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February, 1976

0010 8685

Vol. 26. No. 2

CONTENTS

"ECUMENICAL" FRANCISCANISM	34
FRANCIS AND THE EUCHARIST	35
GOALS FOR COMMUNITY LIVINGFrancis A. Lonsway, O.F.M.Conv.	45
GOD'S FIVE PRESENCES	5 0
FRANCISCAN SYNTHESIS	51
BOOK REVIEWS	52



THE CORD is a review devoted to Franciscan spirituality and published monthly with the July and August issues combined, by The Franciscan Institute at St. Bonaventure University, St. Bonaventure, N.Y. 14778. Subscription rates: \$4.00 a year; 40 cents a copy. Controlled circulation postage paid at St. Bonaventure, N.Y. 14778, and at additional meiling office. Please address all subscriptions and business correspondence to our Business Manager, Father Bernard R. Creighton, O.F.M., at The Franciscan Institute, St. Bonaventure, N.Y. 14778. Manuscripts, Books for Review, and Editorial Correspondence should be sent to the Editor, Father Michael D. Meilach, O.F.M., or Associate Editor, Father Julian A. Davies, O.F.M., at our Editorial Office, Siena College Friary, Loudonville, N.Y. 12211.



"Ecumenical" Franciscanism

THE MORE WE RETURN to the fonts of Franciscanism, the more our internal separations of Capuchins, Conventuals, and Observants appear unthinkable. When are we all going to get together finally in one Saint Francis? Certainly the Poverello respected his friars' charisms, but he also prized unity, fraternity, and communion on the part of the little brothers.

Are our differences, between Capuchins, Conventuals, and Observants really greater than our points of unity? Historians stress the differences. Practical-living friars see no difference whatsoever today. And they even find it difficult to explain our division to people outside the Order. Why justify something that should not exist anyway?

How much can the weight of the historical past obstruct our present life? How much history can we carry on our shoulders as a burden to our everyday Franciscan living? Or can the mutual return to the fonts in the thirteenth century cancel out and blot out the historical mistakes we have all made?

Another question relating to Franciscan unity is the role of the Ministers general. They have given us an example in their joint foundation of the worldwide central commission of the Third Order of Saint Francis. They also published a joint letter on the seventh centenary of St. Bonaventure. Some say that the properties of the three Orders are a block to further union. If so, what a shame! More poverty could cultivate more fraternal love. Francis always thought in terms of both virtues. Another suggestion on this level is that the next general chapter of the three groups be all together, if at all feasible. It would be a big step in the right direction.

But must we wait for the Ministers general to unite. Or are they waiting for action in the grass-roots of the Orders? Fraternal visits to each other's friaries, joint prayer sessions, joint vocational efforts, joint Third Order work, joint national conferences are only some of the ways that the ball can begin to roll. Friars interested in the ideal of unity can think up a thousand and one other ways to become little brothers in Saint Francis. Together now, brothers: Capuchins, Conventuals, Observants—all Franciscans!

Raphael D. Bonanno, O.F.M.

Father Raphael D. Bonanno, O.F.M. is a member of the Team Ministry at Pires do Rio, Brazil.

JAMES J. NERO, O.F.M.

To UNDERSTAND a man and his writings one must view him within his historical context. And so to appreciate Francis and his understanding of the Eucharist, we must first see him in the Sitz-im-Leben of the late twelfth and early thirteenth centuries. This age was in many ways a golden age of the Church. It saw the papal claim to temporal supremacy at its peak; it witnessed the birth of the mendicant orders, and it contemplated the flowering of learning.

Yet this epoch was in constant turmoil caused by armed conflict and the spread of heresy. The Church herself, having no place to go, as it were, but down, was in a deplorable state of decline. Simony was rampant, priests failed seriously in their pastoral duties, especially in preaching, and prelates made a show of their wealth—a wealth which was often acquired by the sale of benefices. At the same time, however, there was a "grass"

roots" movement to return to the original purity of the Gospel, and many lay groups of would-be reformers sprang up. Among the more prominent were the Waldensians, founded by Peter Waldo. Peter had given up a successful business to live a life of poverty and to preach the Gospel. At first his group was approved by Innocent II, who was concerned with Church reform. But many of Waldo's followers overstepped Innocent's approval and attacked the clergy for its laxity, and the validity of the sacraments which they administered.2 They had the Scriptures translated into the vernacular and used them for preaching spiced with their own commentary. Their personal lives, however, were marked by literal interpretation of the Gospels and by poverty. Unfortunately, as they grew more vehemently anticlerical, they moved further and further away from the Catholic Church.

Another very strong heretical

¹⁰mer Engelbert, Saint Francis of Assisi (Chicago: Franciscan Herald Press, 1965), p. 101.

²Steven Runciman, *The Medieval Manichee* (Cambridge: University Press, 1960), p. 125.

Father James J. Nero, O.F.M., is Guardian at Holy Cross Friary, Bronx, Neu York, and Director of the Pre-Novitiate Formation Program for Holy Name Province.

group of the period were the were the Cathari. They practically controlled southern France and had strongholds in northern Italy as well. Their teaching was based on the ancient gnostic doctrine of two creative principles, one good and the other evil. They rejected all matter as evil and, logically, did not accept the Incarnation of Jesus Christ as understood by the Church. They also attacked the real presence of Christ in the Eucharist and denied the need of a priesthood to celebrate the sacraments. To their way of thinking, Christ was not present in the Eucharist in a real sense, but rather only symbolically. Any group of Christians, perhaps we should say Cathari, could celebrate this memorial. On November 29, 1202. Innocent III condemned their opinions,3 and as heresy continued to spread, Innocent Francis and the Eucharist. We

convoked the Fourth Lateran Council in 1215.

The first decree of the Council was a lengthy statement of faith which refuted the errors prevalent at the time. It laid heavy stress on the true humanity of Christ.⁴ The Council, in the same statement of belief, did not overlook the errors circulating about the Holy Eucharist. It stressed the real presence of Christ, insisting that the priest, Jesus Christ, is also victim, and that his true Body and Blood are contained in the Sacrament beneath the veils of bread and wine.5

Such was the climate of the times in which Francis lived. Engelbert states that in 1203 the city of Assisi itself had a Padrin for podesta (a Padrin being an Italian Cathar).6 It is against such a background that we must begin our study of

Hilarin Felder begins his chapter on "Francis and the Eucharist" with the following words: "When Francis speaks of the Saviour, he has, above all, the Eucharist in mind." As a corollary to that we would say. "When Francis speaks of the Eucharist, he thinks, first of all, about the Savior."

Francis wrote eight letters which have come down to us, and of these five deal with the Holy Eucharist. In the Rule of 1221 he devoted an entire chapter to the Eucharist.8 and in his Testament he again speaks of this great mystery.9 Of his Admonitions. the first and longest deals with the Holy Eucharist. Actually there are only a few of his writings in which the Eucharist is not explicitly mentioned. This fact is a clear indication of the importance of the Eucharist in his life and leads

us to the realization that for Francis the Eucharist was the focal point, the center of his life and devotion. This realization leads to the question, "Why was the Holy Eucharist so central to Francis's faith?" Several times in his writings he himself gives the answer.

Every day he humbles himself just as he did when he came from his heavenly throne (Wis. 18:15) into the Virgin's womb; every day he comes to us and lets us see him in abjection, when he descends from the bosom of the Father into the hands of the priest at the altar. He shows himself to us in this sacred bread just as he once appeared to his apostles in real flesh. With their own eyes they saw only his flesh, but they believed that he was God, because they contemplated him with the eves of the spirit. We, too, with our own eyes, see only bread and wine, but we must see further and firmly believe that this is his most holy Body and Blood, living and true.10

Looking at the Eucharist with "eyes of the spirit," Francis saw there the Word continuing to become flesh. In his Testament he tells us the reason for his

must not lose sight of these conditions if we are to appreciate Francis's love and concern for the Eucharist. Francis, that vir catholicus at totus apostolicus, realized his own vocation squarely within the context of the Catholic Church.

^{3&}quot;... munimentum erroris quidam trahere putaverunt, dicentes in sacramento altaris non esse corporis Christi et sanguinis veritatem, sed imaginem tantum, et speciem et figuram"-H. Denzinger, Enchiridion Symbolorum (New York: Herder & Herder, 1963), n. 782 (p. 252).

^{4&}quot;Et tandem unigenitus Dei Filius Iesus Christus, a tota Trinitate communiter incarnatus, ex Maria semper Virgine Spiritus Sancti cooperatione conceptus, verus homo factus, ex anima rationali et humana carne compositus, una in duabus naturis persona, viam vitae manifestius demonstravit"—Ibid., n. 801 (pp. 259-60).

^{5&}quot;Una vero est fidelium universalis Ecclesia, extra quam nullus omnino salvatur, in qua idem ipse sacerdos est sacrificium Iesus Christus, cuius corpus et sanguis in sacramento altaris sub speciebus panis et vini veraciter continentur, transsubstantiatis pane in corpus, et vino in sanguinem potestate divina: ut ad perficiendum mysterium unitatis accipiamus ipsi de suo, quod accepit ipse de nostro"—Ibid., n. 802 (p. 260).

⁶Engelbert, p. 107.

Hilarin Felder, O.F.M.Cap., The Ideals of St. Francis of Assisi (New York: Benziger Brothers, 1925), p. 38.

^{*}Rule of 1221, chapter 20, in St. Francis of Assisi, Writings and Early Biographies; English Omnibus of the Sources for the Life of St. Francis (Chicago: Franciscan Herald Press, 1972), p. 46. Hereafter referred to as Omnibus.

⁹Testament, in Omnibus, pp. 67-68.

¹⁰Admonitions, n. 1, in Omnibus, p. 78.

devotion to the Blessed Sacrament: "... in this world I cannot see the most high Son of God with my own eyes, except for his most holy Body and Blood "11 This same idea is expressed also in the Letter to All Clerics: "Indeed, in this world there is nothing of the Most High himself that we can possess and contemplate with our eyes, except his Body and Blood . . . "12 For Francis the Holy Eucharist was a visible sign of God's abiding presence among men, and it was the locus for his encounter with Him. Here he could be united in a loving union with him whom he sought all through his life. Celano tells us that

Francis burned with a love that came from his whole being for the sacrament of the Lord's Body, and he was carried away with wonder at the loving condescension and the most condescending love shown there. 13

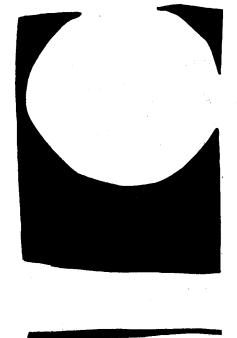
The key, perhaps, to a fuller appreciation of Francis's love for the Eucharist lies in his insight into what Jesus Christ had done in becoming man. He admonishes us to "keep nothing for yourselves, so that he who has given himself wholly to you

may receive you wholly.¹⁴ So it is in the kenosis of Christ that Francis's fundamental insight into the Eucharist is to be found. In Philippians 2:5-11, Paul sees the whole of Jesus's mission as a "humiliation." The humility of God in Christ consists in his taking flesh and assuming man's lowly condition without either sacrificing his divinity or in any way destroying his humanity. Iesus is the sublime and primordial example of humility. He has renounced the honor of being equal to God so that God might be glorified and mankind saved, and this process of himiliation has resulted in his exaltation. Paul makes use of an old eucharistic hymn, reminiscent of the Old Testament teaching on the subject of humility, especially with regard to the idea of poverty in relation to humility, to help him to interpret Christ's work in this connection: "Though he was rich, yet for your sake he became poor, so that by his poverty you might become rich" (2 Cor. 8:8).15 Francis's recognition of the wonderful self-giving of Christ in the Eucharist makes him cry out:

What wonderful majesty! What stupendous condescension! O

sublime humility! That the Lord of the whole universe, God and the Son of God, should humble himself like this and hide under the form of a little bread, for our salvation.¹⁶

Esser points out that in this exclamation of praise and wonder we find in capsule form all that Francis has to say about the Eucharist.17 Francis sees in the Eucharist the continuing action of God's love for man and his complete self-giving in Christ to us. This was perceived by Francis as something to which his own response could be nothing but total self-return to God. It symbolized for him the complete embodiment of the Gospel life which he wished to live. In the Eucharistic presence Francis saw Jesus Christ as the incarnate suffering Word and also the Word glorified. It embodied the whole of our salvation. By using the terms "Body" and "Blood" in referring to the Eucharist, Francis demonstrated his belief that this sacrament is the one sacrifice of salvation. the total surrender of Christ to his Father for the sins of men. Only through suffering and death through a total kenosis-could Christ restore the relationship between God and man, In the Eucharist, Jesus again becomes a



servant because he humbles himself, he empties himself, to serve as the "Way" between God and man. Christ continues his work of redemption in the present by the continual offering of himself to the Father in the Eucharist. From this Francis draws his own spirituality. Eucharistic desired to follow Christ perfectly by becoming victim and servant, to humble himself before God the Father as Christ had done, to become totally empty of himself as his Lord had done, so that

¹¹Testament, in Omnibus, p. 67.

¹²Letter to All Clerics, in Omnibus, p. 101.

¹³2 Celano, 201, in *Omnibus*, p. 522.

¹⁴Letter to a General Chapter, in Omnibus, p. 106.

¹⁵Alois Stoger, "Humility," Sacramentum Verbi, vol. 2 (New York: Herder & Herder, 1970), p. 388.

¹⁶Letter to a General Chapter, in Omnibus, p. 105.

¹⁷Cajetan Esser, O.F.M., and Engelbert Grau, O.F.M., Love's Reply (Chicago: Franciscan Herald Press, 1963), p. 68.

he could be filled with God himself.

This same idea is expressed in the Letter to All the Faithful:

And it was the Father's will that his blessed and glorious Son, whom he gave to us and who was born for our sake, should offer himself by his own blood as a sacrifice and victim on the altar of the cross; and this, not for himself, through whom all things were made (In. 1:3), but for our sins, leaving us an example that we may follow in his steps (1 Pt. 2:21). It is the Father's will that we should all be saved by the Son, and that we should receive him with a pure heart and chaste body.18

Francis's response to God's overwhelming love was so complete because he fully realized what that love had cost. He desired with all his being to immolate himself in order to become completely transformed Christ. As a ratification of God's acceptance of his total self-donation. Francis was marked with the sacred wounds of Christ toward the end of his life. "Francis, until his death, was always conformed to the passion of Christ."19

The devotion and love for the Eucharist which Francis had, led him to become *Christus reviviscens*. His sufferings, his via crucis, joined him not only to the passion of Christ but a also to His glory. Francis's own sufferings and humiliations were the means of his attaining eternal life. The cross brought victory over death and sin and exalted Jesus. In the same way, the life of "radical discipleship" has as its goal the Kingdom of God.²⁰

We have mentioned that the element of faith is fundamental to Francis's understanding of Christ present in the Eucharist. This is clearly brought out in the Letter to All the Faithful:

And, moreover, we should confess all our sins to a priest and receive from him the Body and Blood of our Lord Jesus Christ. The man who does not eat his flesh and drink his blood cannot enter into the kingdom of God (cf. Jn. 6:54). Only he must eat and drink worthily because he who eats and drinks unworthily, without distinguishing the body, eats and drinks judgment to himself (1 Cor. 11:29): that is, if he sees no difference between it and other food.²¹

For Francis, the reception of the Eucharist is not simply a matter of eating and drinking bread and wine. True to the Catholic faith. he insists that it is Christ the Lord whom men receive in this sacrament and it is Christ the Lord whom they must recognize. Further on in the same letter, Francis describes what the life of men without faith in Christ is. and he likens these people to blind men, for they cannot see (i.e., believe) the reality which confronts them. "All those who refuse to do penance and receive the Body and Blood of the Lord Iesus Christ are blind, because they cannot see the true light, our Lord Iesus Christ."22

Francis begs his friars to heal and ward off this blindness by their preaching:

In all your sermons you shall tell the poeple of the need to do penance, impressing on them that no one can be saved unless he receives the Body and Blood of our Lord... When you are preaching, too, tell the people about the glory that is due him...²³

In the Letter to a General Chapter (more appropriately, Letter to All the Friars), Francis entreats the brethren "to show the greatest possible reverence and honor for the most holy Body and Blood of our Lord Jesus Christ through whom all things, whether on the earth or in the heavens, have been brought to peace and reconciled with Almighty God (cf. Col. 1:20).²⁴ And in a special way he urges his brothers who are priests to celebrate the Liturgy in a becoming and edifying manner:

And I implore all my friars who are priests now or who will be priests in the future, all those who want to be priests of the Most High, to be free from all earthly affection when they say Mass, and offer singlemindedly and with reverence the true sacrifice of the most holy Body and Blood of our Lord Jesus Christ, with a holy and pure intention, not for any earthly gain or through human respect or love for any human being, not serving to the eye as pleasers of men (Eph. 6:6). With the help of God's grace, their whole intention should be fixed on him, with a will to pleace the most high Lord alone, because it is he alone who accomplishes this marvel in his own way. He told us, Do this in remembrance of me (Lk. 22:19), and so the man who acts otherwise is a traitor like Judas, and he will be guilty of the body and blood of the Lord (1 Cor. 11:27).25

Esser explains that "purity of per-

¹⁸Letter to All the Faithful, in Omnibus, pp. 93-94.

¹⁹Legend of the Three Companions, chapter 5, n. 15, in Omnibus, p. 905.

³⁰Ignatius Brady, O.F.M., "Renewal of the Inner Man," Conferences on St. Clare of Assisi (St. Bonaventure, N.Y.: The Franciscan Institute, 1966), p. 57.

²¹Letter to All the Faithful, in Omnibus, p. 94.

²²Ibid., p. 97.

²³Letter to All Superiors of the Friars Minor, in Omnibus, p. 113.

²⁴Letter to a General Chapter, in Omnibus, p. 104.

²⁵ Ibid.

son and with purity of will (puri pure) means not only freedom from sin but primarily purity of heart and will, that is, without any self-seeking, self-love, selfcenteredness, to be completely open to God and free for him alone."26 This flows gracefully from what we have said about Francis and kenosis. As Christ subjected himself totally to the will of the Father, to please him alone, so the priest, who reenacts the offering of Christ at the altar, must empty himself of any willfulness or desire to please anyone but the Father. Only in this way will he faithfully celebrate the Eucharist as Christ's repersentative and avoid being "a traitor like Iudas."

Francis not only insists that his priests be worthy celebrants of the Eucharist, but he also demands of the laity that every priest be reverenced and respected, for indeed "they may be sinners, but because of their high office [they must be revered], for it is they who administer the most holy Body and Blood of our Lord Jesus Christ. They offer It in sacrifice at the altar, and it is they who receive It and administer It to others . . . and it is the clergy who tell us his words and administer the Blessed Sacrament, and they alone have the right to do it, and no one else."²⁷ Unlike the Waldensians, Francis realized that the office of priest demanded respect, not the one who holds it. In Admonition XXVI he again emphasizes his desire that the clergy be treated with respect:

Even if they fall into sin, no one should pass judgment on them, for God has reserved judgment on them to himself. They are in a privileged position because they have charge of the Body and Blood of our Lord Jesus Christ, which they receive and which they alone administer to others, and so anyone who sins against them commits a greater crime than if he sinned against anyone else in the whole world.²⁸

This insistence upon reverence for the clergy is probably a strong reaction on the part of Francis to the popular heresies of his day. He was anxious lest his friars fall into heresy and so tries to protect them from erroneous opinions. In fact the *Testament* contains several strong corrections of heretical views:

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, because of their dignity, that if they persecuted me, I should still be ready to turn to

them for aid. And if I were as wise as Solomon and met the poorest priests of the world, I would still refuse to preach against their will in the parishes in which they live. I am determined to reverence, love, and honor priests and all others as my superiors. I refuse to consider their sins, because I can see the Son of God in them and they are better than I. I do this because in this world I cannot see the most high Son of God with my own eyes, except for his most holy Body and Blood which they receive and alone administer to others.29

With extraordinary vision, Francis saw the possibility that his friars could come under the influence of the heretical movements of the age. Tirelessly he tried to counter this danger in his spiritual admonitions. Frequently in his writings he becomes almost severe whenever there is

a question of keeping pure the Catholic faith of his community.³⁰

Francis' love for Christ present in the Eucharist manifested itself in his concern for the proper care of articles associated with it: linens, tabernacles, chalices, etc. Francis could not but notice the abuses pertaining to these matters. Pope Honorius III, who succeeded Innocent III in 1216, deplored the conditions under which the Eucharist was reserved.31 and in response to Honorius's concern. Francis asks his clerics to have proper, reverential concern for the Eucharist and those things directly associated with the Sacrament: "Remember, my brother priests, that it is written in the law of Moses, that those who transgressed it even in a material way died without any mercy through the Lord's sentence."32 In a letter directed to all

²⁹Testament, in Omnibus, p. 67.

³⁰Kajetan Esser, O.F.M., M-Gladbach, "Missarum sacramenta," Wissenschaft und Weisheit 23 (1960), 81-108.

^{31&}quot;Sane cum olim vas aureum manna plenum Christi Corpus, Deitatem continens, praefigurans, in arca foederis auro tecta infra Sancta Sanctorum fuerit collocatum, ut munde in loco venerabili servaretur; dolemus plurimum et tristamur, quod in provinciis sacerdotes sanctiones canonicas, immo divinum iudicium contemnentes, sanctam Eucharistiam incaute custodiunt, et immunde, et indevote contrectant, quasi nec Creatorem timeant, vel Recreatorem diligant, aut Iudicem omnium expavescant: quamquam Apostolus terribiliter comminetur deteriora illum mereri supplicia, qui Filium Dei ceonculcaverit, vel sanguinem testamenti pollutum duxerit, aut spiritui gratiae contumeliam fecerit, quam transgressores legis Mosaicae, qui mortis sententia plectebantur"—Bullarium Romanum, vol. 3, p. 366.

³²The Latin is worth citing, for Francis practically quotes Honorius: "Deprecor itaque omnes vos, fratres, cum osculo pedum et ea caritate,

²⁶Esser, p. 66.

²⁷Letter to All the Faithful, in Omnibus, p. 95.

²⁸Admonitions, n. 26, in Omnibus, p. 86.

clerics Francis again points out the sorry state of affairs in which the Eucharist was then found:

We clerics cannot overlook the sinful neglect and ignorance some people are guilty of with regard to the holy Body and Blood of our Lord Jesus Christ. They are careless, too, about his holy name and the writings which contain his words, the words that consecrate his Body Those who are in charge of these sacred mysteries, and especially those who are careless about their task, should realize that the chalices. corporals and altar linens where the Body and Blood of our Lord Iesus Christ are offered in sacrifice should be completely suitable. And besides, many clerics reserve the Blessed Sacrament in unsuitable places, or carry It about irreverently, or receive It unworthily, or give It to all comers without distinction . . . And so we must correct these and all other abuses. If the Body of our Lord Jesus Christ has been left abandoned somewhere contrary to all the laws. It should be removed and put in a place that is prepared properly for It, where It can be kept safe.33

Much more could be said about

Francis and the Eucharist. We could examine Francis's understanding of the Eucharist and community, or of Christ's activity in the Sacrament, or of his influence on the devotion of St. Clare. But we leave these for another time and another place. It should be clear, at any rate, by now that Francis was madly in love with Christ and found himself closest to him in the Eucharist. In the few writtings we have by the Saint, he speaks to us unceasingly of the Eucharist and all but begs us to see there the "Body and Blood of our Lord Iesus Christ" and to respond to the Lord's complete self-giving by returning his love through our own self-emptying. It is important to see this because Francis himself saw it so clearly. His love for the Holy Eucharist is a sign and an indication of his terribly great longing for God. So it is also possible to agree with Felder that it is not that whenever Francis speaks of the Savior that he thinks first of all of the Eucharist, but rather, whenever he speaks of the Holy Eucharist, he thinks above all of the Savior.

qua possum, ut omnem reverentiam et omnem honorem, quantumcumque poteritis, exhibeatis sanctissimo corpore et sanguini Domini nostri Jesu Christi, in quo quae in caelis et quae in terris sunt, pacificata sunt et reconciliata omnipotenti Deo Recordamini, fratres mei sacerdotes, quod scriptum est de lege Moysi, quam transgredientes etiam in corporalibus sine ulla miseratione per sententiam Domini moriebantur" — Opuscula Sancti Patris Francisci Assisiensis (Quaracchi, 1949), pp. 100-02.

33 Letter to All Clerics, in Omnibus, pp. 100-01.

Goals for Community Living

FRANCIS A. LONSWAY, O.F.M. CONV.

HE TITLE of this article suggests something that each of us vowed in religious life and, consequently, feel we know something about. But the notion of community living is elusive and exceedingly difficult to define. At the same time, those positions of community service, Ministers Provincial. their Councils, and Guardians, realize how important it is to develop goals so that there is a focus to the religious life of their group. But what kinds of goals are appropriate and where and how are they developed? Are there goals so fundamental to the concept of community that should they be absent the reality itself could not exist? My contention is this: whatever we shall come to describe as "community life" will be evident through living the ideals (goals) which served to bring us together.

Everyone believes in goals, but after that simple statement is

made, differences immediately appear. Some urge spiritual goals, others behavioral, some theological, and still others. socio-psychological. However, I think that there is an even more basic question than that suggested by this listing. It may be stated as follows. What are those essential goals which form the very heart of a religious community's existence and, secondly, what beyond these are fundamentally critical to the development of day-to-day community living?

I suggest that there are two general categories of goals which must be considered for every community's life. To be as clear as possible, I have labelled them "antecedent" and "consequent." Antecedent goals would be those which, in the mind of the founder and his or her early disciples, formed the cornerstone for their religious order or congregation. Hence, they were drafted when

Father Francis A. Lonsway, O.F.M.Conv., Ph.D. (Higher Education, University of Minnesota), is Superior and Rector at St. Bonaventure Friary, Washington, D.C., a Definitor of the Province of Our Lady of Consolation, and Associate Professor of Pastoral Field Education at the Washington Theological Coalition.



the original members came together to live out their particular vocational style. Consequent goals, on the other hand, would be those which all of us help prepare as we live in a particular fraternity within the larger religious community. These goals represent the particular emphasis of a specific community at a given historical moment.

Antecedent Goals

LET US EXAMINE the notion of antecedent goals. The first common element to be traced through all religious rules and constitutions is an emphasis on individuals living together. The goal is unity, oneness; yet recognition is accorded the diversity of membership. This concept is commonly expressed as brotherhood, sisterhood, or fraternity. An excerpt from the Rule of Saint Francis serves as an example:

Wherever the friars may be, they should act toward each other as members of one family. Each should confidently disclose his needs to his confrere. If a mother

cherishes and loves the son that is born to her, how much more deeply should one love and cherish his spiritual brother [chapter 6].

There is a second antecedent goal which flows immediately from the first and rests on the fact that every community consists of individual members. That goal is responsibility. In a very fundamental way, no one can promote the notion of brotherhood without including the concept of individual and corporate responsibility. An example of this is contained in the work by Eugene Kennedy and Victor Heckler, The Catholic Priest in the United States: Psuchological Investigations. While writing about priests, they pen a message that is equally applicable to community life in general.

The priests of the United States are clearly adequate in their function; they could be far more effective personally and professionally if they were helped to achieve greater human and reli-

gious maturity. The basic therapy for this kind of problem is the opportunity and encouragement for a deeper and freer participation in life itself [p. 16].

Finally, there is a third goal, which must be added to brotherhood and responsibility, and that is the particular characteristic which distinguishes one religious foundation from another. This, charism, is most frequently expressed in one of the founder's documents-a rule, or constitutions. Citing, again, the Rule of Saint Francis, we can see that the characteristic particular Franciscans is stated in the following way: "This is the Rule and life of the Friars Minor: namely, to observe the holy gospel of our Lord Jesus Christ, by living in obedience, without property, and in chastity" (chapter 1).

This distinctive goal serves as a measure of the fidelity of all who follow in the footsteps of Francis and of their worthiness to be called his sons. It is easy enough for every religious foundation to search through the writings of their founder and to specify what he or she hoped would be their own particular gift to the larger Christian community.

What must be pointed out as characteristic of each of these three goals is that they are not only succinct in expression, but

forthright in concept and, as a result, easily remembered. This in itself is a key to their success. They are not tied down to a particular set of circumstances but, very much as the gospel, transcend the limits of time.

There is an important footnote to the foregoing. No one can presume upon entering a religious community that these fundamentally al concepts do not exist or that they can be radically changed. Turning the coin to the other of side, however, one can presume that goals beyond these three fundamental notions, which provide the essential fabric of the community, are to be developed in every epoch by the members themselves. And this leads to the notion of consequent goals.

Consequent Goals

CONSEQUENT GOALS arise from the membership of the fraternity itself, whether on the level of the order, province, or individual community. They are prepared in a given historical moment and, as a result, they are neither decided in advance of the community coming together, nor is it the prerogative or responsibility of one individual or one group to frame them. Furthermore, because these goals are both historically and socially conditioned, they are neither instituted once for all time nor even once for a given place. To have any rightness and vitality for community living, the us to do something to build up the community.

With some appreciation, then, of both antecedent and consequent goals, a particular religious community can build, full of the spirit, because the essential dimensions of the lives of its members have been con-

sentual and, furthermore, bounded through a common spirit of willingness to define its own mission for today. Such prospects provide great hope for the individual and the community in which he or she lives out a particular style of baptism in the Christian community.

God's Five Presences

God brings His Presence to the soul With union as its only goal, When we are baptized as a son Of our Father—ever One!

We bring this God present to be
So truly and substantially,
When God's Good News we read and hear;
Where two or three are gathered near.

We find His Presence in the poor,
When serving them, their lot to cure.
At Mass the priest brings Christ anew;
Christ veiled by priest; by gifts we do.

Each Presence seems to coalesce;
Each complement—not one is less.
No better way to holiness—
Our foretaste of God's happiness.

Of all the Five, one is the crown:
God's Presence when He is called down
On altars in the Eucharist—
Where God is Food and man is kissed!

BRUCE RISKI, O.F.M. CAP.

sized. If we attempt to live out dimensions. It is in the intersecting

Franciscan Synthesis

RONALD MROZINSKI, O.F.M. CONV.

ONTEMPLATIVE adherence to the I transforming mystery of the Incarnation and the transfiguring mystery of Christ's Redemption transfixed the spirituality of Francis of Assisi from one of mere imitation of the life of Jesus, our Brother, to one of intimate communion with Christ, our Savior. In communion there is union. In union there is absorption. In the case of Saint Francis it was not sufficient to be a mere follower or imitator of the Master, but it was imperative to become "Christed" and be Christ to a world in need of hearing the "Good News."

Francis is a window to those who have embraced his way of life, through which we can peer and almost pierce the mystery surrounding the incarnate Redeemer (this he bequeathed to his followers only after he himself became transparent).

Peering through Francis and looking at the Christ lends itself to analysis, as does anything else in this world of ours. The synthesis of such analysis we call a "spirituality." Notice: Before a particular spirit is offered to men to be lived out, before it becomes viable, it must be synthesized. If we attempt to live out analytics, our lives become further fragmented and disparate. Hence, to

imitate the poverty of Saint Francis, his prayer, his fasting, is a matter of analytics. To become impregnated with the word of God, to contemplate the Christ, to bear fruit in love and patient endurance, to live the Gospel of the Lord ("This is the Rule and life of the Friars Minor, namely, to live the Gospel of our Lord Jesus Christ" [Rule of 1223]) is the lifegiving and life-sustaining quality of Francis's Rule. It is a matter of synthetics!

What has all this to do with "Incarnation" and the "Redemption"? Be mindful of "vertices" and "horizons," and there you shall discover that which is at the core of that spirit in the Church which we call Franciscan. In Francis's spirituality (synthesis) we find a "vertex" and a "horizon." The vertex intersects the horizon and takes us above the horizon; also, it plunges us more deeply beneath the horizon. This is called spirituality in three dimensions: vertical, horizontal, and existential. For Francis as is often the case with ourselves, the vertical dimension of our spirituality (God and me) is very rigid; the horizontal (me and others) often lacks depth; but the existential brings to fruition the best of the other two of the horizontal and the vertical that the existential springs forth.

Father Ronald Mrozinski, O.F.M.Conv., is a doctoral student in theology at the Antonianum, Rome.

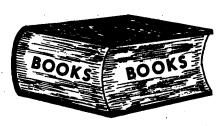
This happens because the intersecting (existential) is not a matter of the analytic. It yields, not insight, but rather communion. All this is a way of saying that in the life of Francis of Assisi there are two currents of "spirit" that yield life for Franciscans today. Obviously, these are the incarnational and redemptive processes simultaneously motivating the little poor man of God.

For Saint Francis, however, this was not a matter of intellection. It was *living* in the shadow of the cross which brought together the currents

of spirituality in his life. It was living the life of Christ crucified. For is the cross a symbol of the manner in which Jesus died, or is it rather more representative of the way he lived? Is the cross for us who believe, the instrument of death or the means through which life is mediated to the world?

What, then, is the Franciscan synthesis and our boast? "May I never boast of anything but the cross of our Lord Jesus Christ! Through it, the world has been crucified to me and I to the world" (Gal. 6:14).





Evolution and Guilt. By Juan Luis Segundo, S.J. (vol. 5 of A Theology for Artisans of a New Humanity). Trans. John Drury. Maryknoll, N.Y.: Orbis Books, 1974. Pp. vi-148. Cloth, \$7.95.

Reviewed by Father Raphael D. Bonanno, O.F.M., of Pires do Rio, Goiás, Brazil, where he works on the Parish Team Ministry and the Vocational Team for the Franciscans in Goiás.

This book is the last in Father Segundo's now famous series on theology to form the new laity in Latin America. His theme this time is evolution and guilt—or, equivalently, progress and original sin. He digs deeply into the relation between the two. Rejecting immobilist thinking in favor of evolutionary thought, he sees sin not as an individual, static element but as a dynamic, cosmic power breaking mankind's progress to God. His views on original sin envisage more the sin of all humanity than the offense of a single puny individual.

Segundo lists the positive vs. the negative vectors of evolution: love vs. egotism, grace vs. sin, difficult syntheses vs. facile syntheses, liberty vs. law, minority vs. majority lines of conduct, the driving force of evolution (love) vs. the brake on evolution (sin). Love, grace, life, and God's gift make up the positive vector of evolution (p. 126). On the other side of the coin, deliberate opposition to God's grace has always been called "sin"; and its ultimate

motivating force, which leads to the denial and rejection of love, has always been called egotism.

Segundo cites the New Testament writers to support his views. The New Testament did not set up an opposition between Jesus and the sin of one person against another person. As they saw it, Jesus' enemy was a force as great as the universe itself. Saint Paul and saint John use terms like "the world" and "the flesh" in this sense (p. 127). Egotism, sin, and enslavement to the world and the flesh make up the negative vector of evolution. All sin is anti-evolutionary; and in its less conscious and perceptible forms, its restraining influence pervades the whole cosmic process. Thus the fundamental sin under consideration here by Segundo is not man's individual infraction of the law but his political negation of history (p. 56): in other words, man's denial of his ascending march to God as a people.

Segundo's observations Marxism are interesting. For the last 130 years Marxism has influenced all of us in various ways. It has made us perhaps more conscious of historical evolution, of the people's desire for a utopia, a better life and a better world, a messianic age. Unfortunately, Marxism has not fulfilled what it promised. But it has served to awaken in Christians more love for the poor and the oppressed, more yearning for social justice, more criticism of a capitalism which has gross materialism in its roots. Segundo affirms that God works with the sin of human beings, not just in spite of it. God knows how to draw marvelous good from heinous evil, to draw a purified Christianity from atheistic communism.

In evaluation of Segundo's last volume, one notes that he never mentions process philosophy or process theology, but that this type of thought is very germane to his point of view.

Also, his interpretation of the Incarnation and Redemption is very Scotist. Redemption is greater than the sin that occasioned it. God did not change his whole magnificent scheme of creation, simply because of the moral derangement of one puny man. The Incarnation was willed for a good, not for an evil. "The development of the theology of the Incarnation and advances in biblical exegesis have enabled us to better gauge and appreciate the arguments of the Scotist school . . . This means that Christ the Redeemer is the decisive force that pervades and directs the entire world: human beings, animals, plants, matter" (p. 83). Jesus "continually fights against entropy, the original quantitative force that brings disruption and degeneration to everything that exists ... entropy shows up more and more as sin" (p. 84).

Segundo's cross-references in the footnotes of this volume presuppose that the reader has all the volumes of this series immediately at hand. The present volume is important to all pastoral agents because the relation between evolution and divine revelation cannot be ignored. The whole history of humanity proves the need for time to prepare for the Gospel and the need for time to assimilate the Gospel and more time still to live out the Gospel. Sin is

always present to combat the process. The Church, always true to her pastoral mission, will forever purify man of his sin, at the same time that she encourages his march toward the Kingdom of God, on earth and ultimately in heaven. The Church will ever remind man, that, as a child of God, he deserves better days.

Ecstasy: A Way of Knowing. By Andrew M. Greeley. Englewood Cliffs, N.J.: Prentice-Hall, 1975 Pp. viii-150, incl. appendices & index. Cloth, \$6.50; paper, \$2.45.

Reviewed by Brother Paul Bourque, O.F.M., Chairman of the Religion Department at Bishop Timon High School, Buffalo, New York.

Andrew M. Greeley insists right from the beginning that there is something to religion beyond mysticism, namely loving service. The Good News of Jesus enjoins the Christian to loving service, not religious experience and not mystical ecstasy. If ecstasy interferes with such loving service, it is to be viewed with grave suspicion.

The Christian churches ought to welcome the mystical revival as forcing them to face once again a forgotten component in their own heritage; yet Greeley warns us to be cautious and reserved about ecstatic experiences that are held to dispense one from personal and social responsibilities.

The mystical dimension is part of the structure of the human personality, and it is a part which has been ignored for a number of centuries. The human capacity for mystical insight will persist long after the trendsetters, the fad creators, and the fashion followers have written it off as old hat.

The mystical experience is a breaking away from everyday life and an instantaneous, fantastically powerful immersion into a transformed unity which illuminates the person, exalts him, and transforms him, at least temporarily. He sees things the way they are and finds himself in the possession of a power much greater than he, which overwhelms him with joy. The ecstatic has claimed to see things the way they are, to have penetrated to the absolute depths of mystery. He confirms that there is something (others might say Someone) out there. He stands as a sign that the universe is indeed mysterious.

The mystical experience involves a breaking away from daily experience of time and place and a search for some sort of basic and primitive union with the way things are. The mystical interlude of the ecstatic is implicitly and fundamentally religious. The mystic claims that his experience enables him to get beyond the appearances of ordinary exand knowledge. perience the substance—the perceives essence—of things.

The mystic uses an intuitive, nondiscursive form of knowledge. Greeley says that there are four kinds of knowledge: (1) the discursive type, (2) the metaphysical, (3) the mythopoetic, and (4) the mystical.

Ecstasy is a means whereby a man understands the world of which

he is a part, but it differs in being a more direct, immediate, and intuitive form of knowledge. The great heresy of the contemporary Western world is that the only kind of knowledge that is to be taken seriously and trusted is discursive, cognitive knowledge, that which is acquired by man's practical or technical reason.

In the mystical episode the person consciously experiences his intimacy with the cosmos. He becomes aware that he is caught up in the processes of the universe; he is in intimate contact with the world, the forces that underpin it, and the basic life force of existence, whatever that force may be called. The mystical interlude is an experience of intimacy with the Ultimate.

For Christians the God we experience is a God already present, immanent to us and to the world, which he supports in being. The ecstatic interlude simply recognizes his presence. For the non-believer, the Immanent Reality he has encountered would be seen as lacking any transcendent dimension; but from the viewpoint of the Yahwistic religious tradition, there is no doubt that the Immanent Reality is also the Transcendent Yahweh.

Mysticism is knowledge. A person breaks through to what he thinks is the basic structure of the universe. The mystic cannot prove to us that the universe is really passionate love, but neither can his critics prove to him that it is random absurdity.

All through the book, Greeley is fond of quoting from Abraham Maslow's Religions, Values, and Peak-

Experiences (A Viking Compass Book, 1964, 122 pp.) and William James' The Varieties of Religious Experience (A New American Library Mentor Book, 1902). Our best description of mysticism comes form James' book; the phenomenon is seen as characterized by inneffability, a noetic quality, transiency, and passivity. And Maslow's study has shown that peak-experiences are eminently positive; in them one has an intense feeling of unity with the universe and of one's own place within that unity. This is an experience which can be so profound that it can change a person's character forever after.

In Search of Spiritual Identity. By Adrian Van Kaam. Denville, N.J.: Dimension Books, 1975. Pp. 415, incl. bibliography & index. Cloth, \$14.95.

Reviewed by Father Maury Smith, O.F.M., D. Min., editor of the Franciscan Resource Directory and Director of the Plan for Franciscan Living Service.

Adrian Van Kaam is probably the most serious student of the spiritual life that we have among us. In one of his latest books, In Search of Spiritual Identity, he presents his "Weltanschauung" of the spiritual life. Throughout the book he writes about what he calls "fundamental Catholic spirituality," and he describes it in relationship to systematic theology, scripture, the science of spirituality, and the language of spirituality. According to Van Kaam there is a distinction

fundamental, special.. between personal, and infused spirituality. He writes at length concerning selfpresence, spiritual presence, and spiritual identity. Novice masters will want to read his chapter on Spirituality and Initiation, and also the chapter on Fundamental Spirituality and Spiritual Direction. Students and researchers of spirituality will be particularly interested in the description of Van Kaam's research designs presented in the last two chapters. There is too much contained in this one book to give more than a sketchy idea of what it is about in a brief review.

To my mind the best chapters in the book are the ones on The Spiritual of Psychodynamics Presence and Introspection and Transcendent Self-Presence. The former presents his theory of the self, and the latter discusses two modes of presence important to the spiritual life. I agree with Van Kaam that selfpresence has been neglected increasingly in Western Culture. This partly explains the interest in Eastern Spiritualities at the present time. In chapter nine the author talks about the breakdown of spiritual direction and spells out in detail his program for the development of high quality spiritual directors. It is not so much what Van Kaam says that I disagree with, that I vehemently disagree with what he does not say. I do disagree with some implicit Thomistic and Freudian presuppositions that run throughout the book. There is too much of an emphasis on the intellect and on insight, to the neglect of an integrated view of the person which

would include a consideration of the will and the actions of a person. Insofar as he seeks to present a philosophical psychology of the spiritual life, Van Kaam succeeds in doing so. He does not, however, present an adequate methodology, let alone a technology for achieving the magnificent theory he is proposing. From the book, I draw the implicit conclusion that Van Kaam either does not know or does not respect the findings of the behavioral sciences which could be integrated in a methodology for achieving what he is talking about at a very abstract level. There is too much "a priorism" and too much subjective existentialism in the book to suit my taste. For example, the chapter on Spiritual Identity and Modes of Incarnation reads like old rehashed and reheated existential themes. Chapters I, II, III, and XI are reminiscent of scholastic manuals.

Basically Van Kaam is promoting an intellectual approach to the spiritual life which is bankrupt of wisdom. At no time does he make adequate use of the human potential studies of Herbert Otto, the technology of Roberto Assagioli's psychosynthesis, the research of small group interaction, the experiential learning methodology of laboratory education or value clarification, or the methodology of Iar Progoff. In fact it seems to me that Van Kaam violates the very principles that he enunciates: he is not experientially oriented, and he is not practical in his approach to the spiritual life. He has laid the foundation for an excellent theoretical approach to spirituality; it is time he turned his attention to developing a

methodology and technology to achieve the goals and values of the spiritual life about which he writes.

The Mother of Jesus in the New Testament. By John McHugh. Garden City, N.Y.: Doubleday & Co., Inc. 1975. Pp. xlviii-510. Cloth, \$12.50.

Reviewed by Father Juniper Carol, O.F.M., Editor of Marian Studies and author of numerous monographs in the field of Mariology.

Any reviewer attempting a presentation of this veritable encyclopedia of biblical Mariology will be hard put to single out its more important facets. The mere enumeration of the themes treated would fill quite a few pages. A selection becomes imperative, even at the risk of doing an injustice to the work as a whole.

The book is divided into three parts: (I) Mother of the Savior (Lk. 1-2); (II) Virgin and Mother; and (III) Mary in the Theology of St. John. There follows a series of "Detached Notes" in which the author eleborates on previous points, mostly for the benefit of scholars. The rich bibliography at the end takes up no less than 23 pages.

The author, who is a professor of N.T. at Ushaw College and a member of the theology department at Durham University, is well equipped to trace a biblical figure of Mary according to modern critical methods of exegesis. His analysis and interpretation of the pertinent data are bound to impress Catholics



and non-Catholics alike. What follows is a random selection of the author's personal opinions on various controverted questions.

Professor McHugh is convinced that "the substance" of Luke's infancy narrative reflects traditions which were current somewhere in the Church at some time between A.D. 50 and A.D. 100. As to the literary form of the narrative, it is clearly lewish midrash: Luke expresses the full meaning of the event by interpreting it in the light of O.T. themes. On Lk. 1:28 the author tends to believe that the evangelist was referring to Mary as the eschatological Daughter of Zion. Hence the Angel's greeting should be translated "Rejoice!" instead of "Hail!"

Is Lk. 1:35 an affirmation of the Child's divinity? The author thinks it is reasonable to believe so (p. 60). On Mary's Fiat, McHugh notes that it was not a mere acquiescence out of obedience. The Greek uses the optative, which expresses an earnest desire. Commenting on Elizabeth's words, "Blessed are you among women," combined with Lk. 1:48, the author sees in them conclusive proof that the early Church acknowledged Mary's special rank and showed her reverence (p. 71). In Lk. 1:35a Mary is not to be taken as an individual, but as the personification of Israel; the "sword" represents the teaching of Christ which will compel men to reveal their secret thoughts. This does not exclude, but harmonizes with, the classical interpretation which understands the pericope as referring to Mary's sorrows at the foot of the Cross (p. 110). Of the various interpretations of Lk. 2:5, the author prefers the one which sees Mary's ignorance as relating, not to Christ's identity, but rather to the specific manner in which He would fulfill His mission: the Passion and Resurrection (p. 124).

In a lengthy chapter on tradition and the interpretation of the first two chapters of Luke, the author points out that we need not understand the Annunciation as if Mary had actually engaged in a conversation with an Angel named Gabriel. The evangelist is narrating a true event which happened, not necessarily as it happened (p. 126). And who was the ultimate source of his information on the conception and birth of Christ? It could have been

none other than Mary herself, probably via Saint John.

In Part II of his book McHugh gives us an exhaustive treatment of the betrothal of Mary to Joseph; the so-called vow of virginity; the problem of the "brothers of Jesus"; the various views on the virginal conception; and the religious significance of Mary's life-long virginity. Here is a brief sketch of the author's opinions. Against the majority of exegetes. McHugh feels that Mt. 1:18-19 does not imply that Ioseph suspected Mary of unfaithfulness, or that he wished to extricate himself from a situation he did not understand. Mary had already informed her husband about the virginal conception before the Angel appeared to him (pp. 162-72). Mary's words, "How shall this be done since I do not know man?" do not imply a previous vow of virginity; she must have contemplated a normal marriage. It was only after the Incarnation that she chose to remain a virgin. Saint Luke's words, written seventy years after the birth of Christ, are a deliberate assertion, after the event, of Mary's perpetual virginity (p. 196).

To the thorny problem of the "brothers of Jesus," McHugh devotes not less than fifty-four pages. After a detailed analysis of the various opinions on the subject, he gives and eloquently defends his own: these "brothers" were first-cousins of Jesus on His foster-father's side, and not on His Mother's, as Saint Jerome had suggested against Helvidius (p. 254). On Jn. 1:13 the author prefers the reading in the singular ("who was born not of blood, etc.") which he

believes is another witness in favor of the virginal conception (pp. 255-68).

As was to be expected, McHugh deals at length with the virginal conception as such (pp. 278-329). He first points out in detail the many inherent weaknesses of the various theories proposed by others (e.g., that it is a legend of Jewish derivation; or a legend of Hellenistic origin; or a combination of both; or, finally, a Christian theologoumenon), and then he sets out to show, with superb scholarship, that it is an historical fact. According to McHugh, the historicity of the Virgin Birth is important because of its deep religious significence: it is an outward sign of the Incarnation and Redemption, and it stresses the fact that unaided man is incapable of achieving his own redemption (pp. 330-42).

Part III of the book, on Mary in the Fourth Gospel, deals with an exegetical interpretation of the words, "Woman, what is that to me and to you?" (Jn. 2:4), and "Woman, there is your son" (Jn. 19:26). On Apoc. 12:1 the author thinks that the "woman" is a symbol of the faithful remnant of Zion (whose most outstanding member was Mary), and of the heavenly Jerusalem which is our mother. This last chapter represents a worthy epilog to the monumental work.

The author explains that, in writing his book, he has ever had in mind those non-Catholic Christians who regard Catholic Mariology as unbiblical, if not outright antibiblical. He is confident that his biblical portrait of Mary will help dissipate their traditional negativism in this

respect. Have his efforts been an exercise in futility? We think not. In our modest opinion, the author has argued his case forcefully, sometimes brilliantly, and always with an enormously impressive erudition. His assessment of the biblical data is a model of dispassionate, objective, and scholarly workmanship. To what extent our separated brethren will be responsive to his persuasive presentation, only time will tell. In any event, he deserves the highest commendation for his gallant endeavor. It goes without saying that, while we might dissent on some minor point here and there, we warmly recommend his treatise as a valuable and remarkable contribution to the field of biblical Mariology.

A Sense of Life, A Sense of Sin. By Eugene Kennedy. Garden City, N.Y.: Doubleday, 1975. Pp. 191. Cloth, \$6.95.

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

Eugene Kennedy's latest book offers a psychological approach to the question of growth as a moral person, characterizing that growth as a greater awareness of life, a greater response to human living. The author tries to sketch out a sensible middle ground between "the traditional tight-fisted view of morality and the new amorphous humanism, which in its manifesto about life, seems more concerned about contraception, abortion, and euthanasia, than

anything else" (p. 36). Basic to that middle ground would be that the sense of sin, the practical awareness of moral good and evil, is a gift of the Holy Spirit in the Church, that sin is not just immaturity, that the why of behavior is all important for its evaluation, that moral progress means celebrating life for ourselves and others rather than a sheer following of rules imposed from outside, a "vocation to find and experience life rather than to clutch it obsessively as a treasure that might easily be lost" (p. 191).

As usual Kennedy writes perceptively of the thinking of much of the over-forty generation of American Catholics. Sometimes, however, I think he has psychologized the "sin mysticism" of the 50's with its glorification of the extremes in sinning. Rather than seeing the power to sin as a great gift of God, I continue to see it as a mystery I struggle with. Furthermore, Kennedy approaches a reductionism, in my judgment: becoming authentic is not the core of Christianity.

Notwithstanding these substantial criticisms, I think the present book has some important things to say; and it does challenge us not to mistake doing for being, and the quest for security and stability for the only road to holiness.

Bread for the World. By Arthur Simon. New York: Paulist Press, 1975. Pp. x-179. Paper, \$1.50.

Reviewed by Father Joseph Nangle, O.F.M., missionary in Peru currently on the staff of the U.S. Catholic Mission Council, Washington, D.C.

The most important feature of this book review seems to me that it should appear at all in the pages of THE CORD. One would think that a monthly which is by definition "devoted to Franciscan spirituality" should confine its articles and book suggestions to the "interior life," to "our personal relation to God," to "Franciscanism"—in a word, to the other-worldly end of a dichotomy too often made between the natural and the supernatural dimensions of life.

For one who has lived in a Church forced by a Gospel imperative to face the overwhelming physical and material problems of its people and those among whom that Church found itself, a review of Bread for the World in our Franciscan Spiritual Monthly strikes me as a sign of great hope. It says that our theological schizophrenia of love for God separate from love for men and women may be ending. It says that we may be approaching Francis' insight which drove him to follow Christ in embracing poverty because there are poor in the world.

Having said that, let me now attempt to induce you to read this book, or at least take note of it for reference. For it closes the just mentioned theological gap in a ggentle and orthodox manner, as it parades before the reader the reasons for taking Matthew 25 ("I was hungry...") literally and seriously today.

Bread for the World serves as a primer for anyone who until now has found the entire "social justice question" a blur of varying and often conflicting causes, demands, and

proposals. From the known fact of hunger in today's world, not excluding parts of the United States, Mr. Simon traces the causes which lead to this situation and which enforce its persistence. With no axe to grind, this committed Christian takes up questions such as the "haves and have-nots" of this world, population growth, food production, environment, balances of payments, foreign aid, investment abroad, and military spending as they contribute to or mitigate the reality of hunger around the globe.

Simon's statistics on these subjects provide the newcomer to areas of social concern with a framework within which to further his own investigation into hunger's contributing causes. This in itself caused me to take note of this book.

Whether starvation is imminent. as in the case of millions in Asia and Africa, or chronic (undernourishment and thus starvation by inches), as in Latin America and other Third World areas, its place in our life with God comes home to us quietly yet forcefully through the pages of Bread for the World. And, as I said, this is for me the book's chief contribution. We are not harangued by the author on his social "thing"; rather the book cuts across the often silly knee-jerk reactions of so-called liberals and conservatives and goes to the heart of the matter: that today in our world men and women starve by the millions, and we can maintain this morally unacceptable situation or change it.

A warning by way of conclusion. This book will cause its readers embarrassment over our need to control weight at a time when fellow creatures die for lack of calories. The reader will never again take a full meal for granted, hopefully, after seeing how our eating and general way of life is of one ball of wax with individual men, women, and children by the hundreds of thousands who live perilously close to not eating and to having no human way of life.

Man without Tears: Soundings for a Christian Anthropology. By Christopher F. Mooney, S.J. New York: Harper & Row, 1975. Pp. vii-148. Cloth, \$7.95.

Reviewed by Brother Robert E. Donovan, O.F.M., Ph.D. (Fordham), Professor of Theology at Christ the King Seminary, East Aurora, N.Y.

In this era of the theology of story, Christopher F. Mooney, the noted Teilhardian scholar and more recently the unwilling presiding officer at the demise of Woodstock College, tells his story. He tries and, I think, succeeds in showing what it. means for him to be a Christian in today's world. In this world of technology with its concomitant stress on things scientific, psychological, and sociological, Mooney offers some of the ways he is able to deal with the threatened loss of nerve caused by the premature arrival of the future. His soundings or musings I found very helpful in discovering what it means for me to be a Christian today, and I recommend them to you.

Man right now, says Mooney, is looking for transcendence. Having realized that all is not sacred, modern man is finally having grave doubts about whether it is totally secular either. In this search to add real meaning to his life, to find a hope to cling to (a Teilhardian issue), Mooney recommends Jesus, "in whose humanity we see the flower of all our earthly endeavor, and in whose prophetic message we find the words of eternal life" (p. 136). This recommendation should not be seen as "sky-hooking," but as "an effort to situate some fundamental human experiences within the ambit of Christian faith" (p. 118).

These fundamental human experiences: survival, conflict, play, failure, old age, and death-must, first of all, be seen in all their humanness, just as the Christian dimension of these experiences must be seen in its humanness and in its relevance to the experiences of the man of today. For example, in regard to the experience of death, Mooney comments that the Christian can accept death more easily (it is not an easy experience) only if his hope in the resurrection after death is grounded in some "inkling of the resurrection now, some experience of the fullness of life, of self-discovery, love or creativity" (p. 116). In regard to failure and conflict the Christian must accept these as integral and necessary conditions of the "unfinished character of the human creature" (p. 29). Realizing that "human development is not possible . . . unless the individual passes through situations of humiliation and diminishment, of mistrust and doubt Bonaventure University.

and confusion" (p. 74), the Christian steeped in a knowledge of the passion and resurrection of Jesus should insist upon "a superabundance of meaning, an excess of sense over nonsense, even in the most desperate situations" (p. 76). Finally, in regard to play, Mooney points out that a true "play-er" is one who really experiences the peace of Christ active in his life because "only one who feels secure in God can be truly light of heart" (p. 59).

The only real criticism I would have of this book is its predominant reliance-admitted by Mooney-on Teilhard and Erik Erikson. Their thought is used well, but it does not let enough of Mooney's own ideas flow through the material. In the section on Christ, for example, I would haveliked a more complete explicitation of the statement that we need to use words other than those used by Jesus himself to make God and his Christ known to men (p. 119). I would have liked as well a more thorough analysis of the statement, "To deny that Jesus is a human person is thus tantamount to denying that he is a man" (p. 129). But maybe that is to ask too much of a book that is only taking some "soundings."

The Catholic Catechism. By John A. Hardon, S.J. Garden City, N.Y.: Doubleday, 1975. Pp. 623. Cloth, \$9.95.

Reviewed by Father Daniel A. Hurley, O.F.M., M.A. (Philosophy), Dean of Residence Living at St.

John A. Hardon has a national reputation as a scholar, a teacher, and a writer. Formerly at Loyola University of Chicago and presently at St. John's University in New York, Father Hardon is a renowned theologian and religious education teacher. He states that his intention in writing the present book was "to meet a widely felt need for an up-to-date and concise source book on the teachings of the Catholic Church" (p. 21). A "prefatory note" to The Catholic Catechism was written by John Cardinal Wright, Prefect of the Sacred Congregation for the Clergy. The Cardinal explains that the General Catechetical Directory, ordered published by Pope Paul VI on April 11, 1971, "provides the basic principles of theology Others [he writes] are called upon to apply these principles and produce the catechetical texts that will embody them locally and specifically (p. 18). Father Hardon's The Catholic Catechism is just such a text.

The book is divided into three parts of unequal length. The first and longest part deals with "Doctrines of the Faith." The second part is entitled "Morality and the Spiritual Life." The third part, slightly longer than the second, treats of "Ritual and Worship." The subject matter, in order, includes the doctrines Catholics believe on God's revealed word; then, the actions Catholics practice in response to God's manifest will; and finally, the worship of praise and service given to the Creator and Lord and goal of man's destiny. There is a logical sequence in the order of the three parts; yet each part is so clearly

presented that the reader can easily grasp the meaning of the subject matter at any point in the text.

Belief, conduct and ritual are present in a method combining history and logic. Of special importance is the historical perspective given to the Catholic teaching in the light of the Second Vatican Council. Scripture and Tradition are constantly used to present a clear understanding of the teachings that Catholics accept as revealed by God and as the foundation for Christian living and Christian worship. Father Hardon not only applies the principles and fills in the outline of the General Catechetical Directory, as indicated by Cardinal Wright, but he presents this compendium of Catholic belief and practice in a manner that students can readily understand and teachers can easily adapt in a program of religious education. In readable fashion the author makes understandable the work and decrees of the Second Vatican Council as the Fathers brought the teachings of the Catholic Church face to face with the intellectual and social and political life of the twentieth century.

This reviewer strongly recommends The Catholic Catechism not only to every serious-minded Catholic but also to every person interested in knowing what is included in the Catholic faith. A suitable evaluation of the worth of this book can be found "Pref-Wright's Cardinal atory Note": "There is no doubt that the book written by Father Hardon will not only help the traveller on the road of catechetical inquiry to reach his destination but [to]

do so with security and fidelity" (p. 18).

Simplicity: The heart of Prayer. By Georges Lefebvre, O.S.B. Trans. Dinah Livingstone. Glen Rock, N.J.: Paulist Press, 1975. Pp. 73. Paper, \$2.45.

Reviewed by Father Giles A. Schinelli, T.O.R., Director of Formation at the St. Thomas More House of Studies, Washington, D.C.

This present decade—however it shall be called—heralds a rediscovery of interest in the transcendent. Harvey Cox's analysis about the tidal wave of secularization proved incorrect, and all over, the plea is sounded: "Teach us how to pray."

One muses from his private armchair about the direction this interest has taken and the varieties of response the urgent plea has received: shrewd and barely wetbehind-the-ears gurus; mantras; fasting; yogis and yoginis; intimate liturgies; shared prayer groups; houses of greater solitude; the directed retreat, and all the rest. Who is to judge. Who would even dare?

The genius of Lefebvre's tiny work is that it neither judges nor dares. It presumes—presumes that prayer simply cannot be taught. Prayer grows out of a relationship and is primarily the human response to a loving God who loves us in spite of ourselves. It can be learned—the man of faith learns in the events of his personal history—but it cannot be taught.

One does not pick up this book, therefore, and expect the results of a primer: an immediate infusion of prayer-jargon, prayer-technique, and instantaneous know-how. One must bring to it faith, personal experience, and above all time for reflection. If one does not, it will prove to be merely an exercise in boredom and futility.

Given the proper ingredients, however, one can slowly begin to enter into the heart of prayer. Prayer is neither ecstasy nor lofty thoughts. It is, very simply, an attitude. An attitude. An attitude that includes both recognition and reverence. One must recognize and accept personal limitations -Lefebvre sees this kind of poverty as crucial. One must reverence the loving goodness offered him by God. This is Lefebvre's thematic; and, in simple fashion, he weaves it through all the complexities of life: fear, darkness, and even joy.

The author makes little reference to the creative power this kind of attitude can generate. There is no discussion of the necessity of inserting this attitude into the fiber of the life of the Church. His approach is decidedly inner-directed. Perhaps this emphasis is merely historically conditioned. Perhaps it is an insightful and instructive comment on the quality of the various responses this interest in prayer has called forth. Perhaps it tells us something about prayer that we would rather not hear.

In any case, Lefebvre challenges us "to become what God sees in us." It is a challenge worthy of response.

COVER AND ILLUSTRATION CREDITS

The cover and illustrations for our February issue were drawn by Sister Marie Monica, O.S.F., of Pope John XXIII School, Portland, Oregon.

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