* Garden City, N. Y.: Doubleday, 1973. Pp. 166 incl. bibliography. Cloth, $5.95.

Greeley, Andrew M., *The Devil, You Say! Man and His Personal Devils and Angels.* Garden City, N.Y.: Doubleday, 1974. Pp. 192. Cloth, $5.95.

Kelly, Frederic Joseph, S.J., *Man before God: Thomas Merton on Social Responsibility.* Garden City, N.Y.: Doubleday, 1974. Pp. xxiv-287. Cloth, $7.95.

Sheed, Frank, *The Church and I.* Garden City, N. Y.: Doubleday, 1974. Pp. 384. Cloth, $7.95.

Sheen, Fulton J., *Those Mysterious Priests: Reflections on the Meaning of the Priesthood.* Garden City, N. Y.: Doubleday, 1974. Pp. 333. Cloth $7.95.

Why I Love the Cursing Psalms

SISTER MARY SERAPHIM, P.C.P.A.

I SUPPOSE the above title may evoke either of two reactions: either that of shocked disbelief or a wise look of understanding for these "violently suppressed emotions." As a contemplative who does indeed love the cursing psalms, I would like to propose yet another theory.

To begin with, when the switch was first made to the English psalter I experienced the usual reaction when I found myself piously calling a blessing down on the one who would smash Babylon's babies on the rocks. I paralleled this with the violent temptation to laugh out loud when it was my turn to intone solo voice, "O Lord, I am not proud," an obvious distortion of the truth. After the first few weeks of shocking concepts leaping out from every page, I began to wonder just how I had prayed these same thoughts with any sincerity in the past years. It just wasn't my way of talking to God, nor to anyone else for that matter.

Of course, I found many deeply beautiful and meaningful passages among the disturbing assortment. On these I would leap as a drowning man reaches for a rock. But inexorably the choir would move on, and soon I would find myself, if not actually wishing the man were dead, at least praying that his wife would be a widow and his children orphans. In short, I found the quiet little stream of my prayer life being forced to flow among the outcropping rocks and over jagged stones of someone else's contriving.

In seeking for a reasonable solution to this dilemma, I refused either to close my mind to the obvious meaning of the words I was saying and fabricate some mystical interpretation or to resign myself to the "ascetical exercise," meritorious because it was obedient.

As I was blithely chanting a gory petition to let my dog lick the blood of my enemies, I wondered who could possibly have thought such sentiments should be included in a prayer manual. Suddenly the key to the enigma lay in my grasp. True, this psalm did not express *my* sincere feelings, but it had expressed someone's. Someone, in dread or

This article is reprinted with permission from Diakonia *(6:1), published by the Poor Clares at Canton, Ohio, where the author is Novice Directress.*

despair, had turned the bitterness of his soul to an outpoured petition to his God. He had not stopped to consider how perfectly "moral" his words were or to reflect what impression they would have on others. He merely turned to his God and with utmost sincerity laid his soul bare before Him. I was awestruck at the intimate revelation of human anguish I had stumbled upon in this prayer.

Now, perhaps for the first time, the phrase, "Prayer of the Church" became luminous with its vast and rich overtones. For the first time, I realized personally that the Church is a corporate Body of individual human beings, all of whom do not pray just as I do.

These ancient Hebrew poems had retained their relevance through millenia because they were authentic and sincere expressions of a man's soul before his Creator. These words, which seemed so awkward and strange on my lips, were spontaneous on another's and, I realized, still are today.

All at once, the Psalter became a vivid revelation, not just of God, but of all my fellow human beings. A cloistered nun, cut off from many of the normal expanding contacts with others, I suddenly found myself, not just face to face, but soul to soul with the heights of human ecstasy and the depths of human misery.

And for the first time too, I knew that the "Prayer of the Church" was not my prayer only but a maternal, compassionate gathering-up of all the sorrows and all the joys of her children of countless ages and countries.

Now my little stream has flowed into the vast ocean of truly catholic prayer. I exult with multitudes in the glory of God, and I cry out in anguish or despair with countless others, whom at Last I have learned to know truly as my brothers. With their words and needs on my lips, I pray with them and for them to our one Father.

Exploring Man

SISTER RUTH BERENDES

MAN IS MADE for eternity. Eternity is his natural condition. So we shouldn't be surprised if man tries to rid himself of time which is unnatural to him. To get rid of time, man must get rid of space, because time is dependent on space. The further away anything is, the more time it takes to get to it. So man speeds and hastens "operation time," and is always endeavoring to destroy space. When he can destroy space, he can destroy time and have eternity. Man's built-in clock tells eternity. At the same time that man is seeking eternity he is seeking to be infinite. For man to be infinite, he must always be more than he is now. That is why man has many extensions of himself and is always striving for more.

Indeed, the parts of the body are man's first extensions of himself; the arms reach out to grasp what the man wants and to bring it back to himself. That is their main function. But they also push objects away and so protect man. So, too, do the hands of man experience the world; they feel warmth and texture, size and shape. In this way man's hands are an extension of his mind because they are a means of knowing.

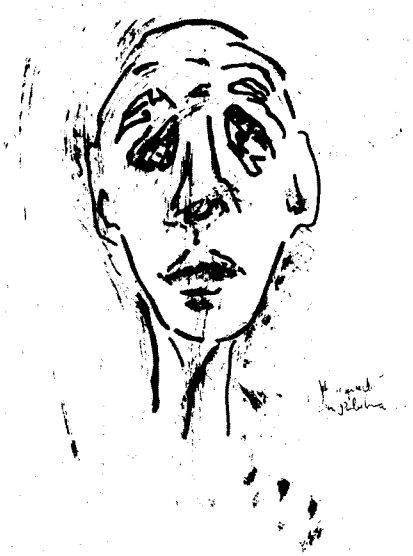
Furthermore, the feet, besides being the first vehicle used to overcome time by overcoming space, are also the means man has to encounter other humans, and material objects. Because of his feet man encounters reality and is not merely encountered. He can become the aggressor.

But the feet are only able to bring man *near* to the "other." More intimate union still is achieved by other sorts of human activities. In the procreative act, for instance, man and woman truly become *one flesh* in a contact that does not remain merely external or contiguous. And similarly in nursing her child, a mother joins herself to the child. Then again, by taking parts of God's creation into his mouth and eating and digesting such objects, man shows love for creation as God's gift needed to sustain his life. Man's eyes, ears, touch, smell, and taste are all ways of being united to what, and whom, God has made. They are ways of knowing, and by knowing, of loving or not loving. Usually man loves the realities God has given him to experience. Man, to be man, *must* love—must be united to God's creation. Of himself alone, he is only a capacity to know and to love.

By inventing, also, man is trying to rid himself of time and space and to be eternal. Cars, planes, jets, rockets are made to go faster and faster so that relativity due to time and space is reduced and, if possible, eradicated.

Man's speech links him with others and so is a means of loving. Books, libraries, television are extensions of his desire to know what others are thinking. Speech is cooperative, responsive, desirous way of union, of loving.

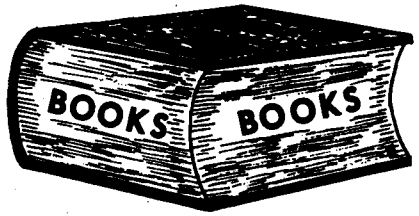
Even prayer is an extension of man's linkage with God's creatures, and an expression of his natural condition of being eternal. Because in prayer a man makes a synthesis of all his experiences with objectivity, and of all his encounter with other persons, he can be said thereby to be eliminating time and achieving eternity; his experiences attain a unity. In prayer past experiences are fused with what is to happen, and time and space are transcended.



Because of these insights gained by studying man and his extensions, we can see that man's natural condition is eternity, in a state of loving. He is able always to love one more reality, one more person, and so he shares infinity with God in his potential, never in his actuality.

These reflections, dear reader, could be used by you as a springboard, and existentially, you and I could come closer to *The Reality* by exploring it and by seeing what man himself tells us of it. Put your thoughts down and send them in to this magazine. Let's see where we can go, together, from here.

Sister Ruth Berendes is a Franciscan at Mt. St. Francis, Dubuque, Iowa, who is convinced of the pragmatic value of participation in anything interesting to the person. This may be one result of her study of Existentialism. However, she is equally glad for the manifestation of truth afforded by Scholasticism. So, she invites you to explore man from your pet vantage point. This is hers.



The Devastated Vineyard. By Dietrich von Hildebrand. Translated by John Crosby, Ph.D., and Fred Teichert, Ph. D. Chicago: Franciscan Herald Press, 1973. Pp. xiv-253. Cloth, $6.95.

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

The title of the work suggests the author's assessment of conditions in the Church today. The Church has within it a "fifth column" working to undermine its fundamental doctrines and a whole host of others who end up doing the same thing. Both groups are allowed to wreak their havoc by the lethargy and cowardice of those in authority. The basic attitudes propagated by these enemies within the fold are "this-worldliness," the illusion that there is such a thing as "modern man" for whom religion must be redefined so as to render it harmless, that "ecumenism" is to be practiced within the Church, that Christ was just another man, that anything negative is bad. Among the practices inimical to authentic Catholicism are the new truncated Eucharistic prayers, and consequent Masses overstressing the Liturgy of the Word, the Church calendar with its elimination of many feasts of saints, the widespread introduction and backing of sex education for children, the preaching of a gospel of social justice only, with neglect of reminding people about heaven and hell.

The tone of the work is militant, indignant, and sometimes it seems, semi-hysterical—particularly in the beginning where a reader's first impressions are formed. And it seems that the author does paint too black a picture, particularly with regard to his observations on practices in the Church. I for one, e.g., have found the new Mass enormously helpful to me as priest and person, and from the new calendar I have gotten a much deeper insight into the scriptures—the continuous reading of Acts during the Easter season is one case in point. And whether sex education in schools is the evil he insists it is, is certainly a matter of dispute. So too are his harsh judgments on modern architecture and music brought forth to show that man hasn't really progressed, and that modern man is a myth. Von Hildebrand overestimates, I believe, the influence of Teilhard, and he is simply in error when he asserts that "our first duty is not to offend God by sin; our second to glorify Him by good deeds" (p. 172).

It is hard to think of an audience for this book. Ultraconservatives will only hear a message they have been shouting. Basically orthodox people whether right or left of center will probably never get beyond the Militant introduction. I might have liked the book if it had better documentation and fewer targets.

The Cosmology of Freedom. By Robert C. Neville. New Haven: Yale University Press, 1974. Pp. xi-385, with bibliography and index. Cloth, $17.50.

Reviewed by Father Michael D. Meilach, O.F.M., Ph.D., Assistant Professor of Philosophy at Siena College and Editor of this Review.

The title of Dr. Robert Neville's second book indicates elegantly its contents: the notion of freedom is the capstone of the "arch" which constitutes his closely reasoned essay, and four dimensions of personal freedom and four of social freedom make up the columns of that arch.

The whole is called a "cosmology" in a very specific sense: for Dr. Neville "ontology" relates all finite being to its indeterminate Creator, "metaphysics" specifies the general structure of any finite being whatever, and "cosmology" applies the metaphysics to "the epoch"—i.e., the universe which has in fact been created.

The cosmology of this book is basically Whiteheadian—so much so that, I fear, the reader will have great difficulty following the tightly reasoned argument unless he already has no small familiarity with Whitehead's system. But it is also an original development of Whitehead along the lines of a Platonic theory of value, so that it is accurately termed an "axiological pluralism." This original cosmological theory, arguing dialectically the primacy of value over structure, is spelled out in the three chapters that make up the book's first Part.

Each chapter of Part II sets forth a dimension of personal, or individual, freedom. (1) Lack of external constraint is, of course, the fundamental condition for free action. (2) Intentional activity, as opposed to events which simply happen, needs to be explained as an individual's free self-constitution, and the act of will is seen as not a complete act distinct from the external, physical action, but rather the "beginning" of that action. (3) The future must be seen as having its own distinctive sort of existence with real possibilities, to which correspond real present potentialities so that free choice can be given a cosmological grounding. And (4) creativity is seen as the apex of personal freedom, in which an individual, through deliberation,

actually realizes novel values in the context of his environment.

To make plausible use of Whitehead's categories, the author has rightly felt constrained to modify at least the notion of the human soul as a series of momentary "actual occasions." He thus postulates a new category or type of reality: the discursive individual, which would retain temporal unity and not perish at each moment. I think that he has thus moved in the right direction, but not far enough— that he is still too vague on the spirituality, unity, and immortality of the human individual because still too mired in Whitehead's categories.

In the social dimension, there corresponds to the basic lack of external constraint a "freedom of opportunity" to realize values within society; chapter 8 presents a detailed and nuanced hierarchy of such values. To intentional activity corresponds the freedom of living an integral social life; and the social correlative of free choice is a freedom of "social pluralism." So the ninth and tenth chapters find Neville arguing in dialogue with Dewey, Marx, McLuhan and others, for a Whiteheadian view in which individuals cooperate to form "nexuses" for the realization of value in society. There is no facile Hegelian claim of subsumption of the individual and private values by the social, but rather the poignant awareness of tragedy in value either inevitably lost or freely rejected. And in a society comprising several publics, it is recognition of individual integrity (creativity) that guarantees the needed freedom. To individual creativity, finally, there corresponds participatory democracy as the ideal political form for the social exercise of personal freedom.

The problem of freedom becomes acute in either of two contexts: one theological, and the other scientific. Outside of technological and academic contexts, it is theological determinism that more often poses the problem, and so it may seem strange that this book is addressed more directly to the scientific-philosophical sort. This selectivity is easily explained, however, by the fact that the author intends to treat of religious freedom in a separate volume—presumably in that essay he will deal not only with freedom "of" religion, but with the person's freedom in relation to God. $17.50 is rather much, even for a fine essay like this one, and for the price one would think that a more painstaking job of proof reading might have been done—chapters five and six in particular really abound in misprints. The printing is, otherwise, very attractive, however, and we may be deeply grateful to both publisher and author for this stimulating work in which we see the cosmological groundwork laid for freedom and its implications worked out with such rich thoroughness of detail in the domains of individual and social activity.

Hunting the Divine Fox. By Robert Farrar Capon. New York: Seabury Press, 1974. Pp. 167. Cloth, $5.95.

Reviewed by Father Anthony A. Struzynski, O.F.M., Ph. D., Assistant Professor of Systematic Theology at St. Bonaventure University.

If, as contemporary anthropologists like to tell us, culture is rooted in language and the creative power of imagination, *Hunting the Divine Fox* is an excellent example of a unique piece of Christian Culture. Robert Farrar Capon has combined both of these powers to produce a delightful, disarming, and theologically informative little book. In touch with both contemporary linguistic analysis and its criticism of theological language, as well as popular misunderstandings of religious language, he has put together a very helpful if short theological treatise.

Father Capon's book (as well as theology itself in his view) is " . . .a serious word game, a groping for the Mystery with verbal tools" (p. 145). Put in his more imaginative style: "The language of theology is a pack of fox hounds and the theologian is the master of the hunt. His job is to feed, water, and exercise his dogs so that they will be in peak condition for the hunting of the Divine Fox" (pp. 163-64). After a brief explanation of the uniqueness of theological language Father Capon goes on a merry hunt delightfully combining and creating words to help one penetrate the Mystery. Throughout what turns out to be a basic theology of the Covenant Priesthood, Christ, the Church, and the Sacraments, he corrects misconceptions and gives fresh insights into the divine Mystery.

A good example of his effort to clarify can be found in his treatment of the humanity of Christ. When speaking of the human nature of Christ, Father Capon substitutes the word "complete" for "perfect" even though it sounds a little mild because, as he rightly observes: "Perfect has gotten so overblown that it needs to be taken down as many pegs as possible" (p. 89). And as he goes on to explain the union of the two natures in the one Person of Jesus, he really puts the clarifying power of the imagination to the test. He asks his readers to imagine they were the highest things in the universe and asks them how they would "save the frogs who had eaten the Lily Pad of the Knowledge of Good and Evil" (p. 94). His explanation of "Irranation" (the equivalent of incarnation in the frog world since frog in Latin is *rana*, so enfrogment should be in + ran or irranation) is clearly informative precisely because it is so imaginative.

Father Capon's style throughout the book reveals the effort to clarify that could come only from a man who has tried to communicate the Mystery to College Freshmen. The very titles of his chapters demonstrate this: "Superman" for his chapter on Christology, "Zapping" for his chapter on Sacraments, "Fireworks" for his final summary chapter. His whole book reveals a style that cuts through ambiguity, clarifies, and puts theological content in an existentially grasping if earthy manner. One can see the Freshmen giggling in front of him as he explains why he does not accept the religious version of "Progress Theories" as explanations of an evolutionary world:

> But when you say that God predetermined the entire natural history of the world and punched the program into some kind of built-in computer, your explanation hits the bull's eye— but on the wrong target. You explain the world perfectly. Only it's not this world you explain: it's one you made up in your head.

In your world, my dog pees on the second lamppost from the corner because he could not, in the nature of reality as programmed by God from all eternity, do anything else but pee then and there, in full and on time. In this world—and, admittedly, I mean my world—my dog pees where he damn well pleases. And the weeds in my garden grow where they damn well please. And the tree that fell and broke my fence fell where it damn well pleased. And I have damn well damned all three of them. Because the hallmark of a free world is every sane thing's deep inner conviction that it is metaphysically proper, practically useful and socially acceptable to give a damn. God does. I do. And so does my dog, if you catch him in a foul mood. So compute me no computers, secular or divine. I'll bet you my world against yours any day in the week [pp. 60-61].

And Father Capon's own imaginative connection of the image of priesthood with the idea of evolution is well worth some theological rumination.

Some will say this book is not too profound, and I suppose from the point of view of one seeking a highly developed theological system it is not. Still, often enough theological profundity is nothing but abstract confusing verbiage that comes nowhere near the clarity and insightfulness of Father Capon's little book. If you want to lauch and learn some good, sound contemporary Christian theology at the same time by one who is experientially in touch with what he is talking about, by all means read *Hunting the Divine Fox*.

A Harsh and Dreadful Love: Dorothy Day and the Catholic Worker Movement. By William D. Miller. Garden City,.N. Y.: Doubleday Image Books, 1974. Pp. 356, with index. Paper, $1.95.

Reviewed by Brother Roberto O. Gonzalez, O.F.M., a third-year theologian at Holy Name College, Washington, D.C., who has been active in the movements for peace and social justice.

This book is a much needed historical account of the Catholic Worker Movement and Dorothy Day. Sensitive and thorough are the two main enduring qualities of this important book, which will please a wide audience by reason of its scholarly precision and creative style.

For those of you who, like myself, were young and passionately involved in the activism of the '60s for social justice and do not feel now a deep sense of accomplishment, William D. Miller's book should cast a long ray of hope upon your dark paths.

For those of you who entered the struggle for social justice before the '60s and continue still to carry upon your strong and weary shoulders visionary aspirations, *A Harsh and Dreadful Love* will serve to strengthen your commitment and to fortify your endurance.

For those of you who are newcomers to this domain of the church and are beginning to ask questions on the social dimensions of the gospel, this book will provide your with a wealth history of a radical group of Catholics who have striven, since 1932, to enflesh the evangelical exhortations of mercy, peace, poverty, and love—"agape."

The story of the Worker people, as Miller beautifully tells it, is so attractive because it is the story of a group of very human people, struggling to live out a fully personalistic way of life. They are inspiring pacifists. Some of the most tender pages of this remarkable book deal with the self-immolation of a young Worker, Roger LaPorte, in protest against all war, especially the Vietnam war. Their work for peace has been constant and often seemingly unimportant; but they have not allowed themselves the luxury of depression or frustration. They have also shown a steady concern for the homeless and desperately poor.

Miller's book treats in detail the founders of the Worker movement, Peter Maurin and Dorothy day. The latter's life story, for instance, is recounted: her childhood and youth, her years as a young journalist and communist, her years of conversion to Catholicism, and the many years of her lifelong commitment to the Catholic Worker Movement.

Countless ordinary people, who have participated in this movement and have contributed substantially to it, have also been woven into this biography; and there are famous people, too, in these pages, like W.H. Auden, Thomas Merton, and Eugene O'Neill.

Since God is love, and since men and women are the grammar of God's self-utterance, we know that the language of humanity is the language of love. Corrupted by our human condition, the purity of this language can, however, become easily lost when we translate it into deeds. I think this is why Dorothy Day and the Worker people have taken to heart so dearly the following words of Dostoevsky, from which this highly recommended book obtains its title:

> Love in action is a harsh and dreadful thing compared to love in dreams. Love in dreams is greedy for immediate action, rapidly performed in the sight of all .... But active love is labour and fortitude, and ... I predict that just when you see with horror that in spite of all your efforts you are getting further from your goal instead of nearer to it— at that very moment you will reach and behold clearly the miraculous power of the Lord who has been all the time loving and mysteriously guiding you.

The Way People Pray. By John T. Catoir, Paramus, N.J.: Paulist Deus Books, 1974. Pp. 138, with index. Paper, $1.45.

Reviewed by Father Michael D. Meilach, O.F.M., Editor of this Review.

In *This Man Jesus* Bruce Vawter joins the growing ranks of competent, reliable Catholic exegetes and theologians who have been calling attention to the "minority" or "diaspora" status which is likely to be the permanent condition of the Church. In a fine discussion of "THE Final Ecumenism" (pp. 171-75), he points out that this status implies two things: an appreciation of Christ's significance for the world and other religions, and an appreciation of what other religions have to offer us by way of both theoretical and practical insight.

In *The Way People Pray*, Father John T. Catoir, a talented theologian and gifted writer (you may have read his weekly column on spirituality in the Catholic press) offers us an ac-

curate and panoramic view of the major religious traditions. It seems to me that this very readable, informative yet unpretentious book is an ideal way for the general reader to discover (or at least set out on the way to discovering) what the theologians mean when they say other religious have something positive to offer us.

Father Catoir's first chapter is a brief systematization of main religious attitudes—of religion itself as man's response to the God who addresses him. There follows a discussion of Prehistoric religion, and then come chapters on Egyptian religion, Judaism, Christianity, Islam, Hinduism, Buddhism, and (in one concluding chapter on "China") Taoism and Confucian-ism (with a concluding three-page section on Shintoism—a Japanese religion).

The various chapters are not exactly symmetrical— there is more history and factual information in some than in others, sometimes necessarily so by the nature of the case. But in each case there is at least a minimum of concrete history—about the founder, e.g., the religion's development in history, and the concrete practices of its adherents—as well as some theoretical discussion of the religion's tenets or "dogmas." Each chapter concludes with a few "Questions to Think About," many of which the reader should find challenging and helpful. The book is heartily recommended as a fine introduction to the history of religions.

Jesus in Christian Devotion and Contemplation. By Irenée Noye, et al. Translated by Paul J. Oligny, O.F.M. St. Meinard, Ind.: Abbey Press (Religious Experience Series, vol. 1), 1974. Pp. xvi-116. Paper, $3.95.

Reviewed by Father Cyprian J. Lynch, O.F.M., Superior of Holy Name Friary, Lafayette, N.J., and former secretary of the editorial board at the Academy of American Franciscan History (Washington, D.C.).

Persons engaged in the pastoral ministry are frequently heard to complain of a phenomenon they describe as the "piety void" or "devotion vacuum." They sense a certain shallowness in their own and others' faith-encounter with Jesus. In the language of yesteryear, they fell that devotion to Christ has grown cold. Overreaction to maudlin religiosity has produced the vapid figure of *Jesus Christ Superstar* and the formless image projected by Bultmannian popularizers. The musically clever Christ and the demythologized Jesus have proved religiously inadequate, however, for intimate personal relationship with contrivances of this sort is impossible. An urgent problem of our day is: How articulate, in forms contemporary man can understand, the meaning of Jesus for everyday life? Solving this problem is a very delicate task. Due consideration must be given to earlier forms of devotion, the extremes of sentimental enthusiasm and rationalistic disdain avoided, and modern sensitivity to injustice, poverty, and moral irresponsibility taken into account. Christians who feel called to undertake this task will find the volume under consideration an invaluable aid.

The announced purpose of this short work is to equip the reader to evaluate, teach, and use the many forms of Catholic devotion to Jesus which evolved within the Church from the Patristic Age to the foundation of the Carmelite School in the sixteenth century. It is the authors' hope that such an historical survey will inspire creative effort among some of their readers, and enable all of them to become informed and prudent judges of the devotional forms presently emerging. In the opinion of this reviewer that purpose has been admirably achieved.

The body of the work consists of a very readable translation of "Humanité du Christ (Dévotion et contemplation)," an article which first appeared in volume 8 of the *Dictionnaire de spiritualité* (1969). It is instructional rather than devotional reading. The text is preceded by a preface authored by Father Edward Malatesta, the general editor of The Religious Experience Series, and followed by twelve pages of notes and a three-page bibliography. Each section is the work of a recognized authority on the period under consideration. Two chapters are devoted to devotion to the humanity of Christ during the Patristic Age; chapters three and four, which occupy sixty of the texts 101 pages, concern themselves with devotional manifestations of the Middle Ages; and the final chapter deals with the teaching of Saint Teresa and John of the Cross and the apparent divergence of these two Doctors of the Church on the place of Christ's humanity in the highest act of contemplation.

There is much in this book to rejoice the hearts of those who belong to the Franciscan family. It reminds them of the major role played by Saint Francis and his interpreters—especially Saint Bonaventure—in the formulation of the basic doctrine which, in its broad outline, remains normative to our day: devotion to the humanity of Christ is the ordinary means to worshipful contemplation of the Trinity, the surest safeguard against pantheism, and the best guarantee of a healthy and well balanced inner life. But surely we miss the point of the work if we see in it an occasion for basking in past glory rather than a plea for response to a present challenge.

The Third Order for Our Times. By Auspicius van Corstanje, O.F.M. Chicago: Franciscan Herald Press, 1974. Pp. ix-127. Paper, $2.50.

Reviewed by Father Edward J. Dillon, O.F.M., Southern Regional Moderator for the Third Order (Holy Name Province), at Holy Name College, Washington, D.C.

This little volume, a compilation of essays and addresses, is truly worthwhile reading for any Franciscan. It is not just the product of another man trying his hand at a theme that's tending to become worn out and tiresome. It is obviously the fruit of spiritual and practical experience. Indeed, the title might even be unfortunate, for this is a book that would greatly benefit Fathers Provincial and Mothers General, as well as Third Order moderators and members who would like to see the spiritual renewal of their communities really happen.

Father Auspicius does not speak of the Third Order as a thing apart—as a religious club named after Saint Francis that should sink or swim by itself—but as an integral element of a "tri-unity" that goes to make up the Franciscan movement.

> First, the Third Order was spiritually bound up with the First Order. According to the official sources, the two orders were not artificially coupled together in their way of life by some clever organizer, but grew spontaneously out of the life and preaching of the earliest Friars Minor. Second, the First and Third Orders taken together formed a very dynamic movement, which aimed at the re-establishment of the consecrated life in the Church. Third, this movement derived its inspiration from the living word of God, the Bible [p. 2].

Recent studies have made it clear, moreover, that "the rise and decline of the First Order always corresponds with the rise and decline of the Third" (p. 3).

The author emphasizes the need for a solid biblical formation, as much in the First Order as in the Third. Where there has been a falling away from the indispensable biblical foundation, due steps must be taken toward its restoration.

It is clear that the (threefold) Order itself—its growth, projections, and accomplishments—was never the main attraction in the days of its greatest effectiveness. Jesus was. The whole orientation of Francis, his friars, the Clares, and the Penitents (tertiaries) was toward Jesus in the most personal way. But this in no way implied a private "Jesus and me" honeymoon devotionalism of the sort condemned in James 2:14-16. Rather, it bubbled up and overflowed in a tide of evangelistic activity that changed great numbers of lives across the length and breadth of Europe.

Addressing himself more specifically to renewal, Father Auspicius doesn't pussyfoot around sensitive issues, but states plainly, among other things:

> Maybe we put too much stress on the activity of the sacraments by themselves, which gave rise to a triumphant mentality among us . . . .
>
> . . . we ought to examine our conscience to see if we are not too easily prone to using high and mighty words, which neither reflect our lives nor give witness to Christian humility . . . .
>
> . . . the devotions, some surely exaggerated, the highly-emphasized devotion to the saints, must move over and make room for the essentials of Christianity [pp. 17-19].

He also explains how the Pilgrim Movement, inspired by the biblical spirit of Saint Francis, is renewing the lay Franciscan movement in Holland.

Confronting the subject of the Rule in light of the Testament of Saint Francis, the author warns us once again not to allow it to degenerate into some merely human, juridical document, lest the learned commentators, the moralists, the lawyers, the historians, and the adapting ministers, after endless discussions, leave us with a book of dead letters and no spirit. For Francis insists, "The Lord revealed it to me."

The Rule comes to life, says Father Auspicius, only when we accept it as the living Word of God, as the marrow of the Gospel. "That is the way we have promised to observe it. None other" (p. 53).

U. S. POSTAL SERVICE

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

(Act of August 12, 1970: Section 3685, Title 39, United States Code)

SEE INSTRUCTIONS ON PAGE 2 (REVERSE)

1. TITLE OF PUBLICATION: THE CORD

2. DATE OF FILING: September 23, 1974

3. FREQUENCY OF ISSUE: Monthly

4. LOCATION OF KNOWN OFFICE OF PUBLICATION *(Street, city, county, state, ZIP code) (Not printers)*: St. Bonaventure University, St. Bonaventure, New York 14778

5. LOCATION OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS *(Not printers)*: St. Bonaventure University, St. Bonaventure, New York 14778

6. NAMES AND ADDRESSES OF PUBLISHER, EDITOR, AND MANAGING EDITOR

PUBLISHER *(Name and address)*: The Franciscan Institute, St. Bonaventure, New York 14778

EDITOR *(Name and address)*: Rev. Michael D. Meilach, O.F.M., Siena College Friary, Loudonville, N.Y. 12211

MANAGER EDITOR *(Name and address)*: Rev. Bernard R. Creighton, O.F.M., The Franciscan Institute, St. Bonaventure, N.Y. 14778

7. OWNER *(If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given.)*

NAME	ADDRESS
St. Bonaventure University	St. Bonaventure, New York 14778

8. KNOWN BONDHOLDERS, MORTGAGEES, AND OTHER SECURITY HOLDERS OWNING OR HOLDING 1 PERCENT OR MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES *(If there are none, so state)*

NAME	ADDRESS
None	

9. FOR OPTIONAL COMPLETION BY PUBLISHERS MAILING AT THE REGULAR RATES (Section 132.121, Postal Service Manual)

39 U. S. C. 3626 provides in pertinent part: "No person who would have been entitled to mail matter under former section 4359 of this title shall mail such matter at the rates provided under this subsection unless he files annually with the Postal Service a written request for permission to mail matter at such rates."

In accordance with the provisions of this statute, I hereby request permission to mail the publication named in Item 1 at the reduced postage rates presently authorized by 39 U. S. C. 3626.

(Signature and title of editor, publisher, business manager, or owner)

10. FOR COMPLETION BY NONPROFIT ORGANIZATIONS AUTHORIZED TO MAIL AT SPECIAL RATES *(Section 132.122, Postal Manual)*

(Check one)

The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes: ☒ Have not changed during preceding 12 months ☐ Have changed during preceding 12 months *(If changed, publisher must submit explanation of change with this statement.)*

11. EXTENT AND NATURE OF CIRCULATION	AVERAGE NO. COPIES EACH ISSUE DURING PRECEDING 12 MONTHS	ACTUAL NUMBER OF COPIES OF SINGLE ISSUE PUBLISHED NEAREST TO FILING DATE
A. TOTAL NO. COPIES PRINTED *(Net Press Run)*	1304	1325
B. PAID CIRCULATION 1. SALES THROUGH DEALERS AND CARRIERS, STREET VENDORS AND COUNTER SALES	30	30
2. MAIL SUBSCRIPTIONS	1151	1195
C. TOTAL PAID CIRCULATION	1181	1225
D. FREE DISTRIBUTION BY MAIL, CARRIER OR OTHER MEANS 1. SAMPLES, COMPLIMENTARY, AND OTHER FREE COPIES	44	45
2. COPIES DISTRIBUTED TO NEWS AGENTS, BUT NOT SOLD		
E. TOTAL DISTRIBUTION *(Sum of C and D)*	1225	1270
F. OFFICE USE, LEFT-OVER, UNACCOUNTED, SPOILED AFTER PRINTING	79	55
G. TOTAL *(Sum of E & F—should equal net press run shown in A)*	1304	1325

I certify that the statements made by me above are correct and complete.

(Signature of editor, publisher, business manager, or owner)

Fr. Michael D. Meilach, Jr. Editor

PS Form 3526 July 1971