COVER AND ILLUSTRATION CREDITS

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Look to Your Origins

VATICAN II ENCOURAGED religious renewal through a return to the sources. So today, more than ever, religious are conscious of the need to understand and assimilate the special charism of their founder and tradition, the better to serve the world, the Church, and themselves. A unique program of exploration of the Franciscan charism will take place at Siena College the first week of April. Not only will Franciscanism be explained in its origins by outstanding scholars in a series of public lectures, but the Francis that art, music, the drama, movies, television have tried to capture will be presented in those very media, and the impressions and visions grasped will be shared in discussions.

Highlighted in the one week program, as is particularly appropriate in this year of the seventh centenary of his death, will be Saint Bonaventure, the Franciscan Order's "second founder" and the articulator and prime exemplar of the Franciscan tradition in learning. Dr. Ewert H. Cousins, the noted Bonaventurian scholar and and affiliate of the Order, will deliver an original paper on "Bonaventure and Contemporary Thought," and members of the several Franciscan traditions will offer their comments. The multi-media approach characteristic of the week-long program will be exemplified in a slide presentation on the life of Saint Bonaventure by Marigwen Schumacher, whose volume of the Seraphic Doctor's sermons has just been published by the Franciscan Herald Press. The purpose of the whole program is really twofold: to make the Franciscans and their collaborators in the work of Franciscan education aware of their heritage, and to communicate both to the student body and to the greater Siena community the inspiration and the ideals of Francis—inspiration and ideals which are relevant not only for education but for life. A schedule of events appears elsewhere in this issue, and all our readers who can be in the Albany area at the time are most cordially and enthusiastically invited to participate in the festivities.

The Siena program is not to come to a demise with the last event of Friday, April 5. This year's innovation will be next year's tradition, with the focus moving from Saint Bonaventure to another exemplar of the Franciscan tradition—perhaps Bernardine of Siena. The Siena program is, moreover, a program that we feel ought to be imitated. Obviously a Franciscan grammar or high school would discover and communicate its heritage in a way different from that used by a college; and a parish or service church or hospital would become aware of and share its Franciscan heritage in still other ways.

As witnesses, we owe it to those we serve to proclaim our Franciscan tradition consciously and publicly—surely those we serve can only be enriched and more closely united in Christian brotherhood by such testimony. But of perhaps still greater importance is the fact that we owe this sort of proclamation to ourselves. Our creation of and participation in such programs may well be a providential instrument to knit together our increasingly fragmented communities and offer some guidance as to the direction we should be taking as twentieth-century Franciscans.

Fr. Julian Davis ofm

Speak
speak multiples

Speak multiples
speak to each

Speak to each
speak Clare

Speak Clare
speak Francis

Speak Francis
speak Christ

Speak Christ
speak God

Speak God
speak TRINITARIAN LOVE

Sister Eunice Hayden, O.S.C.

GOD, LIFE, AND THE TRINITY IN THE THEOLOGIES OF PAUL TILLICH AND SAINT BONAVENTURE

JOHN DOURLEY, O.M.I.

PAUL TILLICH has claimed, in significant sections of his work, that his theology is in substantial continuity with the Augustinian tradition and with its historical recurrences.[1] He shows a particular empathy for the early medieval Augustinian-Franciscan school and mentions by name Alexander of Hales, Bonaventure, and Matthew of Aquasparta as representatives of this school whose theology he so much admires.[2] He locates his affinity with the early Franciscan theologians most explicitly in the "experiental" or "existential" tone of their theology[3] and in the closely related position which they take on man's immediate knowledge of God as prior to and the condition of all knowledge.[4]

His endorsement of the early Franciscan tradition appears in two distinct but closely associated contexts in the body of his writing. First, he reads the dynamic of the theological development of the thirteenth century largely in terms of the contest which then occurred between the recognizably Augustinian oriented theology of the early Franciscans and the newly emerging Aristotelian synthesis.[5] His analysis of this phase of the thirteenth century development suggests that the above mentioned Franciscan theologians affirmed in various ways the ontological argument grounded on a strong notion of the participation of all of reality —and hence of the human mind in particular—in God. For these theologians, Tillich argues, God's presence to the mind was of such an intensity that they could affirm that awareness of God preceded all other knowledge. Man looked out on sensible reality with a mind already in some way at one with God.[6]

Thomas Aquinas, as Tillich reads him, held that God is first known in himself, but not first known by man. Man, by bringing his autonomous reasoning power to play on sensible creation, could inductively arrive at a knowledge of the existence and of certain of the attributes of God. This knowledge of God was then further supplemented by revelation under the aegis of ecclesial authority.[7] With this "sense-bound" epistemology, concludes Tillich, Aquinas cut the nerve of the ontological argument and established a gap between man and God. Subsequent theological development widened this gap and it remains today, for Tillich, the central problem of the philosophy of religion and, by implication, of theology.[8]

Tillich contends further that the gap which Thomas made possible was made visible by Duns Scotus in his denial of both the Thomistic position (that an autonomous mind could reason to God's existence) and the Bonaventurean position (that God was immediately discernible as the *a priori* of all thought and experience. Tillich thus identifies Duns Scotus as the thinker who mediates the theological development from Bonaventure's realism and ontologism to Ockham's nominalism and to the double truth theories that inevitably accompany the loss of the sense of the interpenetration of the human and the divine in man's consciousness.[9] Consistent with this analysis, Tillich is of the opinion that a denial of the Bonaventurean understanding of participation was a landmark on the road to the Western loss of religious sensitivity and was thus a significant contributing factor to contemporary atheism and secularism.[10] Tillich thus views the triumph of the Aristotelian-Christian synthesis with certain grave reservations.

The second context in which Tillich refers to early Franciscan theology is more programmatic. In one of his most important articles, "The Two Types of Philosophy of Reli-

[1]The major *loci* in which Tillich makes this association are the following: *A History of Christian Thought*, ed. Carl E. Braaten (New York & Evanston: Harper & Row, 1968), pp. 104-21, 180-92; "The Two Types of Philosophy of Religion," *Theology of Culture*, ed. Robert C. Kimball (New York: Oxford University Press, 1964), pp. 10-29; *Systematic Theology* (3 vols.; Chicago: University of Chicago Press, 1951-1963), I, 40-41, 85, 155; "Interrogation of Paul Tillich," *Philosophical Interrogations*, ed. Sidney Rome and Beatrice Rome (New York: Holt, Rinehart & Winston, 1964), pp. 357-58.

[2]*A History of Christian Thought*, pp. 184-91; "The Two Types of Philosophy of Religion," pp. 12-16; *Systematic Theology*, pp. 40-41, 85, 155. Further references to this last work will henceforth be documented as *ST*, followed by volume and page numbers.

[3]*ST* I, 40-41; "The Two Types of Philosophy of Religion," pp. 13-16; *A History of Christian Thought*, pp. 184-87.

[4]*Ibid.*

[5]*A History of Christian Thought*, p. 141.

[6]*Ibid.*, pp. 184-85.

[7]"The Two Types of Philosophy of Religion," pp. 16-19.

[8]*Ibid.*, pp. 17-19; *A History of Christian Thought*, pp. 187-88.

[9]*A History of Christian Thought*, pp. 187-88; "The Two Types of Philosophy of Religion," p. 19.

[10]*A History of Christian Thought*, pp. 165, 186; "The Two Types of Philosophy of Religion," pp. 12, 18, 25.

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gion," Tillich recounts his understanding of the developments of the thirteenth and fourteenth centuries. Then he calls for a return to a distinctly Augustinian theological anthropology which would be grounded ultimately in the experientially discernible presence of God to the mind of the individual and to the spirit of his culture.[11] The restoration of this all-but-forgotten tradition would, he argues, offer to man a theological option which would once again locate God in the center and depths of human life itself. Such a theological overview would overcome, insofar as is possible by "mere thought," the discontinuities and disharmonies which the loss of the Augustinian tradition had needlessly placed between the divine and the human.[12] Thus Tillich proffers an Augustinian understanding of God's presence to man with its accompanying conception of participation as a possible means of theologically healing the gap or split between man and God which was introduced in the thirteenth century and intensified since then.

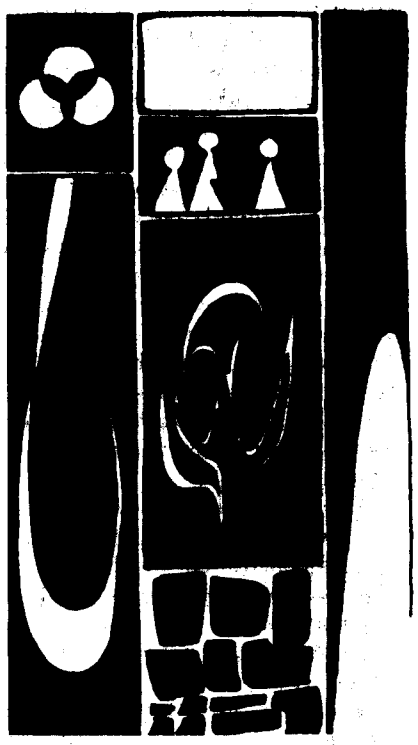
Having established the context in which Tillich relates himself to the early Franciscan school, we can now give some indication of how he systematically conceives of God's presence to man, and we can then trace in greater detail the relationship of his theology to that of Saint Bonaventure. The trinitarian thought of both thinkers will serve to establish the profound resonance which exists between the two theological systems. This choice of trinitarian thought for a point of comparison between the two theologians also indicates that the similarity between the two systems is more extensive than Tillich explicitly claims. Nowhere does he compare his trinitarian theology to Bonaventure's, although the basis for comparison does seem clearly present in his writings. Both theologians make their study of the Trinity central to their whole system, and both view the very life-process of God in whom man so immediately participates as the basis of their trinitarian thought. Thus the experience, latent in human consciousness itself, of the living God becomes the matrix for universal trinitarian conceptualization and symbolization and, reciprocally, serves as a substratum in human religious consciousness for the reception of the specifically Christian revelation of the Trinity.

In his most explicit treatment of the Trinity, Tillich refers to three closely interrelated factors which together constitute the substance of religious and Christian thought on the Trinity.[13] The first two factors Tillich considers to be the basis in man's universal religious experience for the third factor: the distinctly Christian affirmation of the Trinity arising historically from its Christological basis. In his discussion of the first factor, Tillich affirms that the religious development from polytheism to monotheism drives by its inner dynamic to Trinitarian conceptions of God.

[11]"The Two Types of Philosophy of Religion," pp. 22-27.
[12]*Ibid.*, p. 29. See especially the concluding paragraphs of this essay.
[13]*ST* III. 283-86.

Secondly he argues that all of life is triadic in structure and that this must be the case for divine life as the on-going ground of all forms of created life. Then he refers to the historical Christ event as provoking the Christian reflection on the Trinity. Thus even, or better, especially in his trinitarian thought Tillich is able to correlate the specifically Christian revelation with its basis in man's religious consciousness. In this case he works to show that the experience of the transcendent and living God provides the receptive ground in universal religious experience for the Christian proclamation of the Trinity.

Tillich first locates a Trinitarian pattern in the development from polytheism to absolute and transcendent monotheism.[14] Here he argues that the polytheistic mind arises from the perception of the divine or the ultimate in many things and from the identification of the divine with many things. The religious mind, however, perceives the innate contradiction in a multiplicity of gods. Such a multiplicity would introduce a split and ensuing contention among the gods themselves which would rob all of them of ultimacy and so of true divinity. Thus the religious mind is driven to affirm the truly ultimate as one, transcendent and omnipotent. But as man locates the ultimate in the transcendent he frustrates his equally legitimate religious need for concrete manifestations of the ultimate. Thus trinitarian thought arises from man's perception of both the ultimate and his need for the concrete in his very experience of God. The transcendence of the truly ultimate, the needed manifestation of this ultimate in concrete mediators, and the relation between the ultimate and its concretization already point to a trinitarian structure in God's relation to man and in man's perception of God.[15]



Yet it is probably in his thought on the nature of life itself as triadic that Tillich most intimately relates divine to human life and thereby locates the basis of trini-

[14]*ST* III, 283-84; *ST* I, 221-30.
[15]*ST* I, 221, 228.

tarian thought in man's experience of a living God.[16] His reasoning in this instance is that all life processes are triadic and that one must assume an analogy between divine and human life.[17] But Tillich's understanding of analogy is always more than merely conceptual and is closely allied to his thought on participation, which rests upon the experienced interpenetration of divine and human life.[18] Thus Tillich can argue that human life is triadic and derives its triadic structure ultimately from its being grounded in the structure of divine triadic life.

The triad Tillich discerns in all of life rests upon a conception of life as constituted by the dynamic interplay between the poles of self-relatedness or self-identity, other-relatedness or self-alteration, and their synthesis in a hopefully enriched and growth-inducing reintegration or return to self.[19] He conceives of self-relatedness in terms of the creative power in life which seeks its fulfillment in its capacity to express and so to define or form itself in other-relatedness. Thus healthy life attains a vital and continually growing balance when it successfully achieves a living unity between its power and its meaning or form. This unity between power and meaning Tillich calls spirit, and thus he sees all of life as ordered toward the attainment of spirit.[20] He sees this dynamic structure originally in human life and draws the lines from these polarities and their integration in human life up to divine life.[21]

Tillich refers to the aspect of power in the divine life in terms of the abyss dimension of the Godhead. It refers to the inexhaustible creative power of the Father and relates closely to the mysterious and the majestic in God.[22] The formal or defining aspect of divine life, Tillich calls the Logos, the second principle of the trinitarian life-process.[23] Thus Tillich sees the power of God, the Father, perfectly expressing itself in the Logos as the principle of divine self-manifestation both within and beyond trinitarian life. The Spirit for Tillich is the unity in perfect balance and harmony between the infinite power of the divinity and its perfect expression in the Logos. With these categories Tillich can refer to the Spirit as the unity of power and meaning and understand this definition of Spirit as explicative of the structure and dynamic of both human and intra-trinitarian life.[24]

At the same time as he establishes this close analogy and interpenetration between divine and

[16] *ST* III, 284-85; *ST* I, 249-52; *ST* II, 143.
[17] *ST* I, 156; *ST* II, 90-91.
[18] *ST* I, 155-57.
[19] *ST* III, 30-32; *ST* I, 241-42; *ST* I, 168-69.
[20] *ST* I, 249.
[21] *ST* I, 243-44.
[22] *ST* I, 250; *ST* III, 284.
[23] *ST* I, 251; *ST* III, 284.
[24] *ST* I, 249, 251.

human life, Tillich can use this same understanding of life to show the radical difference between divine and human life and to indicate how human life attains its salvific integration through the intensification of its participation in trinitarian life. He does this through his most significant contention that only in intra-trinitarian life is there realized that perfect integration between power and form in the Spirit which is the perfection and goal or *telos* of all life. In this way Tillich proposes participation in the flow of intra-trinitarian life as the most inclusive answer to man's plight in existence.[25]

Here his thought on the Trinity interconnects with his thought on creation, the fall, Christ, and the meaning of salvation. Human life, when it proceeds into creation from its intra-trinitarian source, not only stands out or ek-sists apart from divine life, but also falls away from divine life and from the perfect integration of divine life. This falling away from the integration of divine life in creation is the root meaning of sin in Tillich's thought. Sin is for him both universal and yet mediated through human freedom in such a way that its universality does not detract from its culpability. This conception of sin does mean a very close connection in Tillich's theology between the concepts of creation and sin.[26] The consequence of sin is disintegration of the life-process, which Tillich can spell out in terms of man's inability to work a proper synthesis between his self-identity and his other-relatedness. If one of these poles absorbs or swallows the other, self-loss and annihilating disintegration occur.[27] Sinful or disintegrating man may affirm his individuality in an isolating solipsism or affirm his relatedness in an equally destructive communitarianism. Man may be unable to give form to the creative power in his life and so be driven into chaotic dispersal by his own creativity, or he may give such stifling forms to his creativity that his life power is crippled. Man may give up his freedom to attain his destiny, or he may arbitrarily spend his freedom in such a way as to miss his destiny. In each of these examples man is unable to strike the proper vital and life-giving tension between his self and other-relatedness and so his life disintegrates.[28]

But few lives ever totally disintegrate, because even in his existential state where the poles of his life drive apart man retains something of his essential relation to the perfect integration of trinitarian life.[29] Even in his separation from the divine life man retains something of his relation to it, and this relation to it drives man to a fuller participation in it as toward the goal of his own life.

[25] *ST* III, 285-86.
[26] *ST* I, 255-56; *ST* II, 44.
[27] *ST* I, 199-201.
[28] *ST* II, 63-66.
[29] *ST* II, 167.

At this point Tillich's Christology and soteriology become operative. Christ appears in existence and in its distorted and distorting structures as that one instance in history of a man who realized an unbroken unity with the vitality of intra-trinitarian life. Tillich can speak of the fullness of humanity in Christ and base his affirmation on the fullness of Christ's participation in the healing integration of the trinitarian life. As fully man because fully at one with the living God, Christ has the power to lead others into fragmentary but real participation in the newness of being and life he alone realizes to its fullness in history. This newness Christ conveys to those grasped by his power in the Spirit and so leads them into a fuller participation in the dynamic of trinitarian life which grounds their own lives but from which they are separated in sinful existence and so unable to attain by human effort. As Christ leads man into the integrating, centering, and healing fullness of trinitarian life, he leads man into the depths of himself where this life is latent in creation from the outset and now in varying degrees is unleashed to become a creative and truly humanizing power in the individual personal center.[30] In vital union with the living God through Christ and the Spirit man attains his own humanity and centeredness through unity with the centeredness of trinitarian life more fully penetrating his own.[31] Man is thus enabled to relate to himself, to others, and to the world. For the living God he meets in his own depths as the source of new Life, is also the source of the life of others and of all created nature.

This brief summary of Tillich's trinitarian theology shows how central a position it holds in his system and how it relates so closely to his thought on creation, sin, Christology and soteriology. Life is perfectly realized only within the Trinity in the Unity there worked by the Spirit between the power of the Father and its perfect expression in the Logos. Created life has universally and culpably fallen from its perfect integration in intra-trinitarian life. Christ, in entering history and maintaining a perfect insertion in intra-trinitarian life, realizes humanity in its fullness and gives to others a fragmentary but real participation in his life at perfect oneness with divine life. Through participation in the life of Christ in the Spirit the disintegration of existential life is partially overcome and man in time realizes to some degree that fullness of life which will be unambiguously his only in the perfection of post-temporal unity with the Trinity. A corollary of such a concept of the Trinity is that all true integration of life and consequently all tur humanization wherever it may occur is worked by Christ and the Spirit.

Tillich's thought on the participation of all life in the life of the Trinity would seem to relate closely to certain central features

[30] *ST* II, 166.
[31] *ST* III, 280.

in Bonaventure's thought. Both theologians establish intimate links between man's immediate awareness of God and the living and thus trinitarian nature of God. In the first question of his tract on the Trinity, Bonaventure affirms that man has an innate idea of God and uses a plethora of variations of the ontological argument to validate this contention.[32] In the immediately following question Bonaventure turns to a discussion of the credibility of the Trinity.[33] Here, like Tillich, he seems to argue that the perception of God in man's religious consciousness is inchoately trinitarian and rises from the fusion of the distinct but closely related lights of reason and faith. This latent perception of the Trinity in man's natural light of reason would thus serve as the basis of a more harmonious acceptance of the explicit revelation of the Trinity in Scripture and through Christ. In his argumentation here Bonaventure contends that if God is piously and most highly experienced as good he must be conceived as perfectly sharing this goodness.[34] The perfection of this shared goodness must be realized within the structure of God's inner life in the procession of the Logos or Art of the Father and in the bond of love or the Spirit uniting the creative power of the Father with its perfect expression in his Art. Bonaventure would seem then to argue that man's natural perception of God as emanating goodness points to the trinitarian nature of God. He is not inconsistent, therefore, when he writes that some inchoate awareness of the trinitarian nature of God "stands through experience if anyone refers to the hidden things of his mind."[35]

Bonaventure seems further to share much with Tillich in his conception of the structure and dynamic of trinitarian life itself. Bonaventure understands trinitarian life in terms of the Father as the fontal plenitude of divine power[36] and the source of all being and goodness expressing himself perfectly in his Art or Logos[37] and connected in love to his expression in the Spirit.[38] Bonaventure's understanding of the Father as fontal plenitude and source of all reality would seem to share much with Tillich's understanding of the abyss dimension of God. His understanding of the Art of the Father is almost identical with Tillich's

[32] *De Mysterio Trinitatis* (Henceforth *M. Trin.*), q. 1, art. 1; in *Doctoris Seraphici S. Bonaventurae Opera Omnia ed. studio et cura PP. Collegii a S. Bonaventura* (Quaracchi, 1891), vol. V, pp. 45-46, 49.
[33] *Ibid.*, q. 1, a. 2 (V. 51-52).
[34] *Ibid.*, q. 1, a. 2, *resp.* (V, 55-56). Much the same argument appears in the *Itinerarium Mentis in Deum*, c. 6, n. 2 (*Ibid.*, V, 311).
[35] *M. Trin.*, q. 1, a. 2, *resp.* (V. 56).
[36] *Comm. in I Libr. Sent.*, d. 27, p. 1, art. un., q. 2, ad 3 (Quaracchi, 1882), Vol. I, 470-71; *M. Trin.*, q. 8, ad 7 (V, 115).
[37] *Collationes in Hexaëmeron*, I, n. 13 (V, 331); XII, n. 3 (V, 385).
[38] *I Sent.*, d. 13, art. un., q. 3, *resp.* (I, 236); *I Sent.*, d. 10, a. 1, q. 2, ad 2 (I, 198); *I Sent.*, d. 10, a. 2, q. 1, *resp.* (I, 201). *M. Trin.*, q. 1, a. 2, *resp.* (V, 55).

understanding of the Logos. Bonaventure in continuity with Augustine will also use this term frequently to designate the second principle of trinitarian life. Finally, Bonaventure's understanding of the Spirit as the connecting or binding love between the power of the Father and its expression finds a high degree of resonance in Tillich's conception of the Spirit as the unity of power and meaning within and beyond trinitarian life.

Beyond this similarity in their conceptions of intra-trinitarian life, both theologians share a similar understanding of the intensity of the participation of the Trinity in all creation and in created life-processes. In fact, Bonaventure's understanding of intra-trinitarian life is the causal model for his understanding of the divine creativity in the procession of creation from the Trinity, so that extra-trinitarian creation recapitulates the relations among the Persons within the Trinity.[39] With this causal model of the creative process, Bonaventure can show how all of created being participates in a distinctly trinitarian God. Through its participation in the transcendental perfections of being every creature is a vestige of the Trinity because it points to the unity of the Father as source of all, to the truth of the Son or Logos in which it receives its first expression, and to the love of the Spirit as motivating power driving it back to a more perfect unity with and expression of its origin in trinitarian life.[40] Man as an image of God consciously participates in trinitarian life through the very powers of his mind. Memory participates immediately in the creative power of the Father, intellect in the truth of the Son or Logos, and will in the love of the Spirit.[41] Thus the human mind itself is immediately though distantly and distortedly inserted in the flow of trinitarian life.

From their like conception of the participation of the Trinity in human life, both theologians build similar Christologies and soteriologies on the process of man's coming into a fuller participation through Christ in the living power of God latent in the mind and in human life itself. Bonaventure describes this process in terms of man as an image of God becoming a more perfect image or similitude through the power of Christ, the tree or source of life.[42] Bonaventure understands this salvific development from image to similitude as an intensifying restoration of man's insertion into trinitarian life which underlies all life but from which man is removed through sin.[43] Christ, as a symbol of life, would thus lead the Christian into a fuller immersion in that current of trinitarian life upon which fallen man could not draw but which lies at the depth of his life and mind as the source of his true humanity and of his second creation.[44]

The structure of Bonaventure's systematic theology, like Tillich's, would thus closely and harmoniously relate divine trinitarian life to human life in terms of mutual interpenetration. Thus the presence of God is not forced on man and his world from without. Rather it is the source of man's true humanity which is to be reached in the very depths of his life. Nor are processes of grace external realities given from without to man. Rather these processes are best described in terms of man's becoming man through union with the living God in the core of his being. With an ontology and epistemology based on the radical participation of all of life in trinitarian life, Bonaventure thus possesses a theological vision whose beauty and cogency rest upon its ability to show the continuity and harmony between the divine and the human.

Paul Tillich devoted his life as a theologian to the work of revivifying a societal sense of religion and of the presence of God to man and to his culture as a pre-condition to the restoration of the power and meaning of Christian symbolism in the twentieth century. He pointed to Bonaventure as a theological predecessor who vividly sensed and cogently presented the presence and power of divine life at the core of human life and human culture. In thus naming Bonaventure, Tillich has shown accurate theological sensitivities, for wider correspondences exist between the two systems than he himself explicitly acknowledged. Whether and to what extent one agrees with Tillich's theology, its impact on the twentieth century cannot be denied. Nor can it be denied that his understanding of the presence of the living God in the depths of human life has at least offered to contemporary theology the option of an integrated and harmonious vision of the relation of all life to its divine source. Such a theological perspective is undeniably capable of countering the discontinuities and cleavages between the divine and human which characterize other theological systems while preserving the distinction and grandeur of both God and man.

If Bonaventure's theology could be presented in the modern idiom with the same force and even virtuosity with which Tillich presented his, such a presentation might contribute to the Catholic world what Tillich offered to the Protestant and wider philosophical communities. Even beyond the Catholic community, an understanding of the real and radical presence of the divine underlying the so-called profane and secular life of man might offer to contemporary thought a much needed healing integration in its conception of God's relation to creation and his activity within it. Thus Bonaventure's theological vision may yet have an important role to play in contemporary theology and beyond, if its force can be revealed to the contemporary mind.

[39] *I Sent.*, d. 27, art. un., q. 2, *resp.* (I, 485).
[40] *Breviloquium*, I, 6 (V, 214-15); *I Sent.*, d. 3, p. 1, art. un., q. 2, ad 4 (I, 73).
[41] *II Sent.*, d. 16, a. 1, q. 1 (II, 395); *Itinerarium*, c. 3 (V. 303-04).
[42] *Itinerarium*, c. 4, nn. 2-4 (V, 306).
[43] *Breviloquium*, II, 12 (V, 230); III, 3 (V, 232).
[44] *Ibid.*, V, 1 (V, 252); II, 2 (V, 229).

Francis

Francis
fellow-traveller
troubador and clown
the earth knows the touch
of your feet and fingers
and the air remembers
how you sang and laughed
the presence of a lover
into the spaces above the ground.

Francis
fire-eater
son-worshipper
the ball of warmth knew
she could burn and melt your skin
or hide behind the clouds
and still return and find a welcome
as surely gentle as dew on the ground.

Francis
poor-man
brother-lover
men still wonder
what made you move
and dance with anyone
who stumbled along
teaching people that
the spirit speaks in the quiet things of
earth.

Francis
gentle-fighter
music-maker
you left your markings
like notes in space
and tracings in the snow
for you learned hard
that time is intensity
and space relation
and God is more
than we can ever know.

Megan McKenna

Saint Francis and the Secular World—I

Sister Rose Mae Rausch, O.S.F.

FRANCIS OF ASSISI presents a stance regarding the universe, sometimes expressed in such terms as "leave the world," "renounce the world." At the same time he is known as the Saint who loved people and things. How can this apparent dichotomy be explained? Does Francis have anything to say to us today at a time when there seems to be so much confusion regarding the sacred and the secular?

To confront this question adequately, I feel it is necessary to explore in some detail the concrete setting: social, political, economic, and religious, in which Francis himself lived. I shall therefore devote this first article to that exploration, and go on in the sequel (to be published in the May issue of THE CORD) to approach the basic question directly.

The Christian world into which Francis was born was struggling with the concepts "sacred" and "secular." Although the beginnings and growth of towns were apparent everywhere and trade had increased by the opening of new markets in the East, the political, economic, and social system of feudalism was still predominant in western Europe. This system provided for human needs through a hierarchical order of social classes, based on land holdings.

> Under the feudal system, a man was always bound to the land, and the land transmitted its value to the man living on it; he was lord, landowner and master, or vassal and tenant, according to whether he possessed the land or held it from another in return for certain duties or services. . . .[1]

A man's duties and rights, obligations and privileges were expressed in titles, insignia, manner of living, and style of dress. The oath of vassalage was "the institutional keystone of feudal society, of social morality, and of sacral society."[2]

Church and state had been united under Constantine; bishops and abbots had in the intervening centuries often been "landed" with the prestige of "lord". The pope was temporal as well as spiritual ruler. Abbot Suger of St. Denis (1122) illustrated well the union of church and state in the sculptures he had placed on the portals for the improvement of the abbey church. The statues of the royal ancestors of Christ were interspersed with images of Old Testament priests and prophets. "Not only did the portals declare the Biblical basis of the condominion of king and clergy," observes Norris K. Smith, but "they so presented the idea as to make it seem that these figures of archetypal royalty formed of themselves a numerous congregation. . . ."[3] The common people must, in such circumstances, have had a sense of exclusion and real separation from the privileged classes, to whom religious orders belonged. It must have been difficult for the ordinary Christian to distinguish what was "worldly" and what properly belonged to the services of a sacred institution.

The relationship of God and the world was a popular topic for theologians of the twelfth century. Not a few—notably the school of Chartres—promoted, as a philosophical framework for their theologizing, the pseudo-Dionysian theme of the continuity between man and cosmos with a hierarchical perception of the universal structure of creation. For William of Conches, the universe was a sacramental projection of the divine thought: "God was always the chief inhabitant of earth. The most trivial and useless realities of nature possessed a symbolic value which made them beautiful and good."[4] This kind of theologizing was not particularly helpful in the endeavor to clarify how creatures are to be accepted in and for themselves while at the same time giving God due credit for them.

There were evidences, however, that the people of the twelfth century did have a growing "realization of confronting an external, present, intelligible, and active reality" in natural things.[5] Realistic leaves, animals, and flowers sculptured at the tops of columns in the cathedral of Chartres, for example, express the new trend.[6] The creation narrative of Genesis was being interpreted in a more "naturalistic" way: the emergence of the world came about through the natural interplay of the elements, God being present and active in the very laws of nature.[7] Some sixty to seventy years after Abbot Suger had the portals of the church at Chartres done with kings and priests, the doorways of the transepts were done. There the sculpture of Saint Modeste still defines the ideal rather than speci-

[1]Yves Congar, *Power and Poverty in the Church* (Baltimore: Helicon, 1964), p. 121; for what follows, *ibid.*, p. 122.

[2]M.-D. Chenu, *Nature, Man and Society in the Twelfth Century* (Chicago: University of Chicago Press, 1968), p. 265.

[3]Norris K. Smith, *Medieval Art* (Dubuque: Wm. C. Brown Co., 1967), pp. 90-91.

[4]Chenu, p. 129. Cf. P. Delhaye, "William of Conches," *New Catholic Encyclopedia* (New York: McGraw-Hill Book Co., 1967), vol. 14, pp. 923-24.

[5]*Ibid.*, pp. 4-5.

[6]See K. Hoffmann, *The Year 1200: A Centennial Exhibition at the Metropolitan Museum of Art* (New York: The New York Graphic Society, Ltd., 1970), 2 vols.

[7]Chenu, p. 16.

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fying the character of the individual person, but the figure seems now to turn easily from left to right, and the drapery of her clothing is more "naturalistic."[8]

The Bible came to be looked on somewhat differently. The Crusades, in bringing the monasticism of the East into contact with the West, presented a concrete picture of the poverty that Christ and the Apostles encountered in their pastoral life, leading to a more vigorous reading of Scripture and to an imitation by "Christ's poor."[9] The Bible had been translated by Peter Waldo in 1179, and that version was followed in 1199 by a letter of Pope Innocent III to the faithful at Metz encouraging translations. Exegetes tended to become more faithful to the historical letter than the old-style Gregorian allegorisers had been.[10] There still remained, however, the conviction that historical reality possessed a signification over and above its own reality. Men from the school of St. Victor sidestepped the heavy allegorical style and, although they did not change the monastic conception of *lectio divina*, they had a strong sacramental sense that gave them a new devotion to the "letter" of Scripture.[11] It is interesting that the Cathedral of Rheims, built in the middle years of the thirteenth century, has the sculptures of the central portal of a façade feature the nativity—showing how narrational, as opposed to an iconic or hieratic religious imagery, came into use. Instead of showing persons of royalty, the sculpture depicts the nativity figures as ordinary people. It is difficult to say whether the influence of Saint Francis was already felt in the art at Rheims at this early date.

The power of sexual attraction was expressed with a new sensitivity in the twelth century by the troubadours and those who sang their songs and recited their poetry, the jongleurs. The general theme was courtly love and the valor and courtesies of knightly chivalry. Human love and friendship was

[8]Smith, p. 97.

[9]S. Clasen, "Poverty Movement," *New Catholic Encyclopedia*, vol. 9, p. 652.

[10]Chenu, p. 248. An example of allegorism given at this place is: Mary Magdalen while it was still dark, went to the tomb" tells us the state of mind of one seeking the Lord." For what follows, *ibid.*, p. 102.

[11]B. Smalley, *The Study of the Bible in the Middle Ages* (Oxford: Basil Blackwell, 1952), p. 196.

celebrated and respected with a new reverence.[12]

THE RISE IN TECHNOLOGY, even at this early date, also had an effect on the attitude of the Christian toward the world. M.-D. Chenu mentions the following inventions: mill wheels, hydraulic wheels, windmills (1105); new armaments (in 1139 the arbalest was prohibited by the Second Lateran Council); invention of the draft collar for horses or oxen; use of the keel and rudder (1180); the compass; the mechanical clock. "In this mechanism-minded world, man moved away from the confused trial-and-error approach, became objective and impersonal in his efforts, and grew aware of the complex structures of realities governed by natural laws."[13]

What can be called a displacement of a kind of the boundary between the sacred and the secular took place in regard to the classes of society. When the feudal regime was in power the merchants were considered as having a lowly profession (*ignobilis mercatura*) because they did not live off the land nor fit into a class structure bound by oaths and rules of vassalage. A curious evolution took place. Whereas institutions such as knighthood had been sacralized (by 1100 a man was "ordained" knight!), the new group of merchants never was sacralized. God's world had been represented by the priest, the knight, and the monk, all of whom were secured into a position in society through vows and oaths. Now society was being built upon non-sacralized agreements in the newly formulated guilds, communes, and fraternities which "substituted a horizontal and fraternal agreement for vertical and paternalistic fidelity, and this agreement was affirmed not in a religious rite but in the solidarity of the 'brothers' . . . ."[14]

It seems that the Christian world by the time of Francis was beginning to turn its attention unabashedly to the external world. It saw the universe as an entity (*universitas*), and it felt that this macrocosm of the universe finds a perfect harmony in man, the microcosm who, by coming to know better the external world, fulfills his own destiny as he comes to know himself as well.[15] Honorius of Autun compared the universe to a great zither whose strings produce an astonishing harmony for all their differences of sound,[16] and William of Conches wrote: "To slight the perfection of created things is to slight the perfection of divine power."[17]

Of course it is impossible to say just to what extent Francis of Assisi was affected by his times, and what part his own personality played, to

[12]A. V. Roche, "Troubadours," *New Catholic Encyclopedia*, vol. 14, p. 320. Cf. Chenu, p. 3.

[13]Chenu, pp. 41-43.

[14]*Ibid.*, pp. 223-27, 265.

[15]*Ibid.*, pp. 24-37.

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

[17]Quoted by Chenu, p. 11.

say nothing of the work of God. It is well to note that Francis was born and grew up in one of the non-feudal communes, Assisi, and that he was not a nobleman by birth.[18] His Father, Peter Bernadone, was a cloth merchant and quite wealthy, it seems, from a description of the cavorting done by his son[19] as well as from the fact that Francis had the means whereby to outfit himself with costly armor, a horse with its armor and squire, armed and mounted.[20]

The spirit of the townspeople of Assisi shows itself in the continuous fighting for their freedom—when Francis was growing up an atmosphere of civil war had prevailed for almost thirty years.[21] In 1197, during a period of weakness in the empire due to Henry VI's succession, Pope Innocent III sought to bring Assisi and several other towns under his authority. The Assisians took advantage of the absence of Duke Conrad, the empire's man, and seized the citadel La Rocca and held it, to keep their own city. They refused to give in to the Pope's legate who demanded the rulership, and the Assisians accepted excommunication rather than concede. They followed this affront to the Pope with a bloody persecution of the noblemen who were left in and around Assisi. It was at this time that the nobles (including Saint Clare's family) moved to Perugia.[22] Are these examples of the "exaggerated laicism" and anticlericalism of the emancipated communes and of the avarice of the great merchants and bourgeois?[23]

Or was the fighting due to the desire to rid themselves of oppression? Both economic and social oppression were the situation for larger and larger numbers of people: wage earners living on commerce, dusty-footed (piepowder) merchants, those who as cadet sons without land and part of the "overpopulation" of the twelfth century could find neither status nor property.[24] Those who had abandoned feudal ties were considered "outlaws." It is of interest here to note that the "freed-up" townspeople (those considered outside the system) themselves practiced social (and economic?) ostracism in the forced dispossession of the lepers.[25]

MONASTERIES HAD their own problems. They had shaped their administrative forms as well as their ideals of holiness by the economic,

[18]*Ibid.*, p. 48; cf. O. Englebert, *St. Francis of Assisi* (Chicago: Franciscan Herald Press, 1965), pp. 46-47 on the history of the town of Assisi.
[19]Thomas of Celano, *First Life*, §2, in Marion Habig (ed.), *St. Francis of Assisi: Writings and Early Biographies: English Omnibus of the Soruces for the Life of St. Francis* (Chicago: Franciscan Herald Press, 1973), henceforth referred to as *Omnibus*.
[20]Englebert, p. 64.
[21]*Ibid.*, p. 57
[22]*Ibid.*, pp. 57-59.
[23]Chenu, p. 233.
[24]*Ibid.*, p. 243.
[25]Englebert, pp. 72-73.

political, and social life of the feudal domain: predominance of land and cultivation, stability of places and persons, fidelity to oaths, granting of benefices, serfdom, etc."[26] The service of the altar and the grandeur of liturgical life received absolute precedence. More and more monks were being ordained priests. The monasteries embodied within themselves a curious combination of the secular and the sacred which lacked an inner relatedness and which did not offer a convincing rationale against abuses. Citeaux introduced a reform which refused tithes and the ownership of churches. But the *ordo monasticus* had become a power in twelfth-century Christianity—"at once a product and a mainstay of the feudal system."[27]

Rupert, monk of Saint-Laurent of Liege and abbot of Deutz from 1119 to 1130, developed a "new" theology of religious life—a monastic evangelism—in his commentary on the Rule of Saint Benedict, his correspondence and essays on the relation of the monastic life to the world and to the contemporary church. The text which inspired the return to the evangelical life was Acts 4:32, the description of the communal life of the early apostolic church. The term *vita communis* became the battle cry of Abbot Rupert and others, to revive the elements of traditional asceticism: simplicity of food, clothing, and shelter; modest manners; fraternal correction; and penitential manual labor.

But Rupert's claim of an evangelical character for monasticism in itself raised questions concerning some of the forms which the monastic system had assumed. Basic to the *vita communis* was poverty; but the monastic economy was bound up with innumerable temporal services relating to the ownership of land—the administration of its domain—so that the distinction between the sacred and the secular, so essential in Augustine's opposition of the two cities, disappeared where "the church had absorbed the world."[28]

The *vita communis* was seen by Rupert and others as so identifiable with a monastic community that monasticism, so to speak, had a monopoly on the apostolic life. Those living the truly Christian life were to live in the "seclusion" of the monastery. Yet the basic institutional form of the monastery with its ties to feudalism had no real resemblance to the evangelical life. Apostolic living was really reduced to personal "holiness." This made proselytizing pointless, for the "saved" were already living in the monasteries where a "heavenly" life was provided for all. The popes of the late twelfth century made appeals for missionary campaigns to preach to the people, but their appeals were in vain. "The channels of communication through which this call and this legitimate claim [i. e., to preach] might have

[26]Chenu, p. 231.
[27]*Ibid.*, p. 207.
[28]*Ibid.*, p. 212.

been implemented remained blocked . . . by a lack of encounter with the secular realities. . . ."[29] An ascetical and prayerful life lived within a cloistered community, where worldly institutions of feudal power and wealth had been sacralized, was a compromise in any attempt to live the gospel life.

It is interesting to note that the author of the *Book concerning the Various Orders and Professions in the Church,* probably a canon of Liege named Raimbaud (1125 or 1130), which included an analysis of Rupert's tract *De vita vere apostolica,* used as criterion for listing the orders, their penetration of worldly society—their relative distance from centers of population.[30]

Evangelical groups of laymen such as the Humiliati of Lombardy sprang up, perhaps in response to an intuition that all was not right with the Church's participation in the kingdom of this world. These groups were rather successful. By being present in the world, discovering its needs, assessing its wealth, sharing its aspirations, and at the same time, by unyielding loyalty to the gospel, they were able to testify also against its errors. They lived in the world among the people with whom it was necessary to be in communication in order to address to them the news of God's kingdom.

The Humiliati, although orthodox in their intention, were suspect because they closely related to the Patarines and other heretical sects of the time. They spoke out against abuses in the Church and, when their attacks on the clergy became excessive, they were forbidden to preach by Pope Alexander III. They did not obey the order. Lucius III then excommunicated them.[31] Bernard of Clairvaux had called for requiring men and women of the poverty movement to be placed in separate monastic communities, and considering those who refused to comply to be guilty of heresy. This, for a time, was the official policy of the Church. In 1184 Lucius III, along with the emperor, arrived at a norm for evidence of heresy: (1) unauthorized preaching, (2) disbelief in the Sacraments, and (3) the express declaration of a bishop. But it wasn't until 1210 that the Humiliati were accepted back into the Church by Innocent III.[32]

Although a gospel-poverty movement was under way by the time Francis arrived on the scene, this movement was not in the end successful because of lack of reverence and obedience on the part of these people to the sacred institution of the Church and its authority. On the other hand, of course, Christendom at large was probably not yet ready to accept the new insights they had regarding the gospel life.

[29] *Ibid.*
[30] *Ibid.*, p. 215.
[31] M. Laughlin, "Humiliati," *New Catholic Encyclopedia,* vol. 7, p. 234.
[32] Clasen, p. 652; Chenu, p. 260.

We see, therefore, that whereas the secular world was burgeoning with a kind of renaissance, with increased attention being given to natural forms, to history, to a new sense of material progress and equality among men, the long-standing union of church and state, the boundedness of monasteries and the feudal system, had so identified the sacred and the secular that the kingdom of God was being expressed in contradiction. God had first place in the worship and explicit doctrine of these Christians, but dead feudalistic forms, having once served God and man well, now were retained for reasons not dictated by love and faith and hope for God's kingdom. Love for fellow man in community was promoted, but that community had its boundaries within the cloister. Groups of dedicated lay people, by living in poverty and preaching to the people, made an attempt to bring things around "right" but their connection to the sacred institution of the Church was too loose to succeed. The time seemed ripe for a person who could effectively embody in his own person and mission a solution to the proper relationship of the sacred and the secular.

Bright Day of the Senses

Lush pools, soft silks, heady nard—not the least
Magic in these voluptuous volleys, follies for the Wise
Men, who slept by day, woke by night and spoke to skies
So often mute. Tonight's dome called comet-wise, Come east.
Now cold desert nights find each old prince, by beast
Abed, filling hope's flagon with gazing, guzzling eyes.
Sere desert days, clear, scorching, scornful skies
Make Magi muse, nearly refuse to learn why Bethl'm's not least.

Once I too watched this Star, enthralled by its thrilling tale,
Once I too despaired and despised earth's palace of delights.
Now I too traverse the wasteland sand and waste my gaze
With waiting, wanting an old revelation again to unveil.
I quest to quaff hope's shallow flask some crystal nights.
But, Jesu Babe, my thirst and drink, how dreary-long the days!

Robert J. Waywood, O.F.M.

As I sit and think,
I feel your spirit stir within me
It calls out to take my hand;
Its reassuring hold
makes me feel secure.
In the stillness of a quiet mood
my life seems real
my worries vanish
my troubles leave
and within my soul
I feel the beat of life.

I say thank you for the sunlight
of your life
I say thank you for the warmth
of your love.
Thank you,
for I can dance in the gleam of your
smile
and wander in the gift of your
presence.

In silence let your heart explore the
depth of human life.
In stillness lift up your voice in praise.
In the solitude of human loneliness
challenge the heartbeat of life.
In the quiet of your thoughts
examine the human condition.
In still and calm will you hear
the wonders of creation.
In contemplation you meet the face
of God in the
majesty of his creation.
Apart from the commotion of daily life
the presence of God is felt through
the vibrations of silence
and in this silence the aspirations of
all men are heard
and understood.

Richard Contino, T.O.R.

SEVENTH CENTENARY CELEBRATION

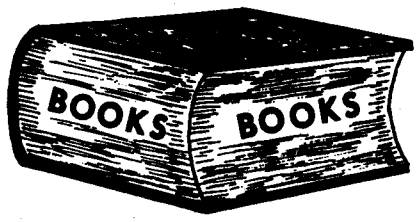
of the death of Saint Bonaventure
SIENA COLLEGE
Loudonville, New York
March 31, 1974 — April 5, 1974
FOCUS: 700 YEARS OF FRANCISCAN TRADITION

Sunday, March 31, 1974: 3 P.M. and 8 P.M.	Introduction: "700 Years of Franciscan Tradition" *by Noel Fitzpatrick, O.F.M.* Movie: "Brother Sun, Sister Moon" and Panel Discussion *moderated by John Van Hook, O.F.M.*
10:15 P.M.	Liturgy.
Monday, April 1, 1974 11:45 A.M. and 8:30 P.M.	Team Lecture with Slides: "Focus: The Origins of the Franciscan Tradition" *by Damian McElrath, O.F.M., and John Murphy, O.F.M.*
4.45 P.M.	Liturgy.
Tuesday, April 2, 1974: 10:00 A.M.	Audio-Visual Feature: "Focus: The Life and Times of Saint Bonaventure" *by Marigwen Schumacher.*
4:45 P.M.	Liturgy (Special Guests: The Siena Faculty) Renewal of Vows and Promises by Franciscan Priests, Brothers, and Students. Homily: "The Franciscan Teacher" *by Vianney F. Wormwald, O.F.M.*
8:30 P.M.	Lecture: "Sight into Insight: Bonaventure, Hopkins, Cummings" *by Marigwen Schumacher.*
Wednesday, April 3, 1974: 11:45 A.M. & 8:30 P.M.	Musical Concert and Franciscan Play *produced by Vianney Devlin, O.F.M., and Judson Rand.*
1:30 P.M.	Seminar: "The Philosophy of Saint Bonaventure" *conducted by Noel Fitzpatrick, O.F.M.; special guest, Dr. Ewert H. Cousins.*
4.45 P.M.	Liturgy.

Throughout the afternoon there will be a display on the Franciscan Communications: Teleketics and Telespots.

Thursday, April 4, 1974: 11:00 A.M.	Academic Convocation: Siena Faculty, Administration, and Students. Honorary Degrees (in memory of the Ecumenical Council of Lyon in which Saint Bonaventure helped to bring about the union of the Greek and Latin Churches): *Bishop Edwin B. Broderick, Roman Catholic Bishop of Albany.* *Bishop Allen W. Brown, Episcopal Bishop of Albany.* *Rabbi Herman Kieval* *Dr. Ewert H. Cousins, who will also deliver the Convocation Address:* "ST. BONAVENTURE AND CONTEMPORARY THOUGHT."
4:45 P.M.	Liturgy.
8:30 P.M.	Panel Discussion on Dr. Cousins' Convocation Address. Members: Dr. Ewert H. Cousins, Fr. John Van Hook, O.F.M., and Fr. Peter D. Fehlner, O.F.M.Conv.
Friday, April 5, 1974: 3:00 - 4:30 P.M.	St. Francis' Blessing of Animals.
4:45 P.M.	Liturgy.

Throughout the week, there will be a public exposition of Siena College's Art Holdings and Library displays.



Hidden God. By Ladislaus Boros. Translated by Erika Young. New York: Seabury Press (A Continuum Book), 1973. Pp. 126. Cloth, $5.95.

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

Hidden God is a strange book. It is strange in its expression; it is strange in its lack of concrete objectives; it is strange in the impressions it leaves; and it is strange in its operational epistemology. But perhaps this very strangeness reinforces the underlying leitmotif, the mystery of a hidden yet revealed God. The human experience, the experience of man, in the presence of this mystery is described under the eight various notions of man as undiscovered, as threatened, as silent, as friendly, as helpful, as protected, as happy, and finally as seeking. Each of these notions adds a dimension to a developing definition of man.

The notion of man as undiscovered is explored in terms of contemporary transcendentalism. In moments of heightened awareness and wonder—moments of openness—man is confronted with being. This confrontation drives man deeper and deeper into the real and simultaneously towards God. The realization of the immanence of the transcendent Being follows. This experience as it is expressed in language and life is the source of religious systems. A warning is sounded here as to the danger of allowing a religious system to erect walls that separate the individual from the human experience of God.

Man as threatened describes the common experience of human subjection to suffering. Three readings from Scriptures, the blind, the lame, and the paralyzed, are extended to describe the human experience of suffering and to locate the source of suffering within man himself. The story of the blind man is viewed as a description of man's inability to love. The story of the lame man is viewed as weariness of heart in pursuit of the good. The story of the paralyzed man depicts loss of inner power. In the

presence of all this suffering man has yet the power to withdraw deeper into himself, away from danger, and toward the experience of the Absolute. Here man finds not only the transcendent God but the God who is a friend in his suffering: Christ.

The experience of real silence allows man to be fully open to the reception of that Presence which is Love. The reflections on silence gave this reviewer reason to pause and consider the noisiness of contemporary man in his lament that God does not speak to him any more. Perhaps the source of that lamentation lies within man who does not listen any more.

The experience of friendship moves man toward another and allows man to be moved by that other. The mystery of friendship opens man to other men and, ultimately, opens the friends to God. The friendship of David and Jonathan is the paradigm here of human friendship. The paradigm of all friendship is God's friendship to the world through Christ.

The helpful man moves from his experience of God's help to help his fellow travelers. Help is seen in terms of the gift of love, human and divine, that enables man to accept life and transform it.

The child, the woman and the elderly are seen as instances of protected man. Each of these instances is marked by a particular asset. The child dwells in a world of immediacy characterized by the intense and unreflective perception of everything including God. The asset which sets woman apart in the scheme of things is her tenderness, especially towards the vulnerable. (It is this asset which contemporary feminists seem to disdain most violently as they attempt liberation at the expense of the most vulnerable—the unborn.) The elderly are seen as light-repositories of wisdom and patience. These attributes reflect the wisdom and patience of God with his creation.

The happy man is able to experience and grow in happiness in the midst of all kinds of adversity. He shares and opens himself to the sorrows of the world. He views himself and others in terms of what they are and not in terms of what they have.

Man as seeker views human life as the continuous search of man to become what he is. Through searching man finds meaning for his life, his place in the world, and God in his midst.

Hidden God is a strange book. But it is also a rich book: rich in theology, rich in scripture, and

rich in occasioning in the reader those long pauses which open one to the mystery of God.

The New Agenda: A Proposal for a New Approach to Fundamental Religious Issues in Contemporary Terms. Garden City, N.Y.: Doubleday, 1973. Pp. 312. 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 odyssey of Andrew Greeley from faith and sociology to the sacralization of the secular (particularly the personal and the sexual) via the symbolization of the Scriptures, would seem to be an appropriate subtitle for this book. The end product of Greeley's latest work is not only a deft description (approaching caricature a little too often) of the dying immigrant American Catholic Church, but a sharp critique of the "liberals" whose posture never got much beyond nay-saying in utter oblivion of the fact that it isn't the same ball game, or even the same kind of ball game we are in today.

The Church must address itself consciously to the fundamental issues of human existence, and in the Christian symbols propose the relevant response to a world that is "naturaliter Christiana." How the "New Agenda" (describing God, achieving intimacy, achieving community, breaking out of fear and cynicism, transmitting values to our children, etc.) is to proceed, Father Greeley doesn't tell us; but there is an elite who know that's what needs to be done, and are going to go about doing it.

In my judgment the kinds of things that are to be done can, if they are here delineated accurately, be done only by an "elite." But this makes the Church Greeley sees emerging to be, not the pilgrim (immigrant isn't a half-bad thing to be) Church of the Pauline Epistles and Canterbury tales, a Church of the masses of mediocre beings that we all are much of the time, but a clique of super-people who risk, and trust, and challenge, and are full of creativity. The call to intimacy with God cannot be a summons to overreach our potential by 500%. Limitation is built into human nature, even apart from the further consequences of a wounded human nature.

The best chapter in what is a most remarkably planned and organized and clear work, is that on the Church and community (the impossibility of growth by instant techniques, whether Pentecostal clans or communes); the weakest, that on intimacy (it is an abominable oversimplification to suggest that marital fidelity involves surprising the other on a rather regular basis, a prescription that savors of the kind of gimmickry the author constantly inveighs against).

Some harsh criticism of the Church, the Pope, and Sisters, and an egregious historical error (making Joachim of Flora a fifteenth-century Franciscan) mar the author's interesting, if trenchant style. Gregory Baum's Introduction to the book, a useful guide and review in itself, does suggest that Greeley's use of symbols and understanding of religion and religious revelation is orthodox, but points out that Newman's criterion of "chronic vigor" will have to be applied to the New Agenda to see that it is the Gospel. Although I no longer consider myself a "Greeleyphile," I do recommend the book to readers who want to know what an important author says about our Church today, or who want to ponder the evolution of Andrew Greeley's outlook on life.

This Man Jesus: An Essay toward a New Testament Christology. By Bruce Vawter. Garden City, N.Y.: Doubleday, 1973. Pp. 216. Cloth, $5.95.

Reviewed by Father Cassian F. Corcoran, O.F.M., L.S.S., S.T.D., Vicar and Assistant Director of Formation at Holy Name College, Washington, D.C., and Professor of Sacred Scripture at the Washington Theological Coalition.

This is one of the most recent studies concerning the Persons of Jesus Christ. The introduction to this book demonstrates the need for a critical approach to the Gospels; and for those who are unfamiliar with the history of New Testament studies, the presentation of such topics as biblicism, demythologizing, and others should be helpful in coming to a better understanding of the Man Jesus.

Father Vawter's scholarship confronts us with the thinking of biblical authorities, church councils, and current theology. A serious reading of this book and a reflection on its ideas will be rewarding. The major aspects of the life of Jesus are discussed in a manner that will give the reader a clearer appreciation of the Man Jesus.

The author has done an excellent job of going beyond the interpretation of the past, and bringing his readers as close as one can hope to come to the real Man Jesus. This book is an excellent historical, critical, theological approach to the Gospels as they proclaim the Man, Jesus.

The Living Faith in a World of Change. By Carl J. Pfeifer, S.J. Notre Dame, Ind.: Ave Maria Press, 1973. Pp. 126. Paper, $1.65.

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

This little book is a collection of columns written by the author for the *Know Your Faith* series which appeared weekly in many diocesan newspapers throughout the country during 1970, 1971, and 1972. There are thirty-three columns grouped under five general headings. Father Pfeifer presents the teachings of the Catholic Church in the light of the Second Vatican Council under these headings: "Development of Doctrine," "New Approaches in Morality," "The Sacraments," "The Social Dimension," and "Christian Spirituality."

In the "Development of Doctrine" section, the author explains that

the Church's teaching has not changed. Rather, there has been a change of emphasis on the nature of the Church as the "people of God" and a renewed awareness of the personal relationship existing between the individual Christian and God. "New Approaches in Morality" emphasizes more clearly the individual's responsibility to make moral decisions. "The Sacraments" clarifies the Church's teaching that it is Christ who acts through the sacraments. The author has an interesting presentation of each of the sacraments which should help to eliminate any misconception of the sacraments as "magical signs." In the section on "The Social Dimension," Father Pfeifer relates the teachings of the Church to problems of contemporary society. Of special interest is the last section on "Christian Spirituality" in which the author explains so clearly the meaning of Christianity as the call of all men to holiness in Christ.

Father Pfeifer is concerned about the difficulty so many Catholics have in understanding the Catholic faith in today's world that seems to be burdened with an anxiety over the "loss of traditional values." Over and over again in this book, he shows that the Church's teachings are basically the same now as they always have been because they are founded upon the Word of God in Sacred Scripture. Yet, he emphasizes, these teachings must be explained and understood in their present historical setting, namely, the nineteen-seventies. The expression of the Church's teaching has always been made at a particular time in a particular culture, and the same is true today. Contemporary philosophical, social, psychological, and theological writings all have a bearing upon the way today's Catholics live and think. The expression of the teaching of the Catholic Church must take all this into consideration.

The topics included are those that this reviewer believes to be of interest to any serious, thinking person, Catholic or non-Catholic. The style is refreshing and the examples are most appropriate to illustrate points in relation to what most of us read or see in our lives or in the communications media. The book is recommended to all who are interested in a better understanding of teachings of the Catholic Church, but especially to young adults and to parents of young children.

Time and Myth. By John S. Dunne. Garden City, N.Y.: Doubleday, 1973. Pp. 144. Cloth, $6.95.

Reviewed by Father Vianney M. Devlin, O.F.M., Associate Professor of English at Siena College, Loudonville, N.Y.

In his first book, *The City of the Gods,* published in 1965, Father John Dunne, C.S.C., asked the question, "If I must someday die, what can I do to satisfy my desire to live?" With the question Father Dunne explored this most basic concern of mankind, tracing its attempted resolution from ancient to present times through an exploration of the meaning of death as embodied in the great myths, tales, or stories in the works of Sophocles, Homer, Dante, and Shakespeare, as well as in modern philosophic approaches from Kant, Nietzsche, and Heidegger to the Existentialists. That book was a pioneer study and earned for Father dunne such praise as that from *Newsweek,* which hailed him as "the only modern American theologian who has yet attempted a systematic analysis of death."

Father Dunne followed that first book with another penetrating study in 1970: *A Search for God in Time and Memory,* which he described as "a search which will carry us on quests and journeys through life stories, through hells, purgatories and heavens, through ages of life, through stories of God." That book began with an examination of one's life, with an awareness of its past (which cannot be denied) and the contingencies of its future (which may not be ignored). Again, as in the former book, the point of departure was to seek comparison and perspective from the lives of great writers and philosophers, in an attempt to find resonances between their lives and the myths they created, on the one hand; and, on the other, one's own life, returning at last to one's own standpoint. In this process of "passing over" (a favorite and recurring phrase in Father Dunne's work) one discovers—or begins to discover—greater dimensions of man which transcend the self and the individual life story. This process ultimately reveals how man "brings time to mind, how he searches through time and memory, for passing over avails him of the time and memory of others, and coming back leaves his own time and memory enriched."

In 1971 Father Dunne was invited to deliver the Thomas More lectures at Yale University, where he is currently teaching in the graduate school. Those lectures have now been published "though each lecture has been greatly transformed in the writing" under the title *Time and Myth: A Meditation on Storytelling as an Exploration of Life and Death.* The book is richly rewarding for the reader willing to "meditate" with Father Dunne on man's confrontation with the inevitability of death in the cultural, personal, and religious spheres as expressed in the great myths or stories told by some of the greatest writers of East and West. Each of these well known myths is viewed as a particular *kind* of myth which takes its form from the impact of time upon the myth.

> What kind of story are we in? Is it the story of an adventure, a journey, a voyage of discovery? Or is it something simpler like the story of a child playing by the sea?
>
> If we are in the story of an adventure, a journey, a voyage of discovery, we are in a story where time is all important . . . (p. 1).

From this point of departure, Father Dunne explores the story of *Gilgamesh:* "a quest of life . . . carrying us to the boundaries of life in an effort to conquer death" (p. 1) and that of Odysseus: "a return from the boundaries . . . carrying us from the wonderland of death back into the life that can be lived within the boundaries set for us by time, as well as those of Dan-

te: "a journey through the otherworld, through the land that lies on the other side of death, carrying us like Dante from a hell through a purgatory to a paradise" (p. 2) and the modern Greek writer, Nikos Kazantzakis, whose Odysseus explores this world "carrying us... to the poles of the earth where we meet death in ice and darkness" (p. 2).

> However we tell it, our adventure appears to be somehow a story of death. Within the story of death there is a story of life like that of Odysseus and Penelope or that of Dante and Beatrice, and within the story of love and death, or containing them, there is a story of the world. We enter the story of the world in childhood, that of love and youth, and that of death in manhood (p. 1).

The book is divided into three main chapters, a brief Preface, and a brief Conclusion. Its three chapters are entitled: "Time and the Story of Death," "Lifetime and the Life Story," and "The Moment and the Story of God." Each chapter presents its argument cogently, but the reader should be advised that none of Father Dunne's books makes for casual, "bedtime" reading. His insights into some of the world's greatest myths are extremely refreshing and startlingly revelatory. He quotes extensively and authoritatively from writers such as Wittgenstein, Kierkegaard, Heidegger, and Hegel; from Melville, Yeats, Dostoevski, Joyce, and Goethe; as well as from Plato, Hemingway, Jung, Freud, and Sartre.

This reviewer has for many years been extremely cautious and highly critical of the theologian who feels that, because of his own expertise in the science of theology, he is at liberty to exploit the art of literature for his own casuistry. Very often, such a theologian has violated the very nature of the literary text, and the end result serves neither theology nor literature. Yet Saint Bonaventure, in his remarkable little treatise (which in the year 1974 deserves even more careful reading and reflection by both artists and theologians), *De Reductione Artium ad Theologiam,* argues beautifully for the direction that reflection and meditation upon the arts can serve towards contemplation of God and Eternity.

In his concluding chapter, which begins with a reflection upon Shakespeare's play, *The Tempest,* Father Dunne says:

> The child is there living with the unknown in the moment, playing as time itself plays with all the things of life in their seasons. The youth is there living with the unknown in his life, facing the things that must enter into his life. The man is there living with the unknown in his spirit, facing the relationship he has established with the things of life in a lifetime of struggle. And the unknown is there wrestling with the child, the youth, the man, and the old man, wrestling like God with Jacob, until its dread and fascination have passed, always changing its shape like Proteus the Old Man of the Sea, until man becomes man and God becomes God (p. 128).

If this is not a true "meditation on storytelling as an exploration of life and death," this reviewer has never read—nor, perhaps, ever lived.

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