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Special sections of the conference this year will commemorate the centenary of the deaths of Saint Bonaventure and Thomas Aquinas. The conference will be followed immediately (May 10-11) by the Annual Meeting of the Medieval Academy of America. There is no registration fee. Housing in the dormitory will be available at \$5.00 per person in a double and \$7.00 for a single. For further information, please write directly to the Medieval Institute, at the above address.

COVER AND ILLUSTRATION CREDITS

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

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A REVIEW EDITORIAL



They Sing of Francis

THE JOURNEY AND THE DREAM are "one balanced act of love," says Father Murray Bodo. Francis's life of ecstatic self-giving arose from the vision he saw in a dream; and that life was a constant, resolute movement along the narrow pathway of the cross—a journey through which the dream attained realization.

We who want so badly to follow Francis along his royal road also began with a dream, as Father Kieran Kay points out in the preface to his book. But at times it seems so difficult to keep that dream alive—to maintain the enthusiasm it stirred, and to avoid being side-tracked by the various subtle and insidious temptations that threaten us. Surely prayer is the heart of the answer; but the trouble is, given in isolation the injunction to pray only serves to exacerbate our problem. What we need is precisely something which will incite us to prayer, and to a sustained solicitude for fidelity along our journey—something which will urge us to seek the strength we know can be had only through prayer.

This has always been the standard rationale for inculcating the habit of spiritual reading, of course; but it isn't often that one has the privilege of calling attention to the superb sort of reading furnished by Father Bodo. He has put to good use his professional literary training and abundant talent and produced a volume in contemporary idiom that surely ranks with Celano's *Lives* and the *Fioretti* in classical Franciscan content.

Francis: The Journey and the Dream. By Murray Bodo, O.F.M. Cincinnati: St. Anthony Messenger Press, 1972. Pp. viii-168. Paper, \$1.50

An Affair of the Heart. By Kieran M. Kay, O.F.M. Conv. Auburn, Indiana: St. Anthony Center, 1973. Pp. xii-51. Paper, \$2.95.

He uses the simple literary device of the flashback: Francis, lying on his deathbed, looks back over his life in a series of vignettes (each only a page or two) that require no tight chronological or logical connection. Most of the factual incidents do enter into the recollections, of course, together with a certain amount of fictionalizing. The genre also allows for a good bit of psychological probing, and it is to Father Bodo's credit that this is always kept within tasteful and credible bounds.

We have all heard—so often that it may have become almost painfully trite to some of us to hear it repeated—that religious renewal means primarily a re-discovery of our Founder's person and a re-kindling of our attachment to him and through him to the Lord. This treatment of Francis's "dream" and "journey" is so disarmingly direct, however, so engagingly simple, and so accurately focussed on the essential, that it commends itself to any Franciscan as a literal God-send. Even the physical aspects of the book: the informal typographical layout and Father John Quigley's delightful illustrations, contribute to making this publication an unqualified success.

THE OTHER WORK under consideration here, An Affair of the Heart, is not explicitly Franciscan in content, although the "celebrations of life" that make up the small volume do, obviously, stem from Father Kieran Kay's personal experience of Francis as an unexcelled mirror of life's Author.

This book is evidently patterned on the Paulist Press's highly successful series of multi-media packages (if we may be pardoned the expression): John Glaser's striking photographs blend with the generously spaced typography and the varied literary forms to produce a "total product" that one cannot call simply a book. There are eight short sections, each consisting of a more or less didactic section of sober prose and a subsequent poetic effusion, the concreteness of which is further enhanced by the accompanying photographs.

It is good—reassuring—to see the poetic spirit of the Troubadour of Assisi so vibrantly alive in our day. Both these books are warmly recommended for your own meditative reading as well as for thoughtful gift-giving.

Fr. Michael D. Mailad, of

THE ITINERARIUM MENTIS IN DEUM:

The Human Condition

ANTHONY NEMETZ

HE ITINERARIUM MENTIS in resting places along the way, and as "an essentially Franciscan grimage which Saint Bonaventure tract, guiding learned men in the outlines has three unique feaspirit of Saint Francis to his mode tures. It is a solitary effort rather of contemplative life." It would than a group endeavor, a reflecbe an exhibition of unlearned ig- tive or contemplative activity norance to dispute the claim of rather than a literally pedestrian living tradition. This paper, con- enterprise; and a goal of spiritual sequently, is intended to em- union with God rather than one phasize and elaborate on a theme of physical presence in a holy found within the Itinerarium place. The Itinerarium is indeed rather than to controvert the pre- a pilgrimage, but thoroughgoingvailing scholarly judgments re- ly metaphorical. garding the nature and utility of the work.

more than mention. The *Itinera*rium is not a journey in any simultaneously refers to two or ordinary sense. As Philotheus more modes of existence.3 Boehner has pointed out, it is

DEUM has been described an intended goal. But the pil-

By calling the work metaphorical I intend more than a literary The title of the work deserves trope. On my view, metaphor is a single mode of expression which

The elements of sustaining a "pilgrimage". It is a pilgrimage metaphor are indexed in the similar to other pilgrimages in opening words of the Prologue: that it has marked signposts, "In principio...." It is the be-

¹Saint Bonaventure, Itinerarium Mentis in Deum, tr. & commentary by Philotheus Boehner, O.F.M. (St. Bonaventure, N.Y.: The Franciscan Institute, 1956), Introduction, p. 12. All subsequent references will be made to this text.

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ginning of Bonaventure's work, but it equally refers to the opening of Scripture, as well as the beginning or genesis of the world. The invocation of the Prologue continues by acknowledging his dependence upon God for every best and perfect gift and petitioning for three especial gifts for the begun work, i.e., illumination, guidance, and peace "which sur- tion and a way for Bonaventure passes all understanding."

The prayerful acknowledgment of dependence on God should in no way be read as a justification for any sort of quietism. For it is immediately followed by a purposeful account of decisions Bonaventure has made. To seek peace, he had traveled to Mount Alverno, where he intellectually and systematically dealt indispensable condition for man with spiritual ascents to God. The if he is to be disposed for "divine articulation of the desire for peace, the decision to visit the holy place, and the occupation have been set. But the essential with intellectual endeavors—all are marks of self-determination, the characteristics of independence or autonomy. True enough, he says that he went in response reader, is addressed as "a man to a "divine impulse." But I doubt that his reference to the "nutu divino" implies any kind of special illumination or vision. Rather, I read the reference as a simple reaffirmation of that kind of dependence upon God which makes human autonomy possible. fust as man's dominion over the world was the consequence of the Creator's charge to Adam.

Further evidence for this interpretation can be found in the narrated sequence of events. The miracle of the vision which appeared to Blessed Francis occurs to him. He reflects on it, and it immediately is seen by him that the content of the vision of Francis simultaneously signified the state of Saint Francis's contemplato reach that self same state.

The way suggested was a pilgrimage that has two dimensions: (1) the illuminations by which the soul is disposed . . . to peace through the ecstatic transports of Christian wisdom"; and (2) "the outcries of prayer" and "the refulgence of speculation" which make a "man of desires"—an contemplations."

The termini of the pilgrimage marks of the pilgrim have simultaneously been given, just as the vision of Francis had a double signification. The pilgrim, the of God," a man who must praverfully acknowledge his dependence on God by cleansing and polishing the mirror of the soul before he begins his own speculations or deliberations. The "man of God" is both dependent and autonomous. He prayerfully seeks illumination and artfully composes tracts. And the tension between these aspects and activi-

²Ibid., p. 15.

³Cf. my article, "Metaphor: The Daedalus of Discourse," in Thought 33 (Autumn, 1958), 417, 442.

ties can never be factually dissolved, only separated and emphasized in discourse.

In the Prologue to the *Itine-rarium*, Saint Bonaventure has discovered a way (he does not denigrate or disown the other ways of ascension to God) to achieve the kind of contemplation with which he thought Saint Francis was blessed. He commends it to "the man of God," the Christian viator who believes and knows that he was created and redeemed. The proposed pilgrimage could be paraphrased as "Look homeward, man."

The language of the Prologue with its emphasis on "remorse of conscience" does indeed suggest that the *Itinararium* is a work in mystical theology. But I would like to suggest that the work has philosophical appeal to those who do not share Bonaventure's religious convictions. I am not contending that the Scriptural and theological material can simply be expunged without destroying the integrity of the work. On the contrary, I hold that the very utilization of Scripture has produced a unique kind of "speculation" which at least by analogy allows us to appreciate more fully philosophic enterprises which by design are exclusively natural in the sense of voiding any treatment of the Scripturally given.

It is commonplace that philosophy is born out of the interaction of mind and the world.

Theology, as a discipline, might be said to arise out of the confrontation of the human mind with Revelation. But what Bonaventure is proposing is a kind of speculation which disregards the nicety of such traditional distinctions. The mirror of the mind reflects equally the mind, the world, and Revelation, Bonaventure calls the Itinerarium a "tract," but it surely is not a tract in the conventional sense of either philosophy or theology. His deliberate fusion of the fullness of time with the timelessness of eternity has enlarged the scope of inquiry to cosmic inclusiveness. Bonaventure's "tract" is concerned with everything that is, with all that can be experienced, and with all divine and human constructions including the arts and sciences. Because of the all-inclusiveness of his concerns, the kind of speculation he enjoins the reader to make cannot be classified by any received disciplinary taxonomy. There may be occasions when it is purposeful to see aspectually the Itinerarium as the human economics of salvation, or, on another aspect, as religious poetry. But I propose to view it as presenting a precis of the most universal dispositions required for the reading and meditating which generate inquiry of every kind.

My proposal may be thought indecently extravagant if I were to base the reading solely on

Bonaventure's claim that divine contemplations must be preceded or accompanied by desires like those of the prophet, Daniel.4 For I am not insisting that the opposition or complementariness of reason and passion are the most fundamental dispositions. Instead, I am claiming that the realization of the tension between the dimensions of dependence and autonomy constitutive of every man is the necessary prologue to all inquiry. And conversely, every completed inquiry will in some way exhibit this tension which I call the human condition.

It is not a matter of rhetorical whimsy to claim that Bonaventure is talking about the human condition. For in the second paragraph of chapter one he explicitly says that the "statum conditionis nostrae" makes the universe of things a ladder for ascending to God. And in the concluding chapter he refers to the "statum viae et exercitium mentis nostrae" as the conditions for beholding God at the end of the speculative pilgrimage.

It is granted that other philosophers have as the objectives of inquiry the discovery of meanciting, the construction of systems explanation, or the induction a life style which may be

at a considerable distance from the "peace" which Bonaventure seeks. No matter the difference in purpose, I find in each philosophy a reference to dependence, such as the ways in which nature inclines us, restrains or coerces us to think or act in a given way. On the side of autonomy, references are made to the creative spirit in man, to the powers of deliberation and choice, to making reason the slave of the passions, etc. My point in this scanty mentioning of philosophic assumptions and purposes is not to propose a metaphilosophic hypothesis. The point is, rather, to partially evidence the claim that Bonaventure's consideration of the human condition is of the greatest utility in the comprehension of all speculative activity. To see the human condition in his terms has a direct effect on how one first sees the world and on what he finds in it.

The speculative pilgrimage begins with the tense titular announcement that the pilgrim is a "pauper in deserto." In a single phrase Bonaventure has thematically compacted the human estate. For "the desert" is not so much a barren place far removed from the heavenly Jerusalem, as it is a sense of solitude—a realization of that loneliness which is

The critical annotation in the Jerusalem Bible indicates that the Volgate added the word man, which does not appear in the text, but that the sense of the Vulgate is present in the context.

endemic to speculation. And "the ancing the tension between aupoor man" not only exhibits the tonomy and dependence. impoverishment whose complete a reverently humble man who properly fears that his specula-The pilgrim's poverty is the admission of the psalmist who obtate on the marvels of God.⁶ dained to "rise above himself, full admission of his dependency. prayer for aid.

of speculation.

The problem of pretension and need is union with God, but the need for balance between autonomy and dependence cannot be thought of as a unique tion may become pretentious. penalty attached to speculation which has a Scriptural point of departure. The history of phiserved that "man could not re- losophy is replete with treatises deem himself." but also that man and essays on man, on the limits has an insatiable quest to medi- of understanding, on the extent and domain of reason, on the re-As Bonaventure says, man is or- conciliation of the principles of nature and grace. At least one of man is condemned to climb the the aims of such examinations is steps to God, but he must always to discover, define, or demonsbe alert, lest he even inadvertent- trate the legitimacy of the claims ly invest his approximative spec- of certitude, necessity, probity, ulations with salvific finality. Man or veracity attaching to the various best exhibits his autonomy by the inquiries. And the philosophers are at pains to warn us against That admission is verbalized in the pitfalls of enthusiasm, pretentious metaphysics, formulation of The literal preamble to the pil- antinomies, incorrect usage, and, grimage is prayer, which Bo- indeed, even against misology. naventure describes as "the What I would like to observe is mother and origin of upward that it seems to matter little action." John of Salisbury in- whether the preferred method of sightfully announced that "poetry the writers is plain and historical, is the cradle of philosophy." Bo-scientific, analytic, geometric, or naventure might be paraphrased linguistic—all self-consciously as saying that prayer is the womb insist on the recognition or use of some therapeutic device to For Bonaventure, prayer is far keep the inquirer from either more than an institutionalized exaggerating his standing in the pious amenity. It is an integral matter under scrutiny or from abpart of the method of speculation. dicating without just cause his Prayer is the procedure for bal- obligation to pursue the intellectual quest. The historically suggested therapeutic devices are variegated and multifaceted. Refutation has been claimed to induce modesty; natural propensities arising from originals in nature; postulates establishing God, freedom, and immortality; the happiness of the state as opposed to individual happiness; the intractable guidance of a natural light; the laws of mechanics; or the happy discovery of a pre-

established harmony—all of these seem to me to be principles for balancing the inherent tension between man's autonomy and his dependence. The philosophers call upon and invoke such therapeutic means with at least as much fervor as Bonaventure exhibits in prayer. On procedural or methodological grounds, I see little or no difference between the philosophic means of therapy mentioned, and Bonaventure's



⁵Psalm 49.

⁶Psalm 119.

use of prayer. In a metaphorical sense, then, prayer is a necessary preparation for the human pilgrimage. In a mythic vein, Chaucer observed much the same in saying: "So nature pricks them and their heart engages/ Then people long to go on pilgrimages."

Bonaventure describes the pilgrimage as a coming to know the steps or stages of the ascent to God. The sanction for holding that the proposed pilgrimage can successfully terminate in the realization of peace is to be found in Bonaventure's view of the world. He insists that the human condition allows us to see the world as a ladder, the rungs of which he designates as the way of God, the Truth of God, and that kind of understanding and reverence of God which issues from a dialogue of the mind with itself.

To assent to man's dependence on God as the summus Opifex, a Creator and Redeemer, gives the pilgrim a unique point of departure. For Bonaventure's pilgrim does not begin his reflection in medias res, nor does he initiate his reflection from an appropriate and self-evident first principle. Instead, by looking to Scripture, he sees the world as an universitas rerum: a living wholeness of all creation, in which through the Divine Art all things are declared to be "metaphors."

Scripture is a statement of reconciliation and healing. But not only is man redeemed, but the whole world has been relieved from the death and emptiness which was the consequence of Adam's Fall. The assent to Scripture makes the ascent to God possible. Yet the assent to the truth of Scripture by no means divests man of his autonomy. On the contrary, in theological terms the assent to Scripture through faith and charity makes the grace of genesis and redemption stateable. But only through the speculations of the pilgrim—the life of reason—can the stateable character of grace be made apparent to self and to fellow pilgrims.

To search out the meaning of the metaphors of things is the first part of the uniquely human task of autonomous man. Bonaventure's declaration that things are metaphors is the basis of the interrelations of God and man in the creative act and art, and further serves as an injunction to man to continue and extend the divine creation. Just as prayer was seen as the therapeutic device which both exorcized pretension and obligated inquiry, so the assent to Scripture provides the requisite balance between spiritual euphoria or intellectual quietism improperly induced from equating truth with meaning, and the dread decision of accepting the world as a "nauseous nothing"

exaggerated investiture of man with unqualified autonomy.

redeemed the world, the macrocosm. Simultaneusly, the divine self mirrors all without; the deman, the microcosm. It is the acceptance of Scripture which posits things as metaphors, that provides man with an environment which in its extremities is contiguous with God's grace and with man's intellectual power of auest.

Prayer provides a prerequisite therapy. Scripture has revealed the parameters within which the pilgrimage is to be made. To see man as a microcosm of the $macrocosm is indeed \, not \, restricted$ to a Bonaventurean acceptance of Revelation. Judging from the herculean efforts of philosophers, to seek some constitutive character in man or in the world which will create a mirroring relation between inquiry and the world to be investigated, again seems endemic to the human condition. It seems necessary that man is simply unable to go it totally alone. He must first be led into the way or set upon the path, before he is able to travel.

The self confidence that the er can be climbed, the distraversed, the science com**ed.** seems to rest invariably some kind of macro-micro relation between the world and

which results paradoxically from man, a relation which may be presupposed, stipulated, sumed, or laid down by initial The divine Art has created and definition. The positing of a windowless monad which within it-Art has created and redeemed finition of substance as single but possessed of two attributes and multiple modes; the stipulation of the numerical correspondence between natural and philosophic relations; the distortively analytic division of time being repaired in the intuitive knowledge of duration; or even the sense in which each inquirer and inquiry must be aufgehoben into a Geist -all these seem to me to be plausibly similar instances of being led or put on the way. The pilgrim must undergo therapy, and then by some device become what Goethe called "the little God of the world" if he, unlike Chaucer's pilgrims, is to reach his own Canterbury.

To be on the way in a world of metaphors, a world pregnant with things which covertly exhibit the traces of their divine origin allows the pilgrim to be totally surrounded by an environment that is sompletely suited to and congruent with his own constitution. Small wonder then that the viator should experience a consequent joy after the apprehension of his congruence with the things apprehended. But joy or delight are not quite adequate to express this reaction. It is much more a zest for living

which is simultaneously a goad to judgmentally affirm his presence and role in the world.

Bonaventure tells us that the judgment "has to be made by reason that abstracts from place. time, and change...." Such a judgment is a self-liberating act of reason. It is made in accordance with laws which are given to man as a microcosm. To be sure, such laws cannot be created by the pilgrim. He can only rejoice in their discovery which he then judgmentally formulates. This judgment is the ground for the pilgrim's conviction that he can achieve human certainty in his quest.

Bonaventure's description of how man comes to his self-realization or self-identity is simultaneously an inventory of man's psychic powers and operations, together with a collage of scriptural injunctions regulating the man's scientific and artistic rules course of intellectual introspection. The coalescence of these fiat. On the contrary, what man two dimensions is an entree to the Truth of God-the second redemptive character only berung on the ladder.

acts that part of Creation and dependence.

appropriates the name to himself. The act of self-naming is a cry of attenuated triumph. The power to name is an activity of dominion, and the act of selfnomination is the consummate exhibition of human autonomy.

Man as imago shares in the divine Art of creation. By fully sharing in the creative Art, man becomes an opifex. Indeed not the summus Opifex, but surely a magnus opifex. The difference between God's art and that of man lies in the character of the artifact. God created things which are for men metaphors. And man in searching out ways to discover the meaning of those metaphors, turns within himself to formulate scientiae, artifacts which have "certain and infallible rules" which can unerringly guide the pilgrim on his way.

To be sure, the probity of is not the result of an ex nihilo does in time has an internally cause of the sanction of eter-The details of Bonaventure's nity. And that sanction is exprocedure in this second part of pressed by Bonaventure who savs the pilgrimage seem to me to be that man's mind is "enlightened of lesser importance than the and overflooded" by the "lights synoptic character of the outcome. and beacons of the eternal law." After the reflection of the mind Man can only mandate in time upon itself, man discovers that he what God has legislated in eteris an imago Dei. The name, nity. The human situation in this imago, was given by God to man way reveals a second tension in Genesis. But now man reen- between man's autonomy and

I noted earlier that man's autonomy is most perfectly realized by the admission of his must be said that his dependency on God can be meaningfully articulated only by the exercise of his autonomy. Man names himself imago Dei and proceeds to construct systems of explanation which exfoliate and justify his claimed self-identity.

The pilgrim is on the way of Truth. Yet there is an ambivalence in that Truth, which is mirrored in the twofold tension between autonomy and dependence. The Truth of the eternal law is indeed manifested in the discovery and articulation of human rules. But that enterprise carries with it the temptation to sanguineness which parallels the first temptation to pretension. The temptation to sanguineness consists in either not noting the tentativeness of the work humanly begun but never completed, or in the hyperbolic presumption that the eternal Word can or has been successfully encapsulated in temporal propositions. The temptation consists not in believing to understand, but, after having partially understood, in declaring that the necessity for belief is nugatory. Succumbing to the temptation to sanguineness terminates the pilgrimage, but disallows the pilgrim's hoped-for peace, and in its place induces a troubled and confused mind

which the psalmist says is idiosyncratic to "the foolish of heart."

Bonaventure is quick to declare dependency. However, now it the remedy to this temptation. It is the necessary induction of charity or love which will moderate the legitimate claims of autonomy. The tension between time and eternity, between scientific rule and eternal law is mediated by the presence of Christ in his redemptive act. Man is not only charged with continuing the creation, but equally with extending the redemption. And if the creation of sciences and arts discharges the first obligation, it is "the study of the divinely committed Sacred Scriptures" which will open the door to the vista of the second task. This study or second set of reflections exemplifies the order in the succession of implied activities requisite for the fruition of the autonomous act of man naming himself imago

The problem of self identification is certainly not unique to Bonaventure. From ancient times philosophers have justified their enterprises either prospectively or restrospectively by naming themselves either in terms of their uniqueness or epigrammatically giving the idiomatic feature of man as a species. Among the most notable of such names one immediately recalls "the messenger of Apollo" and the "Uebermensch." To the more specific question: "What then am

I?" the responses typically remembered are "a thinking thing," and "a memory." And an almost irrepressible number of adjectival variations are appended to the term man to denominate the species. Homo faber, homo sapiens, and even homo ludens are familiar enough appellations. Moreover, man has been qualified as an animal who is fundamentally social, acquisitive, rational, political, and even naturally benevolent.

I do not suppose it would be irreverent to paraphrase the psalmist and suggest that all such instances of naming man are responses to the query: "What then is man, that he should care enough about himself to turn imward and reflect?" The occasion for such reflection may have been the laughter of a Thracian maid, the threat of an Athenian court, the realization of a dissipated youth, the discovery that opinions previously held as true were subsequently discovered to be false, or the awakening from a dogmatic slumber. Whatever the occasion, philosophers, on my view, have invariably been confronted with a challenge to respond to a variation of the queries: What can I know? What must I do? What may I hope? And the initial response is to give the "I" who is asking the question a name or an identity which serves as a warranty that the reflexive enterprise will not be fruitless even system of explanation is to pro-

though the philosopher must tread the wine press alone. Self naming for philosophic pursuits is as necessary a prerequisite to the construction of viable systems of explanation as it was for Bonaventure to enter the Truth of God. For in each instance self naming exemplifies the autonomy of man to search out reasonably the meaning or causes of things. Simply put, philosophers agree that in a variety of ways "man is the measure."

Philosophers, moreover, perform like Bonaventure in establishing and presenting their inventories of terms, powers, concepts, and existents. They present basic terminological categories, classify ideas as clear, distinct, and adequate, differentiate between spirits and ideas, or insist that all there is may be comprehended through matter and motion. And although the philosophic intent may be to introduce the experimental method in moral matters, to work a Copernican revolution in metaphysics, to establish dogmas of empiricism, or to devise ways of definitively dichotomizing appearance and reality—all are intent on the discovery and formulation of principles of explanation which will systematically interrelate autonomous man with the environment on which he is in some fashion dependent.

To construct philosophically a

pose an idiosyncratic analytical response which arranges the contents of the inventories of mind, language, and the world according to a schema of priority or proof. The construction of a system of explanation is the giving of an answer, and such activity is the philosophic exhibition of autonomous man. What is problematic about giving answers, is the relation of the answer to the question, invariably put in grammatically interrogative form. But in every instance the question is born of an insight generated by man's interaction with the world of experience. The insight generates an intense and novel wonder which in turn renders previous explanations unsatisfatory. Ordinarily the uniqueness of the insight lies in seeing a perennial question from a novel perspective or in a creative rearrangement of the aspects of the query. To accept the obligation to respond to the challenge of the insight, to construct a new and different explanation, is indeed a self-liberating judgment.

The acceptance of the challenge of insight in no way immunizes the philosopher from the contagious temptation to sanguineness. For the philosopher the temptation consists either in holding that his answer, his system of explanation, is coextensive with the dimensions of the insight, or conversely, that his system is so comprehensive

that all previous and possibly subsequent insights have been trivialized. Sanguineness here consists in the insistence that in principle the question is restrained to the parameters of his answer.

Bonaventure insisted that the remedy to the temptation to sanguineness was the mediation of Christ as found in holy Scripture. If I read aright the history of philosophy, the need for mediation functionally or methodologically similar to that of Christ can be found in the appeals to common sense, to the ways and content of what nature teaches us, to the reliance on habit or custom of the elders, solons, or the race when analysis seems inconclusive. The appeal to the necessity for mediation is autonomous man's systematic articulation of his invincible dependence. But the conclusive statement of dependence is not the whimper of despair; it is rather a goad for the incardination of renewed hope.

After the therapy and mediation requisite to complete the first two parts of the pilgrimage, Bonaventure insists that the pilgrim must now transcend himself by contemplating the eternal Truth which directly forms our mind. The enjoined contemplation is now more than the previous speculations in which the pilgrim was set on the way and then led into the Truth. For this

rhapsodic hymn in which the terized as theological philosophy. purposefulness of the pilgrimage is rightly seen and rightly done. It is in this section of the Itinerarium that I hold Bonaventure most incisively reveals his own dominion over the intellectual quest, and shows to others not only a way to God, but equally that vision of man's own better self which was formed and reformed in grace.

The text is discursive, and the arguments precise and incisive. Yet what emerges from the contemplation of the essentialia Dei and the propria Personarum is a fusion of distinctions which on their face seem destined to resist unification. Bonaventure is deliberate in his warning that the result of this contemplation is best paradoxically stated. When the mind gazes upon the very light of the highest Being it appears to see nothing. "It does not understand that this very darkness is the supreme illumination of our mind, just as when the eye sees pure light, it seems to be seeing nothing."7

The treatment of God as esse with its primary mode of unitas could well be termed philosophical theology. But the succeeding treatment of the Trinity as bonum with the modal primacy

contemplation is an almost of bonitas is, I think, best charac-However, even to attempt such classificatory descriptions is to trivialize Bonaventure's contribution. As he puts it: "... when our mind contemplates in Christ the Son of God . . . our humanity is so wonderfully exalted, so ineffably united ... it has already reached something perfect."8

It is at this terminal point of rest that the statutory distinctions of the disciplines are vitiated by an all-encompassing and pervasive mode of life—a life of peace to be lived and enjoyed. All the previous labor, the artful constructions, the scientific analyses have brought man to fruition. The fundamental tension between autonomy and dependence is resolved, in as far as it is possible, through and in a "unity with Him who is above all essence and all knowledge." The speculative and the practical, the intuitive and the demonstrative, thought and action, unity and plurality—all these are fused in the realized hope of * man's intrinsic dignity and nobility of purpose. Man cannot be "a meaningless passion," sickened by the plague of life, because he has believed and now understands that he "can see God." The "seeing of God" is not only a personal fruition, but because

of the community of human minds, establishes a social communion among men who respond to the message of the prophet: "So be it, so be it, Amen."

The sense of a hope which gives direction to the total works of the mind is a continuous skein in the history of philosophy. The basic message of that hope is that the intensely personal task of philosophizing cannot be constrained or self-enclosed, but rather that the effect of speculation create or add to the worth of the social community. Some of the ancients found that hope in the possibility of virtue, or in a happiness defined as the good achievable by action. Others who came after Bonaventure but did not share in the principles of his speculations and contemplations, nevertheless equally saw that the life and works of reason were not self-justifying and looked beyond the termination of inquiry for the validation of their own pilgrimages. The most pervasive of such justifications turn on the most comprehensive of societal goals,

the common good. And in this vein we are forcefully reminded that the most abstract of speculations become subservient to practical morality, or especially that the freedom to philosophize not only does not prejudice piety and the public peace, but indeed these noble ends are jeopardized by the absence of unfettered speculation.

It would be a disservice to the cause of truth and the life of love to claim that the Itinerarium presents more than an aspectual view of the human condition. But I do contend that attention to this work of Bonaventure minimally sets out reasons for holding that the pilgrimages of other philosophers can be more fully appreciated as well as giving reasons to believe that, as Hugh of Saint Victor put it, the philosophical pilgrimage can only be terminated after the practiced mind has learned "bit by bit, first to change about in visible and transitory things, so that afterwards it may be able to leave them behind altogether."9

⁹Hugh of St. Victor, Didascalion, Bk. III, ch. 19.



^{&#}x27;St. Bonaventure, Itinerarium, ch. V, §4.

^{*}Ibid., ch. VI, §7.

Values

Under the shadow of the sky and the night where stars dance bravely on in this man's paradise proclaimed—no eyes the splendor watch; just sleep—or some may dream, but waking vision only dulls nightly reality responses to a blessed moment flashing by.

Even those whom the splendid moment has re-possessed, stand idly spouting memorized textual conditions.

And in the heart of him claimed by God
a shadow folds the pages of a life
tremblingly lived without gloss, without gloss,
without gloss.

One blessed moment flashing by.

His minor essences and truths of servanthood, worshipful emptying on a wanderer's path, in unity atoning by catholicity of life with reverence open to the spirit. . . .

One blessed moment flashing by.

And all this hurries to the end, so fast, that muddled minds whizz along cyclically probing: What was meant? How to live it? Where to begin? How to apply?

One blessed moment passing by.

Sister M. Thaddeus, O.S.F.

Prayer

ISAIAH SAYS THAT God's wavs are not our ways; his thoughts are not ours (Cf. Is. 55:6-9).

Prayer teaches a man to dream. to imagine things he doesn't usually think of as being really possible. It teaches us to think in God's terms. A dream draws upon the past (salvation history) and shoots you forward into the future. Your launching pad is the present reality. The gospel dream is what makes prayer hard and surprising. You ask for constant change, transformation. You ask to become what God dreams of you.

Prayer works against pragmatism, time, noise, language, and inability. It is an inner and outer awareness and consciousness. It is appraising what and where you find yourself and who you are and changing the institution (Whether the institution is you or the situation). You pray and change is inevitable. If you don't want to change, don't pray. Prayer is the start of a motion, a continuing transformation and upheaval. Things are never quite the same as before. and there can never be a "going back." You find yourself giving a mile, when you had only planned on giving a foot, and you never do figure out how it happened. There is always something more to give, something more to let go of. How good are you at letting go? at walking away? at getting turned inside out and upside down? Prayer is an attempt to make the ways of God our ways



(not the other way around). It begins with words, moves to silence and response in action. It is always new and different and present—like making love. It takes practice and everything in you.

Change means letting go-dying and rising. It is the continual paradox of death and resurrection that is experienced in prayer. This is the one task of the Christian-to pray well—to change well and transform his surroundings into the new creation. Christ spoke of this when he began his work: "Repent, the kingdom of God is at hand." This is what you get when you pray: you get turned around, you get the kingdom of God, where his will is done on earth as it is in heaven. Most of us need quite a bit of preparation for the invasion of that kingdom into us. Prepare ye the way of the Lord.

Megan McKenna

Saint Francis of Assisi and Simone Weil

Lawrence Cunningham

C IMONE WEIL DIED from selfinflicted starvation in 1943 while working with the Free French in England. She had refused to eat more than the allotted rations of her confreres living under the Nazis, despite her own weakened condition from recurrent bouts with tuberculosis. Thus ended the life of one of the most intense mystics of the modern era.

France and educated at the *Ecole* Normale (she placed first in the entrance exams with Simone de Beauvoir placing second), and afterwards taught philosophy at various provincial schools in France. She also engaged in various left-wing union activities and even spent some time working in the factories of France to get closer to the milieu of the working class. She made a quixotic attempt to fight in the Spanish Civil War, but was injured when she first went to the Front and had to return to France.

Tourneys to Italy brought her into contact with the Catholic Church and her first taste of the life of prayer. Further contacts with Father Perrin, the great Dominican of Marseilles, and Gustave Thibon, the lay theologian and writer, gave her even more insight into Christianity. She had to leave France because of the antisemitic laws of the Vichy regime and made her way to London Simone Weil was born in via Casablanca and New York.

> The bulk of her writing was published after her death, and it reveals a soul that was unbending in its intellectual ideals and unquenchable in its mysticism. She was keenly aware of the distance between God and the world (and has hence been called the "mystic of the death of God"), yet she yearned for God with total desire and unswerving devotion. Despite her great love for the Catholic tradition, she never entered the Church, preferring, as she once wrote to Father Perrin. to "remain on the threshold."

Lawrence Cunningham is an Assistant Professor of Religion at Florida State University and former Associate Director of the FSU program in Florence. He has published articles and reviews in America. Commonweal. Theological Studies, and other periodicals and is editor of Brother Francis, an anthology published last year by Harper & Row.

T. S. Eliot wrote a moving introduction to the English translation of her book The Need for Roots. Martin Buber lectured on her mysticism at the Iewish Theological Seminary of America and later published his study in At the Turning: Three Essays on *Judaism* (1952). In more recent times, writers as diverse as Malcolm Muggeridge, Susan Taubes. Susan Sontag, Robert Coles, and Daniel Berrigan have written about her. More recently, some of her writing has been done in a dramatic form.1

It is my own conviction that Simone Weil, as obscure and demanding a person as she is, will continue to exert an influence on serious religious

In a certain sense, Simone Weil thought precisely because she is an exasperating person to un- addressed herself so completely derstand. Some scholars, such as and totally to those questions Charles Moeller and Maurice which have burned into the minds Friedman, have detected a strong of modern men: the search for note of gnosticism in her writ- God in an age that celebrates his ings. Others have been repelled death; the desire to stand for by the compulsive seriousness of something basic and human in a her life and thought. Whatever culture that has produced Hiroambivalence has been felt about shima, Dachau, and My Lai; the her writing and her spirituality, ability to witness socially for justhere has been, nonetheless, a tice and mercy without being continued interest in her. She cut off from the deep roots of has had admirers and devotees spirituality. It is no accident, I from many different traditions, think, that the life of Simone Weil has been linked to that other great hero-martyr of our age, Dietrich Bonhoeffer.²

With all of the serious interest in Simone Weil, it has often struck me how little attention is given to the spiritual influence of Saint Francis of Assisi and the places made holy by association with him on the development of her own spirituality. My own suspicion is that Saint Francis has been so romanticized in our own time that his "seriousness" has been overlooked; we remember the Sermon to Brother Wolf but forget the experience on Mount Alverno.3 Thus the late Richard Rees, a very fine scholar and translator of many of Weil's writings, could write that "Simone

Weil, for all her admiration of experience. In fact, it was during Saint Francis, was deficient on that stay in Assisi that something some of the most typical Fran- happened that was to be a turnciscan characteristics" and mean ing point in her life. She dethat she did not sing chansons, scribed that event some years speak to small animals, or love later in a letter to Father Perrin: the particularities of the natural world. This is all true, but, as I hope to show in this short essay, Simone Weil is heavily indebted to Saint Francis, and what she did learn was substantive and formative in moulding her own spiritual life.

Simone Weil's first contact with the Franciscan spirit was during a visit she made to Italy in 1937. After visits to Rome and Florence she went to Assisi. The city itself enthralled her, and she felt that God himself had personally touched "these happy fields and these touching and humble oratories" so as to create a counterpoint to the joyful spirit of Francis's detachment.⁵ She wrote to her friend Jean Pasternak that she used the Fioretti as her guide in trying to follow in the footsteps of Saint Francis. Despite her poor health, she walked to the Carceri and found the experience to be "pure pleasure."

Yet the visit to Assisi was far more than a satisfactory aesthetic As I was alone in the little twelfth-

century Romanesque chapel of Santa Maria degli Angeli, a rare wonder of purity in which Saint Francis often prayed, something stronger than myself compelled me, for the first time in my life, to go down on my knees.6

It marked the first time that Simone Weil had prayed, and it proved to be the first formal gesture that served as a prelude to a new life of mysticism. This event at Assisi presaged the great mystical experience that she would have at the Benedictine monastery of Solesmes the following year where, as she later wrote, "Christ came down and seized me." It is true that in her writings prior to the Assisi experience, there were scattered allusions and fragmentary hints about the pull of God, but it was only the concrete experience of Assisi and its call of prayer that marked a sense of urgency and dedication in her personal life.

¹Cf. Catherine Hughes, "An Avant-Garde Simon Weil," America, June 6, 1970, p. 612.

²Eberhard Bethge, Dietrich Bonhoeffer (New York, 1970), pp. 789-90. ³I have tried to develop this point at greater length in the introduc-

tion to my anthology on Francis: Brother Francis (New York, 1972).

⁴Richard Rees. Simone Weil: A Sketch for a Portrait (Carbondale. Ill., 1966), p. 109.

On her Italian Journey, cf. Jacques Cabaud, Simone Weil (London, 1964), pp. 160-65; Seventy Letters, tr. Richard Rees (New York, 1965), p. 78 et passim.

⁶Simone Weil, Waiting for God (New York, 1951), p. 20; Cabaud. pp. 162-63.

But it was not only the genius loci of Assisi that attracted the attention of Simone Weil; she was an avid student of the life of the saint himself, and we know, from references in her letters and notebooks, that she was acquainted with the Fioretti, the various Vitae, and the pertinent passage in the Paradiso of Dante. As Doctor Marie Davy has noted, it was from Saint Francis and the example of his life that Simone Weil got her notion of poverty and its relation to the pursuit of perfection and the search for God.⁷

Simone Weil was convinced that openness and compassion come only to those who had developed a total spirit of abnegation. This "giving up of self" created that freedom which allows a person to choose grace and to transcend gravity (to use her terminology). This freedom through abnegation was related in her mind to the search for an absolute and unbending spirit of poverty. Simone Weil's reading of Saint Francis convinced her that "the rule of poverty is nothing but the outward manifestation of an inner, spiritual abnegation."8 For her, Saint Francis was the perfect expression of this totally free man since he was able to incorporate the idea of perfect freedom through poverty into an

integrated way of life. Thus she found the beautiful story in the Fioretti of Francis sharing the meal of bread and water with a confrere a perfect illustration of this freedom and poverty.9

During her days in Assisi, she had this vision of poverty constantly on her mind. In one of her letters to Jean Pasternak she wrote of how moved she had been in reading Dante's line on Lady Poverty in the Paradiso and how touched she was by the line, "Dove Maria rimane giuso/ Ella (i. e., Lady Poverty) con Cristo salse en sulla croce" (Par. XI. 71-72). Simone Weil always felt that it was her vocation to ascend the cross with Christ as did Lady Poverty; indeed, in a not atypical statement, she once said that when she saw a crucifix, she was overtaken by jealousy.

It should not be thought that Simone Weil was merely overcome by the immediate strong influence of the physical environs of Assisi. She kept her attention on the Franciscan *esprit* for the rest of her life. That she was serious about abnegation and poverty is well documented both by her writings and by her style of living. Meditating on her life a long time after she had been in Assisi, she jotted these words in a notebook of reflections:

Best of all is to be a hungry mendicant, and to beg, and to give away some of what one receives.

Perhaps St. Francis ought to have founded a secret order, with no vow except secrecy.

It is so easy to talk about these things without doing them.¹⁰

The openness and freedom that flows from a spirit of poverty brings with it a willingness to do the Will of God. To do the Will of God is not always to understand it. Yet this doing of the Will of God is another form of abnegation and freedom. For Simone Weil, the perfect example of this interaction of freedom, abnegation, and conformity to the Will of God is Saint Francis:

Because we may be mistaken about God's Will—but we can regard it as certain that God wishes us to do anything that we believe is in conformity with His Will....

Saint Francis thought he had received the order to carry stones to San Damiano, and while he was under this illusion, God wanted him to carry stones.¹¹

Let me not overstate my case. The most profound spiritual and intellectual influences on the growth of Simone Weil were undoubtedly her immersion in Eastern religion, Plato, and her profound studies in Meister Eck-

hart and Saint John of the Cross. It is also true that her spirituality has more affinity to Kierkegaard than to the Poor Man of Assisi. At the same time, to come to a fuller appreciation of the strong shaping factors that fully moulded her soul, one must take into account her Franciscan experience, especially that part of Francis that so strongly thirsted for total poverty and complete configuration with the Crucified Master. For it was from the Franciscan experience that she first received the impulse for prayer in her life, and it was from that Saint that she deepened her own intuitive sense of the need for ab-

⁷Marie Davy, The Mysticism of Simone Weil (London, 1951), p. 24.

^{*}Ibid., pp. 24-25.

Seventy Letters, p. 79.

¹⁰Simone Weil, First and Last Notebooks, tr. Richard Rees (New York, 1970), pp. 261-62.

¹¹Ibid., p. 150.

negation in order to reach the perfect freedom of doing the Will of God. In her early days of religious development, she saw Francis as an apologia for the credibility and the spiritual possibilities of Christianity. She never lost that sense of appreciation for the uniqueness of Francis. In a typically apodictic statement—but beautiful for all that—she expressed this appreciation thus: "Apart from Saint Francis, Christianity has almost lost the beauty of the world." It was in the life of Saint Francis that she saw what she intuited to be the true essence of the religious experience: the ability to synthesize within oneself an outlook on creation as a true gift from God combined with a compassionate concern for neighbor based on the love of

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God. She summed this up very well in a letter she wrote to Father Perrin. It is both a fitting praise of Saint Francis and a summary of all that Simone Weil had attempted to attain in her own life:

We have to be catholic, that is to say not bound by so much as a thread to any created thing, unless it be creation in its totality. Formerly, in the case of the saints, it was possible for this universality to be implicit; even in their own consciousness, they were able to give the rightful place in their soul, on the one hand, to the love due only to God and to all his creation; and on the other, to their obligation to all that is smaller than the universe. I think that Saint Francis and Saint John of the Cross were like this: that is why they were both of them poets.12

CAN YOU HELP US?

Our stock of certain back issues is exhausted. If you have a copy of any of these issues, we would be most grateful for them. Please send them to Father Bernard R. Creighton, O.F.M., Business Manager, THE CORD, St. Bonaventure, N. Y. 14778:

January 1954, May 1965, October 1965, November 1965, and February 1971



Soundings in Satanism. Edited by Frank J. Sheed. New York: Sheed and Ward, 1972. Pp. 236. Cloth, \$6.95.

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

Back in 1951, when the subject matter was not exactly au courant, Frank Sheed assembled eleven articles about the Devil and published them in a book called simply Satan. When I scanned this edition containing some of the original essays as well as some new ones-what with its nightmarish Thing on the black dustjacket and a legend in yellow tickertape touting an introduction by John Updike-I wryly concluded the book must be just a warmed-over potpourri of matters satanic and a novel morsel of an appetizer served up by one of Wilfrid's better-known, with-it friends. But the proof of the devil's food cake is in the eating, and subsequent perusal of Soundings forced me to revise my first-impression evaluation. This book is a collection of twenty excerpts from writings about the Devil through the years. They are generally remarkable for their variety, depth, and excellence,

but several entries do not measure up to the rest.

As for the variety of the articles, they range all the way from centuryold chronicles about witch trials (as "The Trial of Anne de Chantraine" and "The Devil and Cotton Mather") to diabolical short stories by J. Huysman and Graham Greene. Some are literary essays—a bit too specialized for this reader—that treat of Satan in the works of Balzac, Gogol, and Dostoevski. Others approach an analysis of Satan more physically and clinically (as Auguste Valensin's essay, "The Devil in Dante" or Germain Bazin's terribly learned and cosmic treatise "The Devil in Art"). Some run but a few pages long (a two-page note on Bosch and Brueghli); several extend to over two dozen nages such as Richard Wood's "Satanism Today," a brilliant chapter from his book, The Occult Revolution. A couple of entries read like rather pedestrian jottings from theology texts but are helpful and form compendious reviews of the Devil in the Old and New Testaments and of Satan according to the mind of Saint Thomas (Frank Sheed's own concluding article, "Variations on a Theme"). Various diabolical phenomena such as obsession, possession, and dreammolestation are taken up in other articles. An essay and a distinct postscript are devoted to the subject of exorcism. If the book in question had been entitled Samplings in Satanism, it would have been well named; for here we have-if not God's plenty, as Dryden said of the Canterbury Tales-Satan's

¹²Waiting for God, pp. 44-45. How deeply she felt this can be seen from an earlier statement to Father Perrin: "I fell in love with St. Francis of Assisi as soon as I came to know him" (*Ibid.*, p. 18).

plenty, a large bouquet of belladonna, nightshade, and other noxious blossoms, a riot of darker colors.

Despite the rich variety, the book nevertheless escapes the inevitable liability of the sampler—shallowness; for at least half of the excerpts present an in-depth, if not exhaustive, study of their special phase of the subject. Thus Jean Lhermitte's often convoluted prose focusses upon and more than adequately revolves the matter of pseudo-possession-even the abnormal psychiatrist, I believe, would be satisfied with the analysis. The items dealing with Satan in the Old Testament and Satanism today are also worthy of mention for their profundity of treatment. Bazin's article, although highly tendentioushe theorizes that only the East has understood the Evil One fully-is a dazzling survey of the Devil's place in all the art of the world. Jean Vinchon's account of the Devils of Loudun may be a good deal less prolix than Huxley's, but it touches all the bases.

What I found of particular interest and excellence in these twenty articles were the two fictional offerings, "Black Mass in Paris" and "The Hint of an Explanation," as well as Father Wood's eminently literate and informed essay on devil-worship today. The first of these items, writtennav. almost over-written-by Huysmans, a re-converted Frenchman, has been deftly translated by Maisie Ward. It is a graphic description of a young man's initiation, at his girlfriend's invitation, into demi-mond depravity in the heart of Paris. The sulphurous account makes Hawthorne's excursion of "Young Goodman Brown" sound like a clambake.

Greene's extended anecdote about an anti-Papist of his youth who enticed an altar boy to procure a consecrated Host for him to desecrate is indeed a spooky tale, one that can raise some pious goosebumps even in this Ecumenical Era of sweetness and light. But the laurels go most deservedly, in my estimation, to Dominican Father Richard Wood, for his rational, level-headed, wellresearched paper, "Satanism Today." In controlled prose that is anything but alarmist, Wood puts Satanism today in its proper perspective and shows its natural, if alarming, roots and fruits:

Myths of eternal progress notwithstanding, the twentieth century is morally not superior to the Dark Ages and Renaissance and perhaps inferior to the medieval ideal. It is not surprising that as early as 1968 Theodore Roszak had sniffed the drift toward occultism among the young, oppressed and weary of the barbarism of politics, the autocracy of technology, and the debility of organized religion. In a year of assassinations and riots, the American melting pot must have indeed resembled a witches' caldron, a weird brew of flowers, incense, pot, tear gas, rhetoric, bayonets, and blood. Enter: Hell's Angels, Anton La Vey, the Process Church, and the occult revolution (p. 104).

Christianity in the Twentieth Century. By John A. Hardon. Garden City, N.Y.: Doubleday Image Books, 1972. Pp. 596. Paper, \$2.45.

Reviewed by Father Cyprian Lynch, O.F.M., Superior of Holy Name Friary, Lafayette, N.J. Father Cyprian, former secretary of the editorial board at the Academy of American Franciscan History (Washington, has contributed numerous scholarly essays to America, the Catholic Historical Review, and the New Catholic Encyclopedia.

The concerned observer of the contemporary religious scene inevitably finds himself puzzling over the question, "How did we get to where we are?" It would be unreal to expect any one-volume work to provide an adequate answer to this vexing question, but the book under discussion can safely be recommended as a starter. Its stated purpose is "to offer a concise history of Christian thought and practice in the twentieth century, built around the theme of the 'Age of Communication." The author pursues this purpose in a spirit of sober optimism. It is his belief that the past seven decades are among the most significant since apostolic times and promise to become a watershed that will divide the centuries of dismemberment from the age of reunion. The reader is repeatedly reminded that part of the genius of Christianity is the mystery of its survival.

Father Hardon is professor of Systematic Theology at the Bellarmine School of Theology at Loyola University in Chicago. He has been a consultor to the Consortium Perfectae Caritatis since its inception. In his latest work he examines the major trends and issues which have shaped twentieth-century Catholicism, Protestantism, and Orthodoxy. His method is topical rather than chronological. Developments and changes in eleven major areas are examined and analyzed in as many chapters: faith and unbelief, the Bible and tradition, worship and ministry, au-

thority and freedom, Christian marriage, religious life, church and state, theology, morality, the ecumenical movement, and mission and dialogue. Father Hardon views these topics from a moderately conservative position. He does not hesitate to take firm stands on controversial subjects, but his opinions are well documented and divergent viewpoints are given fair and equal treatment. Journalists may take exception to his contention that the mass media exercise their power over the minds and wills of humanity with small regard to the principles of Christianity. Given the limitations of a one-volume format, omission of a few relevant topics was inevitable, but that omission does not notably detract from the book's value or usefulness.

Christianity in the Twentieth Century was first published in a hardback edition in 1971. The following year it received the National Catholic Press Association's award as the year's outstanding book in the field of religious history. The Image Book version is complete and unabridged.

Hope Is the Remedy. By Bernard Häring, C.Ss.R. Garden City, N.Y.: Doubleday Image Books, 1973. Pp. 160. Paper, \$1.25.

Let's Start Praying Again. By Bernard Basset, S.J. Garden City, N.Y.: Doubleday Image Books, 1973. Pp. 119. Paper, \$1.25.

Reviewed by Father Julian A. Davies, O.F.M., Ph. D. (Philosophy, Fordham University), Head of the Philosophy Department at Siena College, Loudonville, N.Y., and Associate Editor of this Review.

These two latest releases continue Doubleday's tradition of making available to the general public the best in Catholic literature. Father Häring's series of conferences, tied together by the call to hope—theological hope that has God rather than man for its object—calls us away from a selfish preoccupation with ourselves, away from a carping criticism of others, to surrender to Christ. Drawing on the wealth of his own experiences, the author argues persuasively that this sort of hope is all pervasive—invading our relationships to the world, to our own sexuality, to other men, and to our institutions in the Church-but that none of these are to be identified with hope. If Father Häring has a hangup. I would identify it as his peevishness with those who confuse accidental and essential, or who place at the center what is at the periphery in matters of religion. Writing from a viewpoint that, in my judgment, is left-of-center, he nevertheless pulls no punches when he sees that genuine religious values are being ignored—as when he characterizes the debate about optional celibacy as basically about "optional fidelity" (p. 18). Häring fans who have not already read this book will want to get it. Those who don't share that much enthusiasm could profit from it.

Let's Start Praying Again is a gold mine on prayer. It covers about every facet of prayer from atmosphere to contemplation, and it does so in a style that is alive and clear. A strong point—the strong point in the author's own assessment—is that this book is based on personal experience. What Father Basset has learned from

his "field work" on prayer is that the old masters were right. Preparation for prayer, flexibility in prayer, prayer which uses the imagination are important for life and growth. And there is a contemplation which we can all aspire to without being presumptuous, or doing any supernatural stunts.

Father Basset has some unique suggestions which all may not care to follow: e.g., meditating while resting flat on one's back (a practice he found extremely helpful). But his over-all accomplishment in this very even presentation of the case for prayer is to offer hope and inspiration for us professional pray-ers who tend and are tempted so often to discouragement in prayer.

The Global Mystery of Religious Life. By Elio Gambari, S.M.M. Trans. and abridged by Sister Mary Magdalen Bellasis, O.S.U. Boston: Daughters of St. Paul, 1973. Pp. 302. Cloth, \$5.00; paper, \$4.00.

Reviewed by Father Daniel A. Hurley, O.F.M., Dean of Men at St. Bonaventure University.

This is a translated abridgment of volume 1 of a three-year-old, two-volume work entitled Manual of Religious Life in Light of Vatican II. The author, Associate Undersecretary of the Congregation for Religious and Secular Institutes, was a peritus at the Second Vatican Council; he is known in particular as an expert in the area of religious formation. The principal conciliar sources used in this exposition on the ex-

tent and nature of religious life are chapter 6 of Lumen Gentium and Perfectae Caritatis. The book is intended to help make religious life, "that 'gift of God,' better known, more deeply loved and better put into practice" (p. 23). To this end the reader is urged to use the Gospels, the conciliar decrees, and the Constitutions of his own institute to fathom the depths of his calling.

The renewal of religious life means primarily a constant return to Christ, the Giver of this precious gift, and an authentic return to the gospel under the aegis of the Church. The author has a well balanced appreciation of the Church's role—he emphasizes the role of the Holy Spirit as well as the importance of the institutional structure. By his consecration to God, the religious expresses the union of Christ with the Church. Father Gambari recounts in detail the meaning of this mystery for the three main types of institutes: religious institutes properly so called, societies of the common life, and secular institutes.

The practice of the evangelical counsels is, of course, a special gift not given to all. The gift creates a bond and duties toward the institute and its members-even toward other men, since the institute accepts the engagement in the name of the Church. The religious is thus "consecrated," or set apart for God alone; this implies, however, that he is separated from created things to some degree for a life of renunciation. Adaptation is called for, but the religious has to maintain his identity- and this condition of being set apart for God and renouncing the world is an essential factor here.



The author has a good discussion on holiness as fundamentally an attribute of God, applied only analogously to creatures—the godliness to which the religious is specially called.

In the third chapter, Father Gambari decries to some extent the overemphasis on the juridical nature of religious life that was common before Vatican II; but in the final chapter he deplores the opposite extreme which has affected some religious since the Council. This is just one instance of the fine balance already mentioned which characterizes this study as a whole.

This reviewer is convinced that all religious will find *The Global Mystery of Religious Life* a well written, up-to-date explanation and description of the state of religious perfection in the Church. The clergy and laity can also benefit from it of course, to the extent that they are interested in the nature and dimensions of religious life. It is to be hoped that the second volume of Father Gombari's work will be rendered into English in the near future.

How Green Is Green? 38 Eucharistic Celebrations for Today's Youth. By Etienne LeBlanc and Sister Mary Rose Talbot, C.I.C. Notre Dame, Ind.: Ave Maria Press, 1973. Pp. 189. Paper, \$2.95.

Reviewed by Mr. John Lass, a Junior in the Franciscan Formation Program at Siena College and Co-ordinator of the Student Apostolate at St. Clare's Parish, Colonie, N.Y.

This work is a collection of Liturgies developed for young worshipers between the ages of seven and seventeen. It is to be an aid to Celebrant and Liturgical Co-ordinator alike.

An earnest attempt is made throughout, to be "relevant." Consider these liturgical headings: "A Liturgy for those Tempted by Drugs," "A Liturgy for Halloween and All Saints Days," "A Liturgy for Those in Trouble in School," which have been included along with such commonplace themes as "Poverty," "Hope," "Baptism," and "Forgiving." I would ask, in this connection, what some of the more offbeat themes have to do with Liturgy. The Liturgy is a celebration of the Life of Jesus Christ and an endeavor to apply his example in our lives. To speak of a Christian's responsibility to those involved in drugs or those who are experiencing trouble in school is fine and strongly encouraged. But to base a Liturgy on such a theme is in a sense warping or binding the concept of Liturgy. Liturgical celebration is a place of communal worship where, in participating, we see in Christ's life and those of his Apostles, strength for our own lives. It is not a place where one seeks to "use"

the Gospels to fit "relevant" and often dubious themes.

Perhaps we have our concept of Liturgy formulated backwards. Instead of making the Liturgy "relevant" to us, perhaps we should become relevant to the Liturgy. When we run out of topics (and surely we will), and the Gospels have been parceled out to "fit" different themes, what then? The Life of Jesus Christ must be the focal point of our lives, and the focal point should not be our goodness towards those on trouble, backed up by questionable use of the Gospels.

In community we seek the Lord, and it is in this quest that we find our obligations and responsibilities to our brothers binding. The pendulum has taken a mighty swing from the time when the Gospels were more reverenced than read, to a time when in the style of those of Jehovah's Witnesses we usurp significant portions in order to be relevant and to prove our contemporaneousness.

How Green Is Green? is a well motivated attempt to implement Vatican II's call to place the Liturgy at the center of our lives as Christians. Intention, however, does not suffice. In addition one needs well considered norms and concrete measures that have been responsibly evaluated. Instead of trying to incorporate the Liturgy into an allegedly more meaningful setting such as Halloween, we should be trying to understand the Liturgy itself as the most meaningful setting, and to draw worshipers (especially the young for whom this book was produced) to its relevance daily, or at the very least weekly.

BOOKS RECEIVED

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- Freburger, William J., This Is the Word of the Lord: 34 Liturgies of the Word. Notre Dame, Ind.: Ave Maria Press, 1974. Pp. 152. Paper, \$2.25.
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- Griffin, David R., A *Process Christology*. Philadelphia: Westminster Press, 1973. Pp. 273 including full index. Cloth, \$10.95.