COVER AND ILLUSTRATION CREDITS

The cover and illustrations for our January issue were drawn by Sister Mary Regina, P.C.P.A., a contemplative nun at Sancta Clara Monastery, Canton, Ohio

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A REVIEW EDITORIAL

The Search for God

THIS EXTRAORDINARY series of talks was delivered by Pope Paul in 1970. Although the title has somewhat speculative resonances, the book itself is quite solidly pastoral in intent and in execution. Speaking of contemporary atheism on p. 29, e.g., the Holy Father says that he will refer to atheistic points "only briefly . . .not so much in order to provide a doctrinal reply . . . as to warn you about them here and help you to defend yourselves against them." Again, on p. 43, we read: "I want to give you a sign of my love, a love which is the very essence of my ministry, a love of a pastor for the man of our times."

Having read these nine brief talks, I must agree that Father Jean-Francois Six has well summed up their structure and purpose in his brief Introduction to this volume. Four of the talks do indeed deal with modern man's *"temptations* in the face of the God question": that of abandoning the search for God, that of considering God "out of date," that of finding a substitute for him (in horizontal spiritualities, secularization, etc.), and that of despairing to know his transcendent Reality. Three of the talks, in turn, deal with our "*search* for God" today. It is not enough, Pope Paul insists, to mouth the words, "I believe in God." We must seek the *reality*—the *presence* of God. "Into His presence means

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What Must God Be Like? By Pope Paul VI. Trans. Thomas Matus, O.S.B. Cam. Denville, N.J.: Dimension Books, 1975. Pp. Cloth, $4.95.

sary Being, His most personal and most blessed life" (pp. 51-52).

obtaining some sense of His infinity, His totality, His otherness, His transcendence and immanence, His mystery, His absolute and necessary Being, His most personal and most blessed life" (pp. 51-52).

There is no intention, in the course of this brief volume, of giving a detailed metaphysical *or* experiential approach to God—only the hope of indicating the path such approaches should take. And the path is deftly indicated: analogy, negative theology, mystical experience, trusting faith—all are valid and fruitful means to attain the solution to modern man's most pressing question.

The jacket of this book bears the subtitle: "A personal testament of faith by one of the most inspired and yet most misunderstood men of Christendom." Yes—and we misunderstand his role and his message at our own peril.

Fr. Michael D. Maihack, ofm

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Super Flumina

By the streams of Babylon * we sat
and wept;
How could we sing * everything
taken from us!
Daughter of Babylon * you
destroyer,
Happy the man who shall sieze
and smash * your wanton crimes
against the Rock;
Happy the man whose love shall
take everything from you *
that you, as I, may find Christ.

SISTER M. MERCEDES, P.C.C.

Reflecting on the Rule of Saint Francis

WAYNE HELLMANN, O.F.M. Conv.

THOSE WHO FIRST came to St. Francis to live with him and be with him by embracing his way of life did so because they sensed that Francis was indeed a "man of God." They knew he had something to say, and so the first friars and later St. Clare and her holy ladies sought him out in order to let themselves be instructed, encouraged, admonished and led to the Gospel way of life.

In the Rule (1223) Francis wrote for his friars, he continues to speak to all who search out a concrete way to lead the Gospel life as he envisioned and understood it. In the Rule he shares with us his divine inspiration, and he speaks to us. The Rule is Francis speaking to us as a director and pastor of souls and sharing with all those who follow him his spiritual experience. So one way to come to a deeper understanding of what he says to us in the Rule is to listen to what he says about himself. This Francis does in his *Testament*, which he dictated to those friars who were gathered about him as he approached his Sister Death.

Before he died he reflected upon his own life and his own personal exodus event. In the *Testament* Francis describes his passing from sin to faith in "his churches." All of what the Rule is to do for us is to help us achieve in our own lives that which Francis describes in the first paragraph of his *Testament:* a passing from sin to faith.

These words of his *Testament* are very important, because here we have a dying man speaking to us. As a dying man he speaks as openly and honestly as any man can speak as he recalls what has happened to him in his life. In Francis's recall, our goal as his followers becomes clear as we desire to have happen in our life what happened in his own. This is what the Rule is. It is a way of living, an approach to life, a disposition of heart, and an attitude of mind to facilitate within us that same exodus event which the word worked in our spiritual Father.

First of all, what is it that happened to Francis? In the first paragraph of his *Testament,* he tells us:

> This is how God inspired me, Brother Francis, to embark upon a life of penance. When I was in sin, the sight of lepers nauseated me beyond measure; but then God himself led me into their company, and I had pity on them. When I had once become acquainted with them, what had previously nauseated me became a source of spiritual and physical consolation for me. After that, I did not wait long before leaving the world.

Francis tells us God inspired him, and at this divine inspiration he left the world. Upon being overwhelmed by the immediate action of God in his life, Francis began something new. He says, "God inspired me"; "God himself led me into their company." Francis found God in his life, and this experience of God changed everything. What Francis experienced internally he expressed and lived externally: he embraced the leper; what was once bitter became very sweet. The experience of God effected a total and radical change of values. He left the world. This is what the Rule calls us to do.

Francis was acutely aware of God's freedom in the direct way He deals with his children, and every breath of the Rule presumes the friar's union with God and the action of God within the life of each friar. Those who come to the Order come because God inspired them, and the Rule is to foster and guide that initial inspiration. It is therefore no surprise that within the text of the Rule, Francis repeatedly alludes to the freedom of each friar to respond to the workings of God within him. We find that for the most part Francis only admonishes and exhorts. Every concrete prescription such as fasting, shoes, mending garments, allows for (1) exception of manifest necessity, (2) dictates of conscience, and (3) the way the Lord inspires. Even the work the friars do is a grace God given, and whatever they do the friars are to do "with God's blessing" and "for the sake of God." This is Francis's basic premise. Without the movement of grace within the soul there can be no conversion and therefore no leaving the world. The life of the Friar Minor is a life which, by the force of internal conversion, finds expression and fullness in the external act of "leaving the world."

The way Francis left the world is not vague, nor is the visible sign of his leaving obtruse. In the *Testament* Francis gets explicit as to just how he left the world. It is twofold. Listen to what he tells us: "God inspired me with such faith in his churches that I used to pray in them saying: 'We adore you, Lord Jesus

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Christ, here and in all your churches in the whole world. . .' " Francis gets more explicit: "God inspired me, too, and still inspires me with such great faith in priests who live according to the laws of the holy church of Rome." In the churches where he finds priests, he wishes also that the holy Sacrament of his Body and Blood be honored and venerated. The writings of God's word are to be honored in a suitable place.

The first dimension of Francis's leaving the world is that he went into the churches and into the sacramental life within them. There, in the churches, he finds the Word of God, and then we have the second dynamic: ". . . the Most High himself made it clear to me that I must live the life of the Gospel." Yes, God inspired Francis to embark upon a life of penance, to leave the world. And what concrete form does this take? The visible (1) life of the church and the (2) life of the Gospel, or the life of the Gospel and the life of the Church. Either way it makes no difference. For Francis the one can be found only within the other. Unlike other movements of his day, Francis brings the *forma evangelii* and the *forma ecclesiae* together and identifies them one with the other.

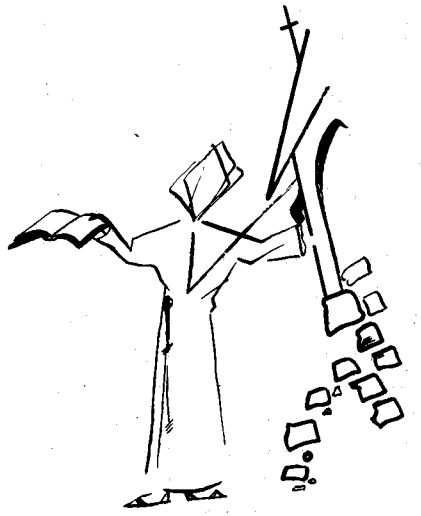
Thus the Rule which leads us to Francis's way of life begins and ends on this very point. This twofold dynamic of church and Gospel form the Alpha and Omega point of the Rule. The very first sentence and the last sentence of the Rule are basically one and the same:

> The Rule and Life of the Friars Minor is this: namely to observe the Holy Gospel of our Lord Jesus Christ by living in obedience without property and in chastity; Brother Francis promises obedience and reverence to his Holiness Pope Honorius and his lawfully elected successors and to the Church of Rome . . . .
>
> And so firmly established in the Catholic faith, we may live always according to the poverty, and humility, and the Gospel of our Lord Jesus Christ, as we have solemnly promised.

Which comes first? Gospel or Church? In the opening sentence it is the Gospel; and in the Rule's closing sentence, as in the *Testament*, it is the Church and then the Gospel. It makes no difference, as both are inseparable and together they form the core of Francis's life and thus the beginning and the end of our Rule. Everything else which the Rule contains flows from and points toward the living of the Gospel life within the community of the Church of Rome.

Francis describes the relationship of a life lived according to the Gospel and in the Church as one of obedience; and he therefore places himself, and through himself each friar, into a personal relationship to the Lord Pope. Francis's mission and the mission of his friars is one with and identical to the mission of the Church. All that a friar does, he does in union with the Church, and that is the universal Church as served by the Bishop of Rome. Francis thus breaks from the local bonds of a monastery into the highways of the whole world. All that gives a friar a place or a home is his simple relationship of obedience to his minister general and through him to the Pope. Obedience weds the friar to the universal Church so that he may live the Gospel.

According to the Rule, the friar's union with the Church is also one of faith and one of prayer. Thus any candidate must be examined in the Catholic faith and in the sacraments of the Church. The life of prayer for the friar is not just any prayer, but it is the Divine Office according to the rite of the Roman Church. Of the many different rites of his day Francis insisted upon the one used personally by the Pope in order to seal a prayerful union with him. This was very important to Francis. Even for those who could not read, he divided up the Our Fathers according to the pattern of the Roman Breviary: 24 for Matins, 5 for Lauds, etc. Visible union with the



Church begins with obedience, but it is fulfilled in the sharing of her official prayer, the Divine Office.

Even those friars who give themselves to secluded prayer and isolation must, according to the *Rule for the Hermitages*, come together for the Divine Office. As recorded in the *Testament*, even the Francis who lay sick and blind does not excuse himself. He writes, "Although I am ill and not much use, I will always want to have a cleric [here this does not refer to ecclesiastical state, but to one who can read] with me who will say the Office for me, as is prescribed in the Rule."

Most of the elements of the Rule are exhortations, admonitions, and a call to discern the inspiration of God's work from within the soul. Obedience to the

Church and prayer with the Church are, however, the visible expression, externalization, or incarnation of that internal inspiration or experience of God's presence. This obedience and prayer are the fundamental visible signs that one has left the world and embraced the life of the Gospel. Without obedience, prayer of the Divine Office, and faith in the sacraments, Francis cannot envision a Gospel life, because without these, the friar is not living a full ecclesial life.

What did Francis find as he followed his internal inspiration to leave the world by embracing the Church and the Gospel? He found, as he writes in his *Testament*, brothers. "God gave me some friars." He found brothers who came to him and wanted to be with him. His internal inspiration and his full living of it gave birth to a new and universal brotherhood. *To be a brother:* This is the Rule and Life of which Francis writes. All of the lines between the first and last sentences of the Rule deal with brotherhood. Brotherhood joins the Alpha and Omega points of the Rule because brotherhood flows from the ecclesial Gospel life, and it is brotherhood which leads to the experience of what the Church and the Gospel are all about. Brotherhood preaches the kingdom and rebuilds the Church. Thus, as our new Constitutions state, the primary apostolate of the Franciscan Order is simply to be and act as brothers, one to another.

What does Francis say about his brothers? In the *Testament* he says they gave everything they had to the poor, they were satisfied with one habit, and they refused to have anything more. They were submissive to everyone. So in the Rule we find Francis describing for us the way to live as brothers who have left the world.

The Rule is very clear that the primary condition for those who embrace this fraternal life is to "go and sell all that belongs to them and endeavor to give it to the poor." With this giving of all they truly leave the world and are "received into obedience"—into a new spiritual and personal relationship whereby they keep nothing for themselves, not even their own (1) desires, (2) plans, or (3) whims. All is left behind in order to become a brother.

So those who come to Francis are brothers united into one fraternity, bound together not by (1) place, (2) convent, (3) province, (4) nationality, (5) interest, (6) talent, nor (7) apostolate; but simply in their mutual love, a love which is fostered and made possible by their common renunciation of all things. This renunciation of all is also understood as obedience to one another, and especially to the minister of the whole fraternity.

By obedience to Friar Francis and his successor, the friars share in the intimacy of a universal brotherhood which extends to whatever place in the world another friar is found as he goes about preaching, even to the far and distant places of the Saracens.

Poverty builds the radical brotherhood Francis founded. As the friars are to appropriate nothing for themselves, neither (1) house, nor (2) place, nor (3) anything, they have nothing but one another. Brotherly love is their house and the place where they are at home. Among their brothers, the friars are to speak in familiar terms so that they truly find their personal needs understood and can speak of them without fear or embarrassment.

> Whenever the friars meet one another, they should show that they are members of one family, and they should have no hesitation in making their needs known to one another. For if a mother loves and cares for her child in the flesh, a friar should certainly love and care for his spiritual brother all the more tenderly.

This tender care applies to all, but Francis gives special mention to the needs of the friar who is sick and to the needs of the friar who has sinned: "If a friar falls ill, the others are bound to look after him as they would like to be looked after themselves." Furthermore, he writes, ". . . the friars too and especially the ministers must be careful not to be upset because a friar has fallen into sin."

Such fraternal and tender care is possible only where there is a real poverty, and this is above all an interior poverty where self-interest is dead, the "ego" of one's flesh has been replaced by the Spirit of the Lord. Only then are we spiritual brothers able to heed the earnest plea of our Seraphic Father not to be quarrelsome or take part in disputes with words or criticize others; but rather gentle, peaceful and unassuming, courteous and humble, speaking respectfully to everyone.

This is a brotherhood which reveals the kingdom of heaven. Prior to Francis there were many communities in the Church, but there was never a fraternity such as this. Its very soul is poverty, a poverty which overturns the pattern of the worldly ways of of men. There is poverty of position and status; in fact, ther is no position or status. No matter who or what one is, minister, priest, educated or ignorant, it is of no consequence. Those who minister the necessary authority by which we have our union with the Church are to be servants and slaves and thereby take the last place. The subjects are the masters. All of this is a poverty for the sake of our Lord Jesus Christ, who by his poverty made

us heirs of the kingdom of heaven. In Francis's brotherhood the friar is to taste that kingdom, and by living it as a brother he is to proclaim it.

So in all that the friar does, he is to show by his life that he has left the world and is of the kingdom. His motivation in what he does cannot, then be determined solely by his own desires. He is rather dependent upon his brothers in all that he does. To preach he needs permission of the minister. For his work he may accept no recompense except to meet his own needs and those of his brothers. Such a work done unselfishly is the work called "fideliter et devote." To work for one's brother is an expression of poverty and prayer.

Now, since this brotherhood takes its members out of the world, the friars are pilgrims and strangers. They possess nothing except the joy that comes from living out what God has inspired them to do. Thus, at every door, they can announce, "Peace be to this house."

Every line of the Rule between its Alpha and its Omega speaks of brotherhood and the *minoritas* which builds up and makes possible the fraternity. *Minoritas* means to follow in poverty and penance the footsteps of the poor Christ, who teaches us to be brothers. In fact, the very name of our fraternity, Friars Minor, contains the central message. "Minor" is an adjective qualifying and pointing toward the quality of the noun, "friar." We are poor; that is, we have left the world to become brothers. The Rule shows us how that poverty, which according to the world is bitter, is rather for us something very sweet. It makes us brothers.

Poverty makes us like Francis, who in the Rule identifies himself as *Brother* Francis. He considered himself and all his followers to be brothers to each other. No, this cannot be stressed too much. The word *fratres* occurs in the Rule more than forty times. This is more than any other given noun. "To be a brother" was uppermost in Francis's mind, as it indicated for him the very heart and soul of the Gospel life.

Francis doesn't too readily speak of *fraternity* as such. This is a little too abstract for him. He would never speak of "the Province," "the Order," as we so often do. He can only think of his friars, his brothers. That is, Francis is concrete, more personal, as he realizes that the term "brother" is not abstract but speaks of real personal relations; and so he always uses the plural, *brothers*. Alone one cannot be a brother. Without my brother I cannot be a brother. So only in a mutual, real, reciprocal relationship of

brother to brother can the Rule and Life of the Friars Minor be lived. A global look at all of Francis's writings reveals that Francis uses the term *brothers* 232 times, and he mentions the individualistic word "religious" only a mere 15 times. Yes, perhaps the *religious in us must decrease considerably, and the brother* in us increase.

These few reflections show us that the Rule is indeed a great document. Unlike older Rules in the Church, Francis's does not list directives that are to be done and juridically carried out. There are no penalties, no ordinances for silence, times for prayer, pious practices. There are no job descriptions. Even the role of the ministers is not clear except that they are to receive kindly those who come to embrace our way of life.

The Rule, then, is not something we follow. It is rather an invitation from Francis to embark upon a risk, a risk in faith. Yes, it is a risk rooted in faith, because it begins with a divine inspiration deep within our hearts calling us (1) to embark upon a life of penance, (2) to embrace the lepers of our society, and (3) to give our whole concern to serve the needs of our brothers. We are called to make room for the Spirit of the Lord and his holy operation through which the Church is rebuilt and the Gospel made real.

To reflect on the Rule in the light of the *Testament* and in the light of all of Francis's writings helps make the Rule a personal encounter with our spiritual father who urges, admonishes, and directs us along the Gospel way of life. The Rule becomes a way along which we pass in order to share in the experience of Francis's conversion. The Rule helps us stop letting ourselves be driven by the things of this world: its goods, honors, luxuries, comforts. It rather calls us to begin letting ourselves be led by the Spirit of the Lord who inspired Francis and continues to inspire us to faith in "his churches" and to "observe the Holy Gospel."

We can live in unity with our brothers only as we begin to let the measure of ourselves be no longer ourselves, but rather God. When he, the Most High, is our measure, we can no longer see ourselves as great but rather as the smallest and least of all, true minors. Only as a minor, overwhelmed by the majesty of God, can we come to do what Francis did: embrace the leper and love our brothers more tenderly than a mother loves her son.

Franciscans and the Religious Roots of America

SHAUN J. SULLIVAN, O.F.M.

IT IS POSSIBLE to misunderstand the title of this article; so I shall begin by clarifying what I intend to do. I am not going to treat the Franciscan contribution to the religious tradition of our country. My intention is to deal with the religious roots of America: the religious ideas, values, concepts, and symbols that have served to motivate Americans since the beginning and by which we have interpreted our history; and in doing so to incorporate ideas from St. Francis and from Franciscan tradition which might help us to clarify the responses we as Franciscans could make to this ongoing interpretation.

All nations and peoples strive to understand themselves and their histories by interpreting events religiously; we are no exception to this practice. My procedure here will be to focus on the understanding we have had of our destiny as a nation, our future for ourselves and for the rest of the world. There are in a people's history particular events which are viewed as uniquely revelatory. In America's case there are the Revolution and subsequent Constitution-creating period, the Civil War and its aftermath, and the period from the 1950's to the present. These are three times of crisis, the first two of which have given much to the nation's self-understanding. The current crisis has potential in this area, but as yet it is not widely realized. I will draw on all three crises to illustrate my points, but before that we need to go back prior to these times to uncover the roots which provided the symbols and ideas by which these events were interpreted.

One of the major characteristics of Francis of Assisi was his refusal to bind the future to the limitations of the past. He had his own vision and committed himself to it: a new vision of a new life-style freely chosen, a commitment to a call from God, a special task and destiny that he would not allow to be blocked. There is a similar vision among the early settlers of America. They were convinced that the new world was a place where

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they could concretize their vision and live out the destiny which was theirs from God. The most self-conscious pursuit of destiny under God was undertaken by the Puritans of the Massachusetts Bay Colony. They envisaged their journey to America as a mission for the building of a model Christian society. They believed that they were especially chosen by God, as had been Israel of old, to settle a new land, a promised land, to be an example for the nations, especially for England. Their "New England" would serve as a working model for "Old England." If they succeeded, it would be a turning point in history, and they would be imitated by others. If they failed, they would fail not only themselves but their God and the course of history.

One of the earliest and clearest expressions of this sense of destiny was given by John Winthrop, first governor of the Bay Colony, aboard the ship *Arabella* as it brought the Puritans to the Promised Land in 1630. His sermon is entitled "A Modell of Christian Charity." The last paragraphs state:

> Thus stands the cause betweene God and us. Wee are entered into Covenant with him for this worke, we have taken out a Commission, the Lord hath given us leave to draw our owne articles, wee have professed to enterprise these Accions upon these and these ends, we have hereupon besought him of favour and blessing. Now if the Lord shall please to heare us, and brings us in peace to the place wee desire, then hath he ratified this Covenant and sealed our Commission [and] will expect a strickt performance of the Articles contained in it, but if wee shall neglect the observacion of these Articles which are the ends we have propounded, and dissembling with our God, shall fall to embrace this present world and prosecute our carnall intencions seekeing great things for our selves and our posterity, the Lord will surely break out in wrathe against us, be ravenged of such a perjured people and make us know the price of the breache of such a Covenant.
>
> Now the onely way to avoyde [this] shipwracke and to provide for our posterity is to followe the Counsel of Micah, to doe Justly, to love Mercy, to walke humble with our God. For this end, wee must be knitt together in this worke as one man, wee must entertaine each other in brotherly afeccion, wee must be willing to abridge our selves of our superfluities, for the supply of other necessities, wee must uphold a familiar Commerce together in all meeknes, gentlenes, patience and liberality, we must delight in each other, make others Condicions our owne, rejoyce together, mourne together, labour and suffer together, allwayes haveing before our eyes our Commission and Community in the Worke, our

Community as members of the same body, soe shall wee keepe the unitie of the spirit in the bond of peace, the Lord will be our God and delight to dwell among us as his owne people and will commaund a blessing upon us in all our wayes, soe that wee shall see much more of his wisdome, power, goodness and truthe formerly wee have beene acquainted with. Wee shall finde that the God of Israell is among us, when tenn of us shall be able to resist a thousand of our enemies, when he shall make us a prayse and glory, that men shall say of succeeding plantacions: the Lord make it like that of New England: for wee must Consider that wee shall be a Citty upon a Hill, the eies of all people are upon us; soe that if wee shall deale falsely with our god in this worke wee have undertaken and soe cause him to withdrawe his present help from us, we shall shame the faces of many of gods worth servants, and cause theire prayers to be turned into Curses upon us till wee be consumed out of the good land wither wee are going: And to shutt upp this discourse with that exhortacion of Moses, that faithful servant of the Lord in his last farewell to Israell, Deut. 30. Beloved there is now sett before us life, and good, deathe and evill in that wee are Commaunded this day to love the Lord our God, and to love one another, to walke in his wayes and to keepe his Commaundements and his Ordinance, and his lawes, and the Articles of our Covenant with him that wee may live and be multiplied, and that the Lord our God may blessee us in the land whither we goe to possesse it: But if our heartes shall thurne away soe that wee will not obey, but shall be seduced and worship . . . other Gods, our pleasures, and profitts, and serve them, it is propounded unto us this day, wee shall surely perishe out of the good land whither wee passe over this vast Sea to possesse it; Therefore lett us choose life, that wee, and our Seede, may live; by obeyeing his voyce, and cleaveing to him, for hee is our life and our prosperity.[1]

Winthrop sums up the hopes and fears of the colonists in the face of an unknown land: the ocean is the Red See, Massachusetts Bay is the Promised Land. But he reminds them that before they left England, which they felt was corrupt in both Church and State, they made an agreement in Cambridge and bound themselves to a New Covenant with obligations to both God and one another. They were to fulfill their destiny by creating a holy commonwealth that would be a "city on a hill" for all to see, observe, and imitate. They also were in possession of a transcendent reference by which their endeavors could be evaluated; God would judge them. Without such a transcendent judgment, the tendency would be to ignore narrowness, evil, failure. As we trace the religious roots of America's sense of destiny, we will see that distortions and failures are most evident when the notions of covenant and judgment are for the most part forgotten. I say "for the most part" because there were always people calling for a return to the covenantal ideals and reminding of the negative judgment of God on his chosen people.

The Revolutionary War announced the coming of independence and awakened a new sense of destiny. Victory was viewed not only as a hard-earned opportunity for self-determination, but also as a proof of God's blessing on America's cause: freedom. Constitutional government was seen as a step toward insuring basic human freedoms and establishing the American model for the Old World. Such conviction of God's favor would result in a rather frequent confusion between the rightness of America's great cause and the righteousness of its every move.

At the dawn of the new republic both preachers and Founding Fathers were firm advocates of America's providential destiny. In 1783, Ezra Stiles, minister and president of Yale University, preached to the General Assembly of the State of Connecticut. He chose as his text Deut. 26:19: "And to make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be a holy people unto the Lord thy God." Here are a few lines to give you a taste of a sermon over one hundred pages long!

> . . . I have assumed the text only as introductory to a discourse upon the political welfare of God's American Israel, and as allusively prophetick of the future prosperity and splendour of the United States . . . .
>
> . . . already does the new constellation of the United States begin to realize this glory. It has already risen to an acknowledged sovereignty among the republicks and kingdoms of the world. And we have reason to hope, and I believe expect, that God has still greater blessing in store for this vine which his own right hand hath planted, to make us "high among the nations in praise, and in name, and in honour."[2]

John Adams may serve as an illustration of the sentiment of men like Franklin and Jefferson. He wrote in 1765: "I always con-

[1] *Winthrop Papers*, vol. 2, The Massachusetts Historical Society, 1931, pp. 294-95, as quoted in Conrad Cherry, ed., *God's New Israel* (Englewood Cliffs, N.J.: Prentice-Hall, 1971), pp. 42-43.

[2] Ibid., pp. 83-84.

sider the settlement of America with reverence and wonder, as the opening of a grand scene and design in Providence for the illumination of the ignorant, and the emancipation of the slavish part of mankind all over the earth."[3] America would work out its destiny for the benefit of all the world and thus fulfill its special task in God's design.

America's understanding of its divinely given destiny was decisively shaped in the nineteenth century by westward expansion. The vastness and natural resources of the western wilderness deepened the certainty that Americans were chosen people; their election was confirmed by the progressive mastery of their resources. H. Richard Niebuhr has summarized the profound shift that is involved here:

> The old idea of American Christians as a chosen people who had been called to a special task was turned into the notion of a chosen nation especially favored . . .as the nineteenth century went on, the note of divine favoritism was increasingly sounded.[4]

This notion of favoritism was perhaps best sloganized in the nineteenth century's adoption of the idea of "Manifest Destiny." This concept embodied "a dogma of supreme self-assurance and ambition."[5] It was applied to the dispute with England over the boundaries of the Oregon Territory and reached a crescendo during the Spanish-American War and the debate over the acquisition of the Philippine Islands. As an illustration of Manifest Destiny we will rely on some remarks to the United States Senate by Senator Albert Beveridge in January, 1900, given upon his return from a tour of the Philippine Islands. He referred to the wealth of the islands and their importance to the United States, the indolence of the natives and their incapacity for self-government, to the United States Army's attempt to subjugate the Filipino independence movement (adding that the American people's opposition to the war was the chief factor in prolonging it, our recent past saw a revival of such a charge in conjunction with our fighting in Viet Nam) Then, as justification for annexing the islands, he said:

> God has not been preparing the English-speaking and Teutonic peoples for a thousand years for nothing but vain and idle self-contemplation and self-admiration. No. He made us master organizers of the world to establish system where chaos reigned. He has given us the spirit of progress to overwhelm the forces of reaction throughout the earth. He has made us adept in government that we may administer government among savage and senile peoples. Were it not for such a force as this the world would relapse into barbarism and night. And of all our race He has marked the American people as His chosen nation to finally lead in the redemption of the world.[6]

American imperialism, as exemplified here by Beveridge, never took firm hold in terms of overseas holdings; but the construing of destiny as a mission to promote American ideals and institutions abroad would have a long and eventful future.

The nineteenth century also produced the second of America's principal events for self-understanding: the Civil War. At the beginning both Northern and Southern apologists identified their separate causes with the destiny of the nation. Few people were able to transcend these sectional interpretations and regain the earlier Puritan vision which could see the Civil War as a judgment of God falling on the nation as a whole. As the war dragged on and the body-count (to use a more current phrase) rose, Abraham Lincoln was able to rise above narrowness and self-righteousness. In 1862, he wrote in a personal note: "In the present civil war it is quite possible that God's purpose is something different from the purpose of either party——and yet the human instrumentalities, working just as they do, are of the best adaptation to effect His purpose."[7] Later, in his Second Inaugural Address, Lincoln put this thought as follows:

> If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years

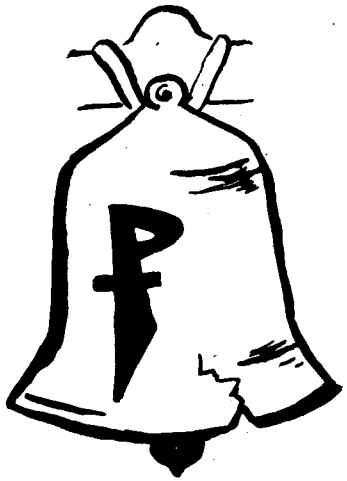
[3]Ernest Lee Tuveson, *Redeemer Nation: The Ideal of America's Millennial Role* (Chicago: University of Chicago Press, 1968), p. 25.

[4]H. Richard Niebuhr, *The Kingdom of God in America* (New York: Harper & Row, 1957), p. 179.

[5]Albert K. Weinberg, *Manifest Destiny* (Gloucester, Mass.: Peter Smith, 1958), pp. 1-2.

[6]Tuveson, p. vii.

[7]Cherry, p. 158.



of unrequited toil shall be sun, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, "the judgements of the Lord are true and righteous altogether."[8]

The judgment which Lincoln intuited had reference especially to the ideal of freedom, that freedom which it was America's destiny to beam forth to the world. As he put it in the Gettysburg Address: "It is for us the living . . . to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion . . . that this nation, under God, shall have a new birth of freedom."[9]

As I have said, few people could rise as high as Lincoln. The aftermath of the devastation of the Civil War saw both Northerners and Southerners fall into what Robert Penn Warren has called the psychological traps of "the Great Alibi" and "the Treasury of Virtue."[10] The "Great Alibi" for Southerners allows them the feeling that their attitudes and behavior are to be excused because history has conspired against them. The "Treasury of Virtue" lets the Northerners believe that history has redeemed them; victory gives the gift of virtue—automatically. Both the fatalistic complacency of the "Alibi" and the self-righteous smugness of the "Treasury" make almost impossible any sense of the responsibility that Lincoln, as others before him, believed an intimate part of American destiny under God.

Following the Civil War, the dominant mood of the country was optimism, basking in God's good graces and looking toward a bright and prosperous future.

[8]Robert N. Bellah, "Civil Religion in America," in *Religion in America*, ed. William G. McLoughlin and Robert N. Bellah (Boston: Beacon Press, 1968). p. 12.

[9]Cherry, pp. 158-59.

[10]Robert Penn Warren, *The Legacy of the Civil War* (New York: Random House, 1964), p. 53.

It was a period of expanding economic wealth, the accumulation of fortunes, especially through the consolidation of large corporations. It was an era of laissez-faire economics and rugged individualism. The Gospel of Wealth, receiving much religious and moral justification, was preached by capitalists and clergymen: the acquisition of wealth "sweetens" the national character and promotes cultural development; wealth was considered a sign of a morally upright and divinely favored person.

This was the dominant mood, but not the only one in the late nineteenth century. There was also a trend toward progressive social legislation, and the Social Gospel movement arose to oppose unrestrained capitalism. But still there remained the link between the advancement of God's kingdom and the progress of America's mission in the world.

The understanding of America's God-given destiny in the twentieth century is divided, as it always has been, between manifestation abroad and at home. The question of America's role in the world has been colored by the major armed conflicts of the century: two world wars, Korea, Viet Nam. We began the century as a rather isolationist nation and came to see ourselves as the guardsmen of freedom throughout the world, the bastion of democracy against tyranny, fascism, and communism. But the nagging questions which have arisen since mid-century and were crystallized by our involvement in Viet Nam have made us pause. What is our role in a world clouded over by a tenuous balance of terror? Are there limits to our role as guardians of democratic freedom? Do we have any mission at all, given the history of our behavior and motivation? Have we, as Senator J. William Fulbright says in his book *The Arrogance of Power*,[11] confused power with virtue and identified benign national circumstances with the blessing of God? Is our mission not to convert the world to the American way of doing things, but to give the service of our example?

At home we are also keenly aware of certain perennial questions about the groups of people who do not share fully in the benefits of our society. Whether nineteenth-century slaves or twentieth century ghetto prisoners, exploited industrial workers and fledgling unionists or farm workers and the alienated of our cities: is this the Promised Land of liberty, equality, and op-

[11]J. William Fulbright, *The Arrogance of Power* (New York: Random House, 1966).

portunity? If we listen to the cries at home we find that Black leaders, specifically the late Martin Luther King, Jr., are viewed as new Moses' calling their people out of the bondage of segregation and discrimination. We find the leaders portraying their peoples as a remnant of the New Israel called to redeem America for her destiny of freedom and equality, calling for the nation to step beyond what has been a far too limited understanding of our national possibilities. The religious roots of our conception of our destiny are continuously being watered.

At the beginning of this article I referred to Francis as refusing to bind the future to the limitations of the past. I also attributed a similar attitude to the early settlers, especially the Puritans, who wanted to create a community unencumbered by the weight of European centuries. In our time we need a like attitude; we need not be bound to carry the total burden of the distortions that have recurred in the understanding of America's destiny. We need not be confined to a self-understanding that includes a Gospel of Wealth, a basking in God's special favor, an extreme laissez-faire individualism, an excessive national egotism, a cultural and instituional imperialism. It is possible for us to regain a sense of covenant and judgment, a sense of gift, opportunity, responsibility, and special task. These notions are present in our historical self-understanding, but they have been subordinated to what an increasing minority considers to be a corruption of the American ideals. It is this refocusing on the American ideals that I believe the Franciscan vision can help to illuminate.

The founding impulse among the Puritans, who were to leave a strong legacy to this country, was strongly couched in terms of covenant, responsibility, and judgment. The same realization surfaced strongly in the person of Lincoln, and we have ourselves been witnesses to a recent upsurge in interest for these concerns. But there is a difference in the current scene: the motivational factors are quite different. Because of the progressive secularization of our culture and the extensive pluralization of beliefs among people (issues we cannot deal with here), the covenantal and judgmental motifs no longer draw their authority from the pointedly religious tradition of our forerunners. It would seem that these motifs refer rather to the ideals of this nation. These ideals were originally formed out of the Christian heritage; today they have taken on a life of their own. The covenant has been made with the ideals of freedom, equality, democracy, individualism, communnalism (yes, opposites which need to be kept in creative tension can share space in the universe of ideals), and so forth. When these ideals are not actualized into the life of the society, then they themselves serve as judges upon the society. The judgment comes from the ocietal ideals, and not from some supernatural source.

As Franciscans we may not subscribe to a judgment that comes solely from the ideals themselves. We might want a more transcendent, even divine source for the judgment. That is certainly acceptable, at least among ourselves and certain segments of our pluralistic society. But we must not degrade the support our vision receives from more "secularized" supporters of these ideals.

Rather briefly, I would like to indicate three areas of concern for these ideals to which our Franciscan heritage can speak.

The first reflects upon the notion of destiny as exhibited in the concentration on wealth that arose in the late nineteenth century, with the accompanying philosophy of laissez-faire individualism and capitalism and the idea that poverty is a consequence of sin. Obviously, what speaks to this is our tradition of poverty. We, again obviously, cannot deal adequately with this multi-faceted question. But we can, borrowing from Mario von Galli,[12] make reference to the idea of money and possessions being symbols of self-sufficiency, of the person of means being self-sustaining and in line for special accolades from others. For Francis poverty was a matter of style which showed God that he trusted in Him and enabled him to embrace work as a service to others; thus Francis could tap the liberality of both God and the people of his time. Francis, if nothing else, was a man who recognized his dependence, his need for others and the Other. It is this sense of interdependence which is surfacing today among those who call for a more just relationship between our nation and the have-not nations of the world (e.g., in feeding the starving), who call for an equitable sharing at home (e.g., an adequate income for the poor), who call for an acknowledgment that none of us is self-sufficient or self-made—whether we take that individually or collectively. It is a call that restates the thought of John Winthrop in 1630: "... we must be knitt together in this worke as one man ... wee must be willing to

[12]Mario von Galli, *Living Our Future: Francis of Assisi and the Church Tomorrow*, trans. Maureen Sullivan and John Drury (Chicago: Franciscan Herald Press, 1972(, PP. 85-89.

abridge ourselves of our superfluities, for the supply of other necessities . . . ." We today must, for survival, learn from Francis that the way to life is not to ground oneself in what seems to be a secure self-sufficiency; life is the way of mutual dependence, of reciprocal trust.

Secondly, an essential element of any vision of America's destiny is the ideal of equality, a fundamental recognition that every person is basically a person of worth and dignity, to be revered and acknowledged. Whether we focus on our relationship with other nations or on the relationships between various classes and strata within our own society, we can learn from Francis. From the start, when Francis released himself from his own father, his concern was to reserve the father image, the authority-image, to God. There was only the brother-sister relationship left for the rest of us: equality between human beings was to be taken seriously: "All men are created equal" is the way our founding Fathers put it. This outlook could not be totally implemented in Francis's time. The possibility for carrying it through today is much greater; but we must listen, listen especially to our young people (whether in age or outlook) who refuse to accept any of the artificial constructions that allow some to lord it over others in the name of some superiority. This refusal is the road to the end of social bondage.

Finally, I would like to return to something said earlier about America as example over against America as Messiah to the world. Francis was not one to force his vision on anyone else; he was not a person who latched onto an ideology which could then be imposed on others as either the only or the best way for everyone. He was convinced of his own vision and the way which followed from it. He was adamant that no one, whether pope, bishop, family, friends, or enemies would turn him from his path. But he was not an acrimonious man. He was not bitter, attacking, or imperialistic. He knew what he had to do, but he also knew that while his action could serve as an example to others, those others would have to discover for themselves what they must do. I do not think it is stretching this posture of Francis to say that it was an attitude reflected in the notion of the early settlers of this country that their experiment would become a "city on a hill" for others to look at and learn from as they worked out their own destiny. For them the God-given gift of this abundant land was a challenge to offer to other nations an image that would be worth emulating. As we review our religious roots and vibrate positively with certain motifs of our tradition, we need to respond most sincerely to this notion of our country as an exemplar to the rest of the nations. Exemplar, not Messiah, is our role; helper, not redeemer, is our task; encourager, not savior, is our service. These stances are not dominant in our national history, but they are there. We as Franciscans have a tradition which encourages us to illuminate and resurrect them. As we approach our bicentennial as a democracy dedicated to freedom, equality, and all the other ideals which convey the best that is in humankind, we must rediscover our responsibility to our contemporaries and to the destiny of God's creation. Whether we prefer it or not, because the historical development of our destiny has made it so, we are a "city on a hill," and the eyes of all people are upon us.

That Your People May Live

Ask, You have said, and I'll give you
We still don't believe You Lord.
With faith as a grain of mustard
We could change the world at Your word.

Since two thousand years You have told us
To tell of Your love for us all.
But we've hardly believed it ourselves Lord
So how could we answer Your call?

Just as we are You love us,
And all that we are we give.
Take us and use us Jesus,
That Your people may live.

Sister Olive Goody, F.M.M.

Faithful to His Trust

SISTER BARBARA MARIE, O.S.F.

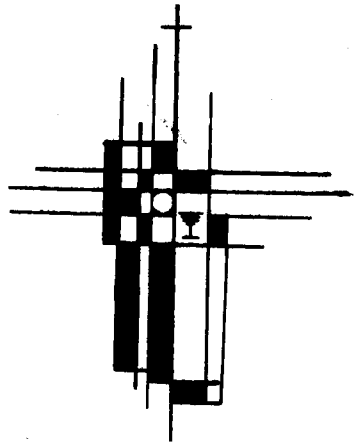
ONE OF THE greatest consolations in this life is to have found a friend whom we can trust absolutely. But trust must be mutual, just as love—without which trust is impossible—must be mutual. So rare is this gift of true friendship that many of us wonder whether we will ever be able to find such a treasure. We consider the friendships of Jonathan and David, of Saint Teresa and Saint John of the Cross, of Saint Francis and Saint Clare, and perhaps some of the people we know. We are afraid that we will never be able to give the love and trust demanded by such friendships. When Saint Francis fell in love with Christ, he too was filled with fear as he considered the great love of the Lord toward himself and the great trust that was being placed in him when he was asked to "rebuild the Church." How could he, Francis, live up to the trust that the Son of God placed in him? "How much trust the God of man has in his creatures. In the Eucharist and in the Nativity, we grew up because God placed himself in our care. We came out of ourselves if we were aware, because we now had responsibilities for God Himself. Not alone the earth to till and creation to subdue, but now God to care for."[1]

There must be many times in our lives when we wonder if we are living up to the expectations of Christ. We realize that he knows our frailty and how far we fall short of our great desires. But if our love and trust are genuine we know that, in spite of our frailty, he can bring to fruition the seeds of desire he has planted in us.

May he accept us as he accepts the bread and wine at the Offertory of the Mass. May he bless us to become worthy of the trust he places in us. May he strengthen us for the breaking which comes to those he trusts. So, when the Lord has accepted us, blessed us, and gently broken our health, our plans, or our hearts with sorrow, we will be able to trust him still, for he himself was broken for love of us. Indeed, in the breaking is the real test of our trust and the proof that he trusts us enough to follow him, not only to Tabor, but also to Calvary. "I am the true vine and my Father is the vinedresser. Every branch in me that bears no fruit he cuts away, and every branch that does bear fruit he prunes to make it bear even more" (Jn. 15:1-2).

Blessed are we who accept the pruning knife with a joyful trust, knowing that we are being made more fruitful. When we realize how much mercy the Lord has shown us by condescending to trust us and by giving us the means to trust him, how easy it should be to show mercy to others! Then we begin to understand the fifth beatitude. "The humility indigenous to true mercy, whether given or received, turns out the pockets of the heart with all their accumulated hoardings, and also scales pettiness off our being with a beautifully relentless blade."[2]

When we joyfully place our trust in him who has accepted, blessed and broken us to conform to his image and likeness, we will find the peace we are all seeking so desperately. Having found the peace which the world cannot give, we will long to be an instrument of peace to others.



We can, with sincerity, say with Saint Francis:

Lord, make me an instrument of peace—

Let me be an instrument which is totally useless without its Master;

An instrument which patiently awaits the touch of your divine hand;

An instrument willing to lie with apparent idleness if such be your will;

An instrument which is active and even daring when moved by your Spirit;

An instrument wholly docile and sensitive to your slightest touch;

An instrument which understands that true peace lies in your will alone;

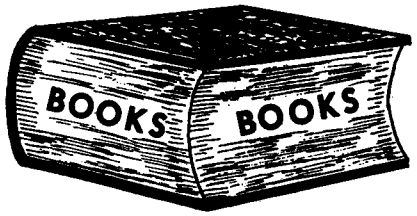
Even though, not understanding, it is crushed beneath your power,

Let it always realize that it is in the hands of the Lord of Peace.

[1]Murray Bodo, *Francis, the Journey and the Dream* (Cincinnati: St. Anthony Messenger Press, 1972), p. 95.

[2]Mother Mary Francis, P.C.C., "Blessed Are You," THE CORD 25 (1975), p. 167.

Sister Barbara Marie, O.S.F., is a member of the staff of St. Anthony Hospital, Pendleton, Oregon, and a frequent contributor to our book review section.



Ascending Flame, Descending Dove: An Essay on Creative Transcendence. By Roger Hazelton. Philadelphia: The Westminster Press, 1975. Pp. 128. Paper, $3.75.

Reviewed by Dr. Johnemery Konecsni, a member of the Dominican Third Order Secular and Assistant Professor of Philosophy at Caldwell College, Caldwell, N.J.

It is difficult to assess a book whose very title "essay" confesses both its valiant attempts and a possible concession-in-advance of failure. This difficulty is increased by my own ignorance of Professor Hazelton's religious affiliation; it therefore becomes a challenge to make such a guess from the contents of the present book.

"Transcendence" is a technical term which is susceptible of a variety of analogical meanings. The person who can remain calm enough to let the outside world enter without the interference of subjective emotions is practising a *solteria* which allows for transcending his own locked-in existence. The artist, or fanatic, who is capable of totally losing himself in his cause, has not only transcended himself but faces the possibility of obliterating himself in an almost Oriental nihilation. The God of the Bible whose ways are not our ways and whose thoughts are not our thoughts (Isaiah) is the ultimate expression of transcendence in its fullest sense: a God we cannot bribe

Hazelton has discovered the trap in this last presentation: it easily becomes the clock-maker god of the deists who wound up the world and then walked away. The alternative Bonhöffer god-who-is-us is no better, because we wind up worshipping ourselves.

Avery Dulles, S.J., once preached a sermon where he made reference to a waving banner on the pulpit which said "God is other people." After complimenting the craftsmen's creation, he noted an omitted comma; it should read "God is Other, people." Hazelton, like Dulles, takes art as his jumping-off point and mixes and mingles the different kinds of transcendence in a most bewildering way. He must quote everyone who has written since 1912 (his earliest source) and his style does not clearly show whether they are being cited for the record, for approval, or for his disapproval.

Gilson once called the history of philosophy "the philosopher's laboratory" in which he could test his theories against past experiments. Bainton and other Protestant theologians have complained that Roman Catholicism has tended to manufacture its doctrines out of its own tradition. Hazelton writes like a Catholic using an especially small laboratory (the 20th Century) or a Protestant just discovering the positive aspects of the Renaissance Christian Humanists. His highly complimentary concluding remarks about current Catholic theologians, apparently without awareness of their earlier Thomistic training; his citation of little between the Bible and Luther; and his use of Dorothy Sayers and Jacques Maritain without mention that their quotes were Thomistic: all these make me wonder if he is discovering a medievalism he knows nothing of or if he is hiding a medievalism he feels he knows too much about.

This book is a difficult curiosity, overloaded with "names," fighting its way out of an intellectual thicket. When Hazelton fights his way back to his home ground of theology, his sentences and his sentiments become clear, and the reader should feel that the trip was worth it, even if Hazelton's navigation is a little bit rocky. I'm only sorry he omitted the creative mystics who found the transcendence of God *and* the fullness of themselves.

The American Revolution and Religion. By Thomas O'Brien Hanley. Washington, D.C.: Consortium Press, 1971. Pp. 260, incl. index. Cloth, $13.95.

Reviewed by Thomas O. Kelly, II, candidate for the Ph.D. at Fordham University, Associate Professor of History at Siena College and Director of the College's American Studies Program.

The thesis of the author is that the American Revolution led to an improved level of religious life in Maryland and that the relationship was intimate and direct. "There was a positive aspiration to a Christian state stirring simultaneously with the political ferment, both movements . . . fusing in the Revolutionary War and the era . . . it created."

In support of this contention, the author has assembled an impressive bibliography and somewhat less impressive arguments. Surely it is ingenuous to devote a longish paragraph to the day of prayer of April 1775, recurrent references to appeals to the Almighty and the conclusion, "In this spirit a chaplain was requested to render a daily prayer" (p. 48). If this is truly convincing, then the Congressional Record for 1975 will show the U.S. Senate as a bastion of modern religious feeling. Similarly, when post-Revolutionary Episcopalians joined dissenters to prevent passage of a Clergy Bill, their motives are assessed as the victory of the "Christian," as opposed to the "Confessional," state. The possibility of any baser motive, e.g., to save tax monies, is never even raised. In a similar fashion, young Anglicans are seen as aspiring, prior to the Revolution, to "more religion and less church at the state's hands." Other than Samuel Chase, Thomas Johnson and William Paca, the group is not identified. Further, Chase, as an example, was born in 1741 and is only three years younger than the conservative cleric Jonathan Boucher, who was born in 1738 (though not, be it said, in Maryland).

The quality of literary style is uneven. In the first half, in particular, it seems cloudy and difficult to follow. In other parts, Chapter 5 on Methodism and Chapter 7 on Catholicism, it is clear and vigorous. Presumably this is because, in a quantitative sense, these chapters lend most support to the author's thesis.

In that regard, a more critical attitude would have been comforting to the reader. For example, the vitality of the new Christian state is seen in the ability of the Anglicans to stabilize after the war, of the Methodists to grow, improvements in Church organization among Lutherans and in the benevolent works of Quakers.

Nevertheless, we are never given to understand how Methodism's success in Maryland is qualitatively different from its success in England —which is not widely separated in time. That is the sort of comparative data which is never presented. We never find out if there is direct economic correlation with denominational success or failure. Not until the last fifteen pages do we get even a vague picture of the predominance of any sect in any geographical region. Little is done with demographics. More attention to these matters would have gone far toward a genuine test of the thesis. As it is, the best he can be given is the Scots' verdict: "not proven."

As seems to be increasingly true, the author has been badly served by a large number of technical errors (on pp. 5 footnote 4 appears twice and "set" is rendered as "seat"); the index is also poor.

The work will be of value largely to those whose knowledge of 18th century Maryland is already substantial enough to provide immediate identification of men and events and possible alternatives to the author's theoretical constructs.

The Catholic Cult of the Paraclete. By Joseph H. Fichter. New York: Sheed & Ward, 1975. Pp. xv-183, incl. index. Cloth. $6.95.

Reviewed by Brother Robert E. Donovan, O.F.M., Ph.D. (Theology, Fordham University), who has taught theology for four years at St. Bonaventure University and has just been professed as a member of Holy Name Province.

Anyone surveying recent developments in the post Vatican II Church is bound to be interested in the constantly expanding and continually controversial movement known as the "Charismatic Renewal." Begun by a group of laymen at Duquesne University in 1967, the Catholic Pentecostal Movement has become a world-wide one, with a "cardinal protector" (Leon-Josef Cardinal Suenens), a board of directors, the Service Committee (located at Notre Dame, Ind. and Ann Arbor, Mich.), its own periodical, *New Covenant*, and a recently held international congress in Rome at which they received guarded support from Pope Paul VI.

A movement that is more concerned with the reformation of the individual, with that individual's being open to the Spirit and His gifts (charisms), than with structural or institutional change hardly seems the likely subject for a sociological survey, but that is precisely what this book is, tables and all. Remarking at the outset that he is not out to measure the power of the Spirit (p. 5), Father Joseph H. Fichter nevertheless maintains that this movement which he defines as a "cult" within the larger Church can be measured by listening to what the members say about themselves.

To find this out he, with the cooperation of the "leaders" of the "Charismatic Renewal," polled a number of its adult lay members (744 questionnaires were returned). Only lay members were polled because Fichter believes that "although the Catholic clergy and religious sisters and brothers are attracted in growing numbers to the charismatic renewal, the organizers and managers of the movement, as well as the great majority of its membership, are lay people" (p. 12). What is presented is, then, the result of this poll, along with the results of a good deal of reading on and about the "Charismatic Renewal."

In sum Fichter finds that this cult, which came as a surprise to sociologists, is a "group of Roman Catholics who associate for the purpose of intensifying their own spiritual life and of sharing with others the ecstatic experience of the gifts of the Holy Spirit" (p. 23). Having its roots in Protestant Pentecostalism, this Catholic cult of the Paraclete is more middle-class and less sectarian. Although the spontaneity of the movement is still stressed, the original enthusiastic spontaneity has evolved into institutional behavior and routinized structure. As Fichter sees it "from one point of view, everything is left to God, but from another point of view, nothing is left to chance" (p. 146).

On the positive side Ficher claims, and I think rightly, that the movement engenders in many of its members a real sense of personal conversion, a sense of new life, and regeneration most often exhibited in the recognition of the gift of tongues. Almost 86% of those responding to the survey report receiving this gift (p. 124). Although for some this "conversion" is not lasting, for others it leads on to a more complete sharing in the special graces and gifts of the Spirit such as prophecy and healing and for the rest in an increase of devotion to the presence of Jesus in Word and Sacrament. Secondly, the movement strongly inculcates a sense of community and sharing. As Fichter documents, "the concept of 'sharing' is very popular among them and they frequently express this willingness to 'share' and experience, an idea, a prayer or teaching, or a prophecy. They seem to feel a longing for community . . . ."

On the negative side Father Ficheer has demonstrated some problems. First of all, there is the threat of heterodoxy in a movement that tends to be too orthodox and possibly fundamentalistic in its interpretation of Scripture. Much of this, says Fichter, is due to an "inadequate and poorly prepared teaching ministry within the charismatic movement" (p. 57). Secondly, most of those involved in the renewal are interested in apostolic works on an individual, one-to-one, basis (corporal works of mercy) and not in sweeping social changes. Though there are many reasons for this, it is still to be bemoaned. Thirdly, most of the membership is white middle-class. Could the reason for his just be the attraction of the Spirit? Finally, the appearance of the extraordinary gifts of the Spirit such as tongues and more concretely healing raised the

question of why gifts come to some and not others. The charismatics have no satisfying answers to these questions and leave some of their members who don't receive the gifts with self-doubt.

In general I would agree with Fichter's analysis of the Charismatic Renewal. It's young and growing. It has many good points and many confusing and possibly dangerous leanings; but grown to maturity it could lead the whole Church to a recognition of the need for constant *metanoia*, constant experiencing the ongoing Pentecostal event. More specifically, I found that occasionally Fichter contradicted himself. In a discussion of the contact people or leaders of Charismatic Renewal he used to distribute the questionnaire, for example, there were 95 clerics and religious and only 60 lay persons. This would seem to belie his presupposition that the movement is lay run. Secondly, he tends to be awfully repetitious. He is constantly, for example, harping on the theme that the goal of the renewal is personal spiritual reform, not organized social reform. Finally, not being a sociologist, I don't know whether 744 responses which Fichter says is not a random sample (p. 13) are sufficient to draw conclusion for the whole group.

One must though, I feel, stand amazed at the phenomenon: a movement that started on a weekend retreat in 1967 has become worldwide, a group that is trying to renew the Church and the world by regenerating each person is held in suspicion by some Church leaders, a group that says it is more spontaneous than organized is studied by the scientists of organization, a group that says it is led by the Spirit is having authority (human authority) problems. It stands as an object lesson in the continuing quest for charism to shine through institutions; but, alas, it is succumbing, as Fichter says it must, "to the recognition of the need for rational organization" (p. 145). I can only hope that, as I said before, its growth to maturity will be fruitful.

Preparing for the New Rite of Penance: A Homily and Teaching **Guide.** By Joseph M. Champlin. Notre Dame, Ind.: Ave Maria Press, 1975. Pp. 49. Paper, 1.50.

Reviewed by Father Vincent B. Grogan, O.F.M., J.C.D. (Catholic University of America), a member of the faculty at Christ the King Seminary, East Aurora, New York.

Once again Father Champlin, drawing upon both his liturgical expertise and his pastoral experience and orientation, has offered the American Church a valuable liturgical aid, this time in reference to the intelligent celebration of the sacrament of Penance according to the revised rite.

This booklet concerns itself with the all-important preparation, on the parish level, for the new ritual of Confession. The preparation assumes the form of six homilies, each treating a specific dimension of the sacrament of Penance (sin, sorrow, forgiveness, reconciliation, spiritual growth). In conjunction with each homily, Father Champlin also provides pertinent material for publication in the parish bulletin, relative to the sermon topic. In addition, the author offers a brief precis or summary of the next sermon for inclusion in the weekly bulletin so as to arouse parishioner interest in the upcoming sermon as well as to indicate the rationale behind the order of treating the different Penance-related topics.

Regarding the choice of Sundays for the homilies and the allied question of the assigned Scripture readings for those Sundays, the author wisely recommends that the priest, using the Lectionary, select those Sundays whose readings would be constant with one of the six topics, and he gives examples drawn from the A series of Scripture passages (unfortunately, the A readings conclude in November, 1975, and the bulk of parish preparation for the new rite will occur in 1976).

Beyond the homilies and suggested bulletin announcements are the general principles offered by father Champlin which should guide and underlie the preparation of the parish for the new rite. Indeed, these guidelines are of immense value in the delicate process of introducing *any* liturgical or structural change within the Church community. The first of these principles emphasizes that for most of the laity, a knowledge of Church history and traditions is limited; linked with this, I would add, is the resultant equation, in their minds, of essentials and accidentals. In other world, an educational/informational effort is required as part of any homiletic preparation of the people.

The author goes on to stress that the catechesis must not remain solely on the intellectual level (the mechanics of the new rite) but must be inspirational as well (leading to a willingness to accept and appreciate the new rite). Quoting Toffler's *Future Shock*, that it is not change, even radical change, that disturbs people but rather the rate of change, the author enumerates three characteristics of the catechesis: progressive, persuasive, and gradual. He suggests that it might be psychologically feasible to introduce elements of the new ritual (after they have been explained in the Sunday homily) in the actual administration of Penance in the parish, rather than making the rather abrupt changeover on the mandatory date for use of the new ritual. The final principle envisages that the preparation for the new rite will be executed on several levels; besides the Sunday homily and the bulletin announcements, there are the religion classes for parish students, sessions for parents preparing their children for first Confession, and parish discussion groups —all of which offer suitable opportunities for the necessary instruction and explanation.

The closing pages of the book contain outlines of the new rite for use in individual Confession and in communal penance services; included also is a guide to aid the penitent in using Father Champlin's earlier publication on the new Penance rite, *Together in Peace.*

In summary, the value of *Preparing for the New Rite of Penance* lies not only in its affording help to priests (by providing sample homilies), but also in its offering

something concrete to the faithful themselves (the suggested material for reading and study by the parishioners through the parish bulletin or other media). In this aspect, it resembles Father Champlin's earlier publication on the new Penance rite (mentioned above), which is a guide for both confessor and penitent. Both these works should be worthwhile resources in preparing for the new rite as well as perennial aids to a fruitful celebration of Penance long after everyone has become accustomed to the new way of encountering the forgiving Christ in Confession.

Short Notices

The Vatican II Weekday Missal. Prepared by the Daughters of St. Paul. Boston: Daughters of St. Paul, 1975. Pp. 2400. Leather, $17.95; Leatherette, $14.95; Cloth, $11.95.

This impressive companion volume to the *Vatican II Sunday Missal,* published last year by the Daughters of St. Paul, is as welcome as its predecessor. It contains a wealth of material: all the essential items are here (temporal and sanctoral cycles, votive, ritual and occasional celebrations—even the Latin Mass!); and, in addition, there are excellent literary passages supplied for daily meditation, and a "treasury of prayers" that includes the Stations of the Cross, Morning and Evening Prayers, etc. The idealism of the missalette publishers notwithstanding, given many people's auditory abilities and many churches' acoustical characteristics, it is a distinct relief to have the readings available in full. The only difficulties with this fine publication seem unavoidable in light of the immense amount of material demanded by the liturgical reform: 2400 pages in an inch and three-quarters may necessitate extremely "loving care," and also there was the need to cross reference some biblical readings rather than repeat them in full. Small problems that fade into insigificance beside the awesomeness of this publishing feat!

M.D.M.

An Angel in My House. By Tobias Palmer. Illustrated by Betty Eming. Notre Dame, Ind.: Ave Maria Press, 1975. Pp. 62. Paper, $1.95.

This is an exquisitely poetic, whimsical yet stimulating series of reflections for children of all ages. The style is characterized by a fluidity that fosters continual shift between speculative theory and fanciful anecdote, both of which communicate some really fascinating insights. Again, the author makes it plain that he believes in the existence of the pure spirits traditionally referred to as angels, and yet he is able to shift the term's meaning from time to time so as to make it denote human beings who serve as "God's messengers" to others. The book is very highly recommended to all readers.

M.D.M.

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Macquarrie, John, *Christian Unity and Christian Diversity.* Philadelphia: Westminster Press, 1975. Pp. x-118, incl. index. Paper, $2.85.

Murphy, Francis X., C. Ss.R., and Joseph F. Erhart, *Catholic Perspectives on Population Issues.* Washington, D.C.: Population Reference Bureau, 1975. Pp. 32. Paper, n.p. Address 1754 N. St. NW, Washington 20036.

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Rodewyk, Adolf, *Possessed by Satan: The Church's Teaching on the Devil, Possession, and Exorcism.* Trans. Martin Ebon. Garden City, N.Y.: Doubleday, 1975. Pp. 190. Cloth, $6.95.

Seehafer, Gene F., *Monday to Saturday Prayers for Men and Women in Business.* Cincinnati: Forward Movement Publications, 1975. Pp. 96. Paper, $0.50.

Teresa of Calcutta, Mother—. *A Gift for God.* New York: Harper & Row, 1975. Pp. 87. Cloth, $3.95.