#### THE FRANCISCAN STUDIES M.A. PROGRAM

# Given by the Franciscan Institute at St. Bonaventure University C A L E N D A R

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**EDITORIAL** 



# "You Were Right All the Time"

T IS A NOT UNCOMMON experience for those of us who counsel to find younger (and some not so young) people returning to tell us that their own life experience had confirmed our predictions for their future. Recently, while saying the new Roman Seraphic Breviary which had just arrived, I was struck by the fact that "sadder but wiser" has its application to me too.

Like many religious, I had become a "Lauds, Vespers, and daily Liturgy" man. Although I made sure the community purchased the books of readings for the Nocturns of Matins, I lasted less than a week myself with it; and I haven't spotted it in our chapel in a couple of years. I excused myself from a regular diet of spiritual reading on the grounds that my involvement with material for THE CORD "immerses me in the things of God."

And then came an opportunity to choose between a new abbreviated breviary and the real thing (the full four-volume set). I am most gratified that I chose the latter despite the additional expense which, admittedly, gave some of us pause in making the choice. Having the office of Readings in my hands does ensure that I am doing some spiritual reading (an important turn of phrase: "doing some spiritual reading"-not "getting in that part of the Office"). And the variety of hymns and antiphons, the arrangement of psalms and canticles, the beauty of the responses and the prayers of petition—all these make saving the Breviary something one has to do prayerfully if one is to do it at all.

Back in the early fifties our novice master told us that the Breviary was a prayer, a mine of edification. Now I know (again, perhaps?) that he was right.

I Julian Davis ofm

# The Role of the Incarnation in Mystical Experience

DENNIS E. TAMBURELLO, O.F.M.

HE PURPOSE of this paper is yound our scope. to show how a Christocentric approach to religion is com- Incarnation in mystical expatible with mystical spirituality. perience can be broken down In this discussion we will be into three major areas of concern, dealing specifically with the ex- in this order: (1) the question of perience of silent contemplation Monism and Dualism, a premarked by a total detachment liminary which must be dealt from the self and an intuition of with before we delve into the pure Unity (God). We will touch mystery of Christ; (2) the reconupon certain questions con-ciliation of the human and the cerning East vs. West, but we will cosmic Christ, a topic approached not concentrate on the relation- through an inquiry into the ship between Christian and meaning of Logos; and (3) the Eastern mystical experience. We delicate question of dialogue vs. take for granted the fact that there silence—here I have attempted are parallels between the two to avoid extremism and come to a approaches, but this is peripheral balanced, practical view. to our main argument.

These considerations moreover limited mainly to what starting point to a conclusion. has been said by contemporary Our goal is to satisfy both our scholars of mysticism. This is not thirst for a philosophical underto minimize the importance of standing of our topic and our the author of The Cloud of Un- need for practical guidelines in knowing, of Teresa of Avila, or of our own Christian meditation. John of the Cross. Their influence The paper is, then, divided into is certainly present in the works sections dealing with each of consulted for this paper; but to these three major areas, followed treat them in depth would be be- by some concluding remarks.

The problem of the role of the

I see these three problems are, as flowing quite smoothly from a

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OUR INITIAL problem is this: the One and the Many. If there is indeed only utter Oneness in the universe, is it not absurd to talk about Incarnation, much less about its role in mystical contemplation which is marked by simple, imageless meditation? Why even talk about Jesus, or about dialogue, if I am in fact one with God and the universe?

I would like immediately to make a crucial distinction. Although I'm not sure the authors I have consulted would all agree with me, I think we have to recognize our de facto "separation" from God. Speaking realistically, I am an individual; I am not the same as God. In contemplation, however, I can have an experience of oneness with him. This spiritual experience does not nullify the plain fact of my personhood, and so it does not preclude my also being able to relate to God as a creature.

Let us look into this matter. Suppose we were to think of God as purely transcendent, wholly other, trans-categorical—would we not be forced to say, like Duméry, that we do not really "relate" to God ontologically, but simply "experience" his pres-

ence? According to Raimundo Panikkar, yes:

The authentic notion of transcendence surmounts all human barriers and situates God in the light inaccessible of which St. Paul speaks, in the deep shadows of the Dionysian mystery-cult, on the other shore of the river, to use a phrase of the Upanishads or from the Buddha-in a word, beyond any "real relationship." Transcendence implies heterogeneity between God and man, and reiects any relatedness which is at the root of all religious anthropomorphism whether iconolatrous or personalist.2

What I am trying to say is that a notion of God which stops here falls short of what we have already accepted as Christians. Yes, there is a sense in which God is "wholly other," and a time for utter silent detachment wherein we experience the numinous in its naked simplicity. But is that all there is? (We will see that Duméry does go beyond this elswhere in his writings.)

I think the key to this whole problem can be found in the doctrine of the Trinity. Reflection upon this doctrine has clarified the importance of not clinging blindly to strict Monism: Is not the Trinity the "place" where bread and word meet? where God and Man meet? A nontrinitarian God cannot "mingle" and much less unite himself with Man without destroying himself. He would have to remain aloof, isolated. No incarnation, descent and real manifestation of any kind would be possible. He would cease to be God if he became Man.<sup>3</sup>

So not only do we believe in the Trinity, we see that it is essential if we are to work out the Monism-Dualism conflict. God himself is both One and Three. He even has dialogue with himself, according to E. Schillebeeckx.4 Panikkar speaks of God the Father as the transcendent. unspeakable absolute (even going so far as to say, like Duméry, that he is not being<sup>5</sup>); of God the Son as the Word of God, God as he has revealed himself to man, with whom we can have a personal relationship; and of God the Holy Spirit as divine immanence, an immanence which is unspeakable yet really real. Hence it is only the Son who can be experienced in dialogue:

The God of theism, thus, is the Son; the God with whom one can

speak, establish a dialogue, enter into communication, is the divine Person who is in-relation-with, or rather, in the relationship with man and one of the poles of total existence.<sup>6</sup>

This is acceptable as far as it goes. But Panikkar is not open to an experience of Christ which goes beyond dialogue. It is my contention that Christ himself can be experienced in this "total detachment" of which we are speaking. In other words, when we bring Christ into our discussion, we are not automatically trapping ourselves in a dualistic relationship. This will become clear when we discuss St. Paul's concept of Christ in the third section.

To summarize what we have said, let us say that in Christian mysticism there has to be room for an experience of God that is both monistic (characterized by a pure experience of "non-relational union") and dualistic (characterized by dialogue and relationship), for God himself is Triune. However, to identify Monism with Father and Spirit, and to leave the Son in a dualistic role only is, in my opinion, a gross oversimplification if not a

<sup>&</sup>lt;sup>1</sup>Henry Duméry, The Problem of God in Philosophy of Religion, trans. Charles Courtney (Northwestern University Press, 1964), chapter IV.

<sup>&</sup>lt;sup>2</sup>Raimundo Panikkar, The Trinity and the Religious Experience of Man (Maryknoll, N.Y.: Orbis Books, 1973), pp. 30-31.

<sup>&</sup>lt;sup>3</sup>Ibid., p. xii.

<sup>&</sup>lt;sup>4</sup>Edouard Schillebeeckx, O.P., God and Man, trans. Edward Fitzgerald and Peter Tomlinson (New York: Sheed and Ward, 1969), p. 219.

<sup>&</sup>lt;sup>5</sup>Panikkar, p. 46.

<sup>&</sup>lt;sup>6</sup>Ibid., p. 52.

<sup>&</sup>lt;sup>7</sup>This term is used by Panikkar: Ibid., p. 63.

downright untruth. We shall see rather, this very dualism will lead that to accept dualism as important will not lead to a dilution of the mystical experience; mystical contemplation.

us back into the imageless silence that constitutes true

## II. The Cosmic Christ vs. the Human Christ

IT IS NOW TIME to address ourselves to the main problem: What is the role of Christ in mystical contemplation? I believe that the key to this lies in an understanding of the cosmic Christ. And this is best understood through an investigation into the category of Logos.

When we speak of Christ as Logos, or Word, we are saying something quite momentous. Henry Duméry gives us a fine analysis of the Johannine concept of Logos:

The Jews had worked out the notion of messiah and its connotations. John had the good fortune to encounter the notion of logos, elaborated in a different context but framed to designate, either a mediator between God and his creation, or God himself as acting on his creation. It sufficed to purify this notion of all ambiguity, notably to eliminate belief in a being intermediate between God and man. In other words, it was necessary to assert that the Logos is God himself, immanent to every spirit ("This light . . . illuminates every man"

-In. 1:9), immanent especially within the individual who has best succeeded in making the Divinity known ("No one has ever seen God; the only-begotten Son, who is in the bosom of the Father, is the one who has made him known"-In. 1:18). The special union of Iesus to God is thus commensurate with his discernment of the Absolute; it is his capacity to penetrate God that places him at a distance from ordinary human beings. This is an important observation, because it leads to this conclusion: namely, that all knowledge of the Infinite has the Infinite for its source.8

Jesus, then, is the Word of God. equal to the Father (although not exactly the same as the Father), and the focal point of any true relationship between God and man. Duméry does not leave off at the same point as Panikkar. When he says "Logos" he is referring ultimately to the level of pure spirit, i.e., intelligibility as such, which is self-positing and does not exist as a result of any ontological procession from the One.9 This is what I will call the

Duméry's position is complex and not easy to evaluate; but I would say that he is not being narrow—only rigorous precise in his arguments. The Father, for him, is indeed unspeakable and unknowable. He is the Absolute, the Ineffable, the One. We cannot know the Father in himself—we can, however, encounter him through Iesus who is his word. This is made quite clear in John's Gospel: "I am the way, the truth, and the life; no one comes to the Father but through me,"10 and again, "Whoever has seen me has seen the Father."11

As pure spirit, pure intelligibility, the Word is a part of the ultimate mystery of the Father himself. Panikkar does not seem to recognize this dimen-"penetrate God": he is the per-

Iohnston insists that we must go beyond the Christ of personalism and dialogue:

... words and concepts and images of Christ are not Christ. Let us at least reflect on the possibility that Christ can be known in the darkness, in the void, in the emptiness that transcends thought.12

This is the real significence of the cosmic Christ. Just as the Father is totally transcategorical, there is a sense in which Jesus, too, can be experienced in a non-dualistic. non-I-Thou way.

All of this is not to minimize the reality of Christ's humanity. He was—is—fully one of us, for God has chosen to reveal himself under a form to which we could easity relate—a man. But there is something very special about Christ's humanity: it is not overshadowed by his divinity. Christ's humanity does not just remain a point of contact with the world; rather, it is drawn up into the higher reality of pure Logos. Christ is both pure Logos and divine human being. His humansion. Christ for him does not ity cannot be totally separated from his divinity. All men, in fection of personhood, perhaps, turn, can be taken up into but he is not experienced in Christ and transformed into sons mystical silence. In contrast, of God and brothers with Jesus. 13

<sup>&</sup>quot;cosmic Christ"— the Christ who "penetrates God" because he is God-who is far more than just being, but is the very focal point of all existence because he is the simplest and most fundamental manifestation of it.

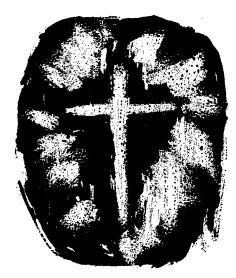
<sup>&</sup>lt;sup>8</sup>Henry Duméry, Philosophie de la Religion, vol. 2: Catégorie de Foi (Paris: Presses Universitaires de France, 1957), p. 102. [Translation by the Editor.l

<sup>&</sup>lt;sup>9</sup>Cf. Duméry, Problem of God, chapter II.

<sup>&</sup>lt;sup>10</sup>John 14:6. (All scripture references are from the New American Bible,) <sup>11</sup>John 14:9.

<sup>12</sup>William Johnston, Christian Zen (New York: Harper & Row Colophon Books, 1971), p. 50.

<sup>&</sup>lt;sup>13</sup>These are my own thoughts, drawn from a private conversation with Fr. Michael D. Meilach, O.F.M., in February 1975.



This can be manifested through mystical experience.

Daisetz Suzuki is one writer on mysticism who does not see this dimension at all. Christ for him is the very antithesis of anything that can be considered a part of mysticism. This is because he sets up certain assumptions about Christianity which will not permit it to be anything but what he says it is: dualistic and relational. Defining the "transcendental ego" as the real ego, at one with the cosmos; and the "relative ego" as an illusory self which clings to dialogue and multiplicity, he speaks of the difference between the Oriental and theWestern mind:

The Oriental mind refers all things to the transcendental ego, though not always consciously and analytically, and sees them finally reduced to it, whereas the West attaches itself to the relative ego and starts from it.

Instead of relating the relative ego to the transcendental ego and making the latter its starting point, the Western mind tenaciously clings to it.<sup>14</sup>

Suzuki is right that Western man has always begun on the level of the relative ego. But to say that he has never gone beyond this, that he is in fact a prisoner of it, is to deny a very real part of Western experience. I refer not only to such mystics as John of the Cross, Teresa of Avila, Thomas Merton, and Teilhard de Chardin, but also to the element of mysticism present in a good deal of Western poetry. 15

Suzuki does not appear to be, as it were, giving the West enough of a chance. He is assuming that the rational side of Christianity constitutes its intrinsic essence. In his argument, he points to the crucifixion as the prime example of the rift between East and West, contrasting the vertical position of Christ on the cross (suggesting "action, motion, and aspira-

tion"<sup>16</sup>) with the horizontal position of the Buddha (suggesting "peace and satisfaction or contentment"<sup>17</sup>).

To reduce the meaning of Christianity to Christ's physical crucifixion and resurrection would be to commit, if I may put it thus, a "felony against Christian mysticism." The mystery of Christ is not so easily exhausted. As Logos, Christ draws us to the same mystical experience of total detachment that Suzuki treasures so dearly. We shall see this shortly.

Suzuki's problem is that he has no conception whatever of the cosmic Christ. The reason I have cited his objections is to clarify our own need for going beyond the personalistic notion of Jesus with which we are so comfortable. Certainly we would reach an impasse if we were to accept Christ as exclusively personalistic. The cosmic Christ, then, is not just a nice philosophical or theological concept, then; I am convinced, on the contrary, that it is a reality crucial to our present inquiry.

Thus we see that Iesus is the

key to a fully developed Christian mysticism. We cannot approach the Father by ourselves. Jesus is the bridge between God and man—in both human and cosmic terms. "We are to test the spirits" in our life of contemplation, explains William Johnston, and

for Christian prayer the New Testament gives a clearcut norm: "By this you know the Spirit of God: every spirit which confesses that Iesus Christ has come in the flesh is of God, and every spirit which does not confess Jesus is not of God" (1 In. 4:2). In other words, the norm is Christ: if a person's meditation leads him to deeper faith and commitment to Iesus Christ who came in the flesh, then it is true; if not, it is false. Meditation [contemplation] should somehow culminate in the act of faith: "Jesus is Lord" (1 Cor. 12:3).18

We have, in the foregoing pages, been engaged in a good deal of philosophizing on the meaning of this truth. Let us now consider how it all fits into the actual practice of mysticism.

# III. Dialogue vs. Silence

WE HAVE ALREADY mentioned can be experienced without Johnston's suggestion that Christ images. Let us expand upon the

<sup>&</sup>lt;sup>14</sup>Daisetz Teitaro Suzuki, *Mysticism: Christian and Buddhist* (New York: Harper & Brothers, 1957), p. 131.

<sup>&</sup>lt;sup>15</sup>Cf. such works as Louis L. Martz, *The Poetry of Meditation* (New Haven: Yale University Press, 1954), and much of the poetry of T.S. Eliot.

<sup>&</sup>lt;sup>16</sup>Suzuki, p. 134.

<sup>&</sup>lt;sup>17</sup>Ibid.

<sup>&</sup>lt;sup>18</sup>William Johnston, Silent Music: The Science of Meditation (New York: Harper & Row, 1974), p. 101.

point.

I believe that the crucial insight into the role of the Incarnation in mystical experience is found in St. Paul's letter to the Galatians:

I have been crucified with Christ, and the life I live now is not my own; Christ is living in me. I still live my human life, but it is a life of faith in the Son of God, who loved me and gave himself for me.19

When Paul says, "I have been crucified with Christ," he is referring, naturally, to an internal metanoia: he has "died" to himself, and his life has now converged into the life of Christ within him. Here we see an interpretation of crucifixion which is consistent with the detachment and loss of self that Suzuki insists upon. The "crucifixion" experienced in mystical experience is indeed a "horizontal" experience which brings peace; but it must be carefully noted that we are speaking, here, of the cosmic Christ, whom Johnston identifies with the risen Christ:

The living and risen Christ of Paul who is with men all days is the unknowable Christ, coextensive with the universe and buried in the hollow recesses of the human heart. The deepest thing in Paul is not Paul but Christ . . . . It is not Paul who cries out "Abba, Father," it is the spirit

of Christ within who utters this cry. For Paul, to live is Christ and to die is Christ-and it is all the same. If this is true for Paul, it is true for anyone who believes. The deepest thing within him is not himself but Christ.20

It is becoming clear that Christ is not just a loose end that we have somehow to stuff into an otherwise neatly-packaged experience of mysticism. Christ not only has a role; he is the source and the end of mystical contemplation.

Iesus is source and end because he is at the source of all creation. Have we really ever stopped to appreciate this? We always think of the Father as Creator, but then we fail to go on to the ulterior truth that, according e.g., to the Nicene Creed and Col. 1:16, it is through Christ that all things were created. Jesus is the creative principle. Strictly speaking, the Father is not at the focal point of all creation—he is absolute, beyond all category. We encounter his creative touch through the Son.

We must be very careful not to blur these distinctions. What I am saying in essence is that Jesus Christ himself is the "still point" in Christian mystical experience. How does one respond to this cosmic Christ?

All this means that the true Christian life develops to its fullest richness, not merely by looking at the historical Christ from the outside and imitating his virtues, not merely by Aldous Huxley's "analytic thinking and imagination": rather, it is a question of "becoming" Christ-the Christian asks that the life of Christ may well up within him, transforming him into "another Christ."21

## Which brings us to the following:

One step further. If Christ is deep, deep down at the center of reality and in the depths of the heart if he is somehow like the true self, then there will be times when we do not know him reflectively. This is because there is no I-Thou relationship any longer. It is of Spirit."23 Christ is the mediator on, inspire, and direct without the whole thing work. being known in a subject-object us on, says Paul.22

at this level. The mystic is totally detached from himself, and only Christ remains. Does this leave us "out of touch," as it were, with the Father and the Spirit? Not at all. Johnston himself says that "the highest Christian mysticism is Trinitarian: it is an identification with Christ who offers himself to the Father in the Holy

the very nature of the deepest of our experiences of both other realms of our psyche to move, urge Persons of the Trinity. He makes

What is the upshot of all this? way-the charity of Christ drives When we reach this type of mystical state, is our experience All duality and dialogue dissipate one of a pure "void"? Once again, we can look to St. Paul for our answer:

> Thus you will be able to grasp fully, with all the holy ones, the breadth and length and height and depth of Christ's love, and experience this love which surpasses all knowledge, so that you may attain to the fullness of God himself.24

<sup>&</sup>lt;sup>19</sup>Galatians 2:19-20.

<sup>&</sup>lt;sup>20</sup>Johnston, Christian Zen, pp. 51-52.

<sup>21</sup> Idem, The Still Point (New York: Harper & Row, Perennial Library, 1970), p. 155.

<sup>&</sup>lt;sup>22</sup>Idem, Christian Zen, p. 53.

<sup>23</sup> Idem, Still Point, p. 154.

<sup>24</sup> Ephesians 3:18-19.

The experience of utter silence before God is not really that of a "void" at all, according to Paul. George Montague has done a magnificent exegesis of the above passage from Ephesians:

It is no longer a question of "grasping," of circumscribing by understanding, but simply of knowing. When the Christian reaches this center, he seems to know, but he soon realizes that what he has come to know is boundless, incomprehensible, ineffable. Its vastness escapes his every faculty, and first of all the faculty of knowing . . .

The knowledge of that love is less speculative than existential. ... It is properly contemplative; unfathomable in its object, it suggests the possibility of unlimited progress in the knowing.25

This last comment is a reminder that Christian mystical experience never reaches a clearly defined peak point. The reason is that it goes beyond even total detachment to the discernment of a mystery that can never be fully comprehended or appreciated: the love of God. Thus, a Christian will never reach a point where he will say "This is it." and come to an end in the dynamic.26 There is room for an I MYSELF have experienced a discernment.

Let us assess the situation. We are left with a cosmic Christ who is the focal point of mystical contemplation, but who is also fully a divine *Person*, capable of relating to us in dialogue. Because of this, we are not forced to make a choice between silence and dialogue. We can have both:

Christian prayer must find room for both facets of reality. Like Zen it can be silent, imageless, without subject-object relationship, and beyond dialogue In this kind of meditation all is one. God is all in all, "I" am lost. Such is the prayer of the mystics. But there can also be dialogue between creature and Creator, made by the creature who raises up his hands like Moses to intercede for his people and for the world. Generally the prayer of Christians advanced in meditation is a mixture of both-it has its moments of imageless silence and its moments of dialogue with the Father.27

How do we decide which moments are for what? We don't. That is why we have the Holy Spirit.

## **Concluding Remarks**

ever-widening fullness of our variety of things during personal meditation. There are times I

Publishing Co., 1964), pp. 176-77.

cannot get past dialogue; other is to be found on both sides. times when I cannot speak; still others when I vacillate back and forth between dialogue and silence. I do not claim to have reached any great level of detachment, but the intuitions I have had of the God who is Love have convinced me that what I have said above is not just a philosophical schema, but an exposition of real operative forces in my own life.

Most of my conclusions have already been drawn in the body of the paper. I think we have fulfilled our goal of clearly defining Christ's role in mystical experience: i.e., he is at the center of it. I have made no statement as to whether these ideas can be applied in any way to Eastern mysticism. Personally, I don't think the experiences are the same, even phenomenologically. Anyone is welcome, however, to try to draw parallels at his or her own risk.

One conclusion we can draw is that we can eliminate the word "versus" when contrasting Monism and Dualism, the cosmic and the human Christ, and Silence and Dialogue. The great paradox of our faith is that we can have both. We need, as Dr. Robert Garvin put it in one of his lectures, both "enlightenment" and salvation. The reality of God

This truth flows from the crucial fact of the Trinity; indeed, two more papers would be the bare minimum of space needed to discuss the roles of the Father and the Spirit in Christian mysticism. At the very least, however, we can conclude that trinitarianism is a reality about God that affects all our experiences of him, both mystical and relational.

If this discussion seemed at times to veer off into very subiective areas, it is because there is no other road to take when dealing with mysticism. I would like to close with a word from Duméry on the gap between rational categories and lived religion:

There will therefore always remain an immense gap between the religious datum and the form of religion, between its schemas categories-better, and its between its categories and its lived exigency. This is a gap which is nothing but the unsuppressable interval between the two extremes of incarnate awareness. It is the examination of this paradox which will succeed in making us understand the complex character of faith. For nothing is more fatal, or more uncertain, than a faith incapable of sustaining the tension between the poles of consciousness.28

<sup>&</sup>lt;sup>25</sup>George T. Montague, S.M., Maturing in Christ (Milwaukee: Bruce

<sup>&</sup>lt;sup>26</sup>Cf. Johnston, Still Point, p. 40.

<sup>&</sup>lt;sup>27</sup>Idem, Christian Zen, p. 27.

<sup>28</sup> Duméry, Philosophie de la Religion, 2:107.

Perhaps I have not left my reader with a rock-steady intellectual argument. Having dealt with a topic in which I have a personal stake, I was well aware of the "tension" pointed out by Duméry. I only trust that I have been careful and precise in my

approach, and that my argument has flowed smoothly from beginning to end. I do not claim to have found the answer, but only, in elaborating an explanation that satisfies me, at least, to have suggested a solution that may prove meaningful to others.

# Crucifixion

Crimson splashes purple clouds,
Red flecks the twisted shroud.
Iron mottles hands outstretched,
Cold and lifeless, tearing limbs at rest.
Peace sighs; His head bows,
Wind ruffles silent vows,
Thunder thrashes a darkened hole;
Storming the silent kingdom of man's soul.

Walter D. Reinsdorf

# Franciscan Elements in the Essays of Francis Thompson

SISTER MARY KAROL STEGER, O.S.F.

HE WHOLE CHRIST, the whole whatever Gospel. with emphasis he found in Christ and in the Gospel, all of it integrated into everyday living and preaching and praying—that is the spirituality of Saint Francis of Assisi. Because Francis so completely took into himself and endeavored to give to others the Word of God, he did the very same with regard to the words of God-his letters, his Testament, even his Rules are full of loving reverence, of fervent enthusiasm for the Word and the words of God.

Archbishop Robinson might have been writing about Francis Thompson when he observed of Saint Francis:

His writings abound not only in allegory and personification, but also in quaint concepts and naive deductions. His final argument is often a text of Holy Scripture, which he uses with a familarity and freedom altogether remarkable.1

Some parts of those writings, in which the interweaving of scriptural phrases is intricate, almost defy any attempt to indicate the references. In the longest of his six letters, for instance, the one addressed "to all the faithful," we discover no fewer than forty-five scriptural references, and in his letter "to all the friars" we find twenty-six biblical quotations.

So, too, Francis Thompson acknowledges his debt to the influence of the holy Scriptures when he says that the Bible as an influence from the literary standpoint had a late but important role in his life. He admits having read the Bible for its historical content as a child, and having drawn from it in his early youth a permanent and formative direction. But not until quite later,

<sup>&</sup>lt;sup>1</sup>Paschal Robinson, ed., Writings of St. Francis of Assisi (Philadelphia: The Dolphin Press, 1906), pp. xiv-xv.

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Bible as a whole become an in- forms the very foundation of the fluence. Then, however, "it came with decisive power . . . its influence was mystical; it revealed to me a whole scheme of existence."<sup>2</sup> Thompson concludes his essay "Books That Have Influenced Me" with the contention that whoever opens the Bible. learned or simple,, equally finds something appropriate for his understanding.3

Of the prose in the Vulgate, Thompson wrote in a review of a paper by Dr. Barry on St. Jerome's revision:

No tongue can say so much in so little ... Nor to any unprejudiced ear can this Vulgate Latin be unmusical . . . . Could prose have more impassioned loveliness of melody? Compare it even with the beautiful corresponding English of the Authorized Protestant Version; the advantage in music is not to the English but to the soft and wooing fall of these delicately lapsing syllables.4

As a result of the fine appreciation that is evident in the passage just cited, much of Thompson's writing, like that of Saint Francis, is definitely reminiscent of the

in his mature years, did the Bible. Whereas the holy Gospel spirit of Saint Francis, Francis Thompson maintains that the Gospel is the very fountain source of his writings. And so, according to Joseph Husslein in the perface to Connolly's book. "There is about Thompson an intensity of truth and conviction. a realism bred of experience that were bound to penetrate hearts, infuse new hope and confer fresh strength."5

> Father Anselm, now Archbishop Kenealy, one of the Franciscan friars who befriended Thompson at Pantasaph said, "The trouble with the world today is that it has suffered corruption. The antidote is Francis Thompson." He who was always aware of what was going on around him in the world, and who was sympathetic with its troubles, followed the advice given by the Assisian Francis, who wrote in his Rule: "Let us love our neighbors as ourselves, and, if any one does not wish to love them as himself, or cannot, let him at least do them no harm, but let him do good to them."7

Again, in his admonition on toward one's compassion neighbor, Francis asserts. "Blessed is the man who bears with his neighbor according to the frailty of his nature as much as he would wish to be borne with him if he should be in a like case''8 Visionary though he might be, Thompson, like the Saint who "penanced Brother Ruffino because the 'visionary' was overpowering in him the worker"9 and who never allowed contemplation to divert him from activity, was not blind to the needs and wants of those about him.

So it was that Thompson, too, was deeply affected by all the problems of his time, and he shows this interest poignantly in his essays. In "Moestitiae Encomium" he laments:

Alas for the nineteenth century. with so much pleasure and so little joy; so much learning, and so little wisdom; so much effort and so little fruition; so many philosophers and so little philosophy... so many teachers and such an infinite wild vortex of doubt.10



"The only thing left," he continues, "is sadness which stamps our virtues and our very life."11 It was said of Thompson that "when he is most truly himself. he is most genuinely a son of the nineteenth century, heir to all the ages that have gone before, beneficiary of all its knowledge and songs."12 But his philosophy, his symbolism, and his deep convictions religious abreast with only the best thoughts of his age. According to H.E. Corv. writing in the Dial Magazine in 1914, his whole life was a superb, pious, and immortal protest against the present formula that life is (and should be) a struggle for existence.13 As

<sup>&</sup>lt;sup>2</sup>Francis Thompson, "Books That Have Influenced Me," Literary Criticisms, ed. Terence Connolly (New York: E.P. Dutton, 1948), p. 543.

³Ibid.

Everard Maynell, The Life of Francis Thompson (New York: Charles Scribner's, 1913), p. 171.

<sup>&</sup>lt;sup>5</sup>Terence Connolly, Francis Thompson: In His Paths (Milwaukee: Bruce, 1944), p. vii.

Blbid., Pp. viii.

<sup>&</sup>lt;sup>7</sup>Robinson, p. viii.

<sup>&</sup>lt;sup>8</sup>Ibid., p. 15.

Francis Thompson, "Darkest England," Prose Works, vol. 3, ed. Wilfred Meynell (New York: Scribner's, 1913), p. 58.

<sup>&</sup>lt;sup>10</sup>Ibid., p. 111. 11Ibid.

<sup>&</sup>lt;sup>12</sup>Milton Brunner, "An appraisement," The Independent 64 (Jan., 1908),

<sup>&</sup>lt;sup>18</sup>H. E. Cory, "Francis Thompson," The Dial 56 (Feb., 1914), p. 49.

such, Thompson's life was the life of an untheatrical martyr, a perfect refutation of anything like a materialistic philosophy. Nevertheless, in his essay "Darkest England" he writes

This is a day which with all its admitted and most lamentable evils, most of us are most glad that we have lived to see; for it is a day wherein a bad old order is fast giving place to a new; and the new, we trust, through whatever struggle and gradual transformation, will finally prove a higher order than the old.<sup>14</sup>

From this it can be seen that Thompson's faith was certain; he did not despair as the Victorians were inclined to do, for the reason, as he explains in "Form and Formalism," that the modern world profoundly and hopelessly disbelieves in the power of prayer, not in a scornful way, however, but it simply does not comprehend.<sup>15</sup> Thompson then proceeds to give a glimpse of the doctrine of Individualism which was so characteristic of the Victorian period. Though he admits that the Individualistic theory had its scaffolding of excellence, he goes on to say:

> The walls of no theory can rise far above the ground without that. Our neighbors have this in com

mon with Heaven—they only help those who are perfectly able to help themselves. In the days when the blatant beast of Individualism held the field, that was a truth.<sup>16</sup>

He continues, with some relief, that this old spirit is rapidly becoming a cynicism, even though it had been a diabolical doctrine, as it was the outcome of that proud teaching which declared it despicable for men to bow before their fellowmen. It implied, not that a man should be an individual, but that he should be independent. Thompson's belief, like that of his Assisian namesake, was that a man should be individual, but not independent.<sup>17</sup>

Thompson reveals his interest in education, also, because with the growth of democracy in England during the nineteenth century, came the spread of popular education. In "Darkest England" he points out that his movement was one of the signs of the common tendency, involving a negation of the doctrine of Individualism. It meant, moreover, that the hearts of men were softening toward each other, and reviving the spirit of the Brotherhood of Man. Everard Meynell

reminds us that among the notes of Thompson are many jottings of a resolve to write on the young children of London.<sup>19</sup> Thompson states the case for Free Education when he asks whether the children could be gathered and educated in the truest sense of the word so as to cut off and eliminate future recruits to the ranks of "Darkest England." If that would be done, there would be needed no astrology to cast the horoscope of the future, for "in the school satchel lie the keys of tomorrow."20

By way of climax he emphasizes:

Think of it. If Christ stood amidst your London slums, He could not say, "Except you become as one of these little children." Far better your children were cast from the bridge of London that they should become one of those little ones.<sup>21</sup>

Thus Thompson was always ready to come to the assistance of those who needed help, even though he himself suffered acutely the pangs of his own poverty.

So, when Francis Thompson is labelled as standing outside the age in which he lived, this is meant only insofar as he preached a creed which the Victorians

rejected. G. K. Chesterton wrote, in this point:

But none of these Victorians were able even to understand Francis Thompson; his skyscraping humility, his mountain of mystical detail, his occasional and unashamed weakness, his sudden and sacred blasphemies.<sup>22</sup>

Like the Poverello, the poet of the London streets had been laughed at, pushed aside, misunderstood and, like him, the soaring spirit could not be downed by circumstances. Both had the inward eye, the outer humility; both found delight in, and gave voice to the little things of creation; both drew away from the world to draw nearer to Christ.

For Francis of Assisi, the means of growing to a Christlike stature was voluntary poverty. By his renunciation of home, family, friends, and earthly possessions, the Assisian strove to emulate the poverty of Christ's life in an uninterrupted series of self abnegations. Even in his youth, Francis Bernardone had perceived the corrupting influence of riches, and he resolved to introduce within his new Order such a devotion to poverty, renunciation, and detachment as would safeguard its members from the seductions of all earthly

<sup>&</sup>lt;sup>14</sup>Thompson, "Darkest England," p. 61.

<sup>15</sup>Idem, "Form and Formalism," op. cit., p. 73.

<sup>&</sup>lt;sup>16</sup>Idem, "Darkest England," p. 62.

<sup>&</sup>lt;sup>17</sup>Ibid. <sup>18</sup>Ibid.

<sup>&</sup>lt;sup>19</sup>Meynell, p. 64: <sup>20</sup>Ibid., 65. <sup>21</sup>Ibid., 64.

<sup>&</sup>lt;sup>22</sup>G. K. Chesterton, *The Victorian Age* (New York: George Doran Co., 1924).

things. In the Second Rule of the Friars Minor, Francis writes:

And as pilgrims and strangers in this world, serving the Lord in poverty and humility . . . because the Lord made Himself poor for us in this world. This, my dearest brothers, is the height of the most sublime poverty which has made you heirs and kings in the kingdom of heaven: poor in goods, but exalted in virtue.23

Francis Thompson, too, would have dedicated himself to God, but disappointed by the decision that he was unfit by temperament for the service of the altar, he determined to spend himself in the "priesthood of poetry." For this new work he was cognizant of the fact that a period of preparation proportionate in rigor to the envisaged goal is essential, whether that goal be the attainment of heroic sanctity in the case of Saint Francis, or the realization of a poetic ideal as it was in his own. In the essay on "Shelley" Thompson informs us:

Most poets, probably like most saints, are prepared for their mission by an initial segregation, as the seed is buried to germinate: before they can utter the oracle of poetry, they must first be divided from the body of men. It is the severed head that makes the seraph.24

The unusual demand of the individual who "would hitch his wagon to a star" of lofty endeavor is renunciation, and the loftier the achievement, the more rigorous the abnegation. So it was that for Thompson's new work a sacrifice was demanded, one that took the form of renunciation of love, marriage, and domestic pleasures. Renunciation conjugal love, however, was not all the poet was called on to undergo. Even as Saint Francis sought in solitude to learn the deepest lessons of divine love, so Francis Thompson submitted to an apprenticeship of isolation "far from the maddening crowd." Of the growth and activity characteristic of this period, Thompson explains in "Health and Holiness":

In poet as in saint this retirement is a process of pain and struggle. For it is nothing else than a gradual conformation to artistic law. He absorbs the law into himself, or rather he is himself absorbed into the law, moulded to it, until he becomes sensitively respondent to its faintest motion, as the spiritualized body to the soul.25

Everard Meynell, in his Life of Thompson, contrasts the types of poverty as embraced by the two Francis'. In place of rocky

even ate from paper bags. The his life, he queries in "Finis broken bread eaten on the hills of Coronat Opus," "Why was I comparison with the heavy bread soothe no hunger, that the laurel of Soho; and Thompson never could staunch no pang, that the testifies, that Thompson cast all account of which runs consistenthis life's best treasures at the feet ly through his writings, Thompof his Lady Poverty; his health, spent to a degree that Wilfred apogee of renunciation. Meynell penned his picture as "a moth of a man"; his wealth, for he was nearly a Franciscan and learned in the difficult arithmetic of subtraction, leaving at his death nothing more than a tin box of refuse.<sup>26</sup> Physical selfdenial and disregard of personal luxuries are but the manifestations of a spiritual state, of the state recommended by Christ: "Blessed are the poor in spirit. for theirs is the kingdom of Heaven." The Saint put his virtue to the proof; he embraced the leper, he preached to the birds. Thompson, on the other hand, also renounced personal pride, ambition and pleasures, but the leper would pass him unnoticed; and he was too shy, too little a man of the world,

platforms Thompson's poverty rows of the Edgeware Road. gave him the restaurant's doubt- Visited, though, with pangs of ful tablecloth, and sometimes he this heroic abnegation often in Umbria was appetizing in never told that the laurel could drank from the clear stream. It laurel could return no kiss?"27 was literally true, Meynell In his sacrifice of love, the son undoubtedly reached the

> The greater part of the essay "Sanctity and Song" (A Second Paper) is devoted to a discussion of the poverty of Saint Francis and what he believed to be allied with poverty—pain. following anecdote from the essay very aptly illustrates Francis of Assisi's idea of poverty even before his conversion:

Pica [Francis's mother] was preparing the table for dinner, and Francis placed on it very many loaves. Pica inquired why he put so many loaves for so few guests. "They are for the poor," said her son. "But where are the poor?" asked Pica. Francis answered: "They are in my heart."28

Following closely in the steps of that great Saint and social to preach to the practical spar- reformer of Assisi, Francis

<sup>&</sup>lt;sup>23</sup>Robinson, p. 65. <sup>24</sup>Thompson, "Shelley," op. cit., p. 11.

<sup>&</sup>lt;sup>25</sup>Idem, "Health and Holiness," op. cit., p. 261.

<sup>26</sup> Meynell, p. 24.

<sup>&</sup>lt;sup>27</sup>Thompson, "Finis Coronat Opus," op. cit., p. 134.

<sup>&</sup>lt;sup>28</sup>Idem, "Sanctity and Song" (Second Paper), Literary Criticisms, ed. Terence L. Connolly (New York: E.P. Dutton & Co., Inc., 1948), p. 493.



Thompson, his zealous namesake, loved the poor and lowly. Through his close contacts with the neglected multitude of the London streets he realized their sad plight, and tried to promote action to alleviate their miseries. "In Darkest England" is a veritable clarion call to the tures?" he asks. "Where is the Catholic laity, the army of brown frock and the cord?"30 English Franciscan Tertiaries, to remedy a terrible social condition of the London slums. Though he praised the work of the Salvation Army in a review of General Booth's book In Darkest England, Thompson deplored the inactivity of the Third Order of St. Francis. In answer to Professor Huxley, who compared the Salva-Thompson stated:

The very chivalrous militarism of St. Francis has been caught and vulgarized in the outward military symbolism of the Salvation Army. That joyous spirit which St. Francis so peculiarly fostered is claimed by General Booth as an integral and essential feature in his own followers.29

Continuing in the same vein, Thompson credits the Franciscans with giving the first impetus to street preaching in which the Salvationists were so actively engaged. He reminds the Salvation Army then, that something more than the ringing of a bell is needed to gather the multitude into the churches. Thompson extends the general invitation to go into the highways and byways like the Franciscan friars of old and preach to the crowds. "Why should the Franciscans hide behind their carica-

Then, becoming even more explicit. Thompson in this same essay refers directly to the nature of the work of the Third Order when he says that the army of the Assisian is in the midst of us, enrolled under the banner of the Stigmata; over thirteen thousand strong, this army follows the barrack routine of religious peace tion Army with the Franciscans, and prayer. "Sound to the militia of Assisi and warn them that the enemy is round about them, that they must take to the field; sound

"In Darkest England" also vividly portrays in their true light the contrasting scenes of the London streets. Only one drilled in the school of suffering as Thompson was from childhood, could behold there, as he says,

...a region whose hedgerows have set to brick, whose soil is chilled to the stone: where flowers are sold and women; where the the men wither and the stars; whose streets to me on the most glittering day are black. For I unveil their secret meanings. I read their human hieroglyphs. I diagnose from a hundred occult signs the disease which perturbs their populous pulses. Misery cries out to me from the kerb stone; despair passes me by in the ways . . . . . 32

Thompson assures us that we are raising from the dust a fallen standard of Christianity, not merely in phrase, but in practice; not by lips, but by lives we are reaffirming the Brotherhood of Man.33 He reveals this same thought in "Health and Holiness" when he says:

This is an age when everywhere the rights of the weaker against the stronger are being examined and asserted .... Within the Church itself, which has ever fostered the claims of the oppressed against the oppressor, a mind and rational appeal has made itself heard.34

The crying need of the age, declares Thompson, is not only to foster the energies of the body, but to foster also the energies of the will. He asserts, moreover, that the weakest man has will enough for his appointed exigencies, if he but develop it as he would develop a feeble body. To that special end, he reminds us, are addressed the sacramental means of the Church. In this last statement Thompson boldly declares that the remedy for many of the evils of the time is more religion, not only in matters of belief, but in practice as well.35

Therefore, it is not merely a passive acquiescence in pain that Francis Thompson teaches, but like St. Francis, he meditates upon the suffering Christ and desires to suffer with him. He himself wrote a commentary on St. Francis, emphasizing the dignity, beauty, and indispensability of pain

... which came to man as a penalty, remains with him as a consecration, his ignominy, by a Divine ingenuity, he is enabled to make his exaltation... How many among us after repeated lessonings of experience are never

to the Third Order of St. Francis."31

<sup>29</sup> Idem, "In Darkest England," p. 56.

<sup>30</sup> Ibid.

<sup>&</sup>lt;sup>31</sup>Ibid., p. 57. 32 Ibid., p. 52.

<sup>34</sup>Idem, "Health and Holiness," p. 249.

<sup>33</sup> Ibid., p. 61.

<sup>&</sup>lt;sup>35</sup>Ibid., p. 268.

able to comprehend that there is no special love without special pain? To such St. Francis reveals that the Supreme Love is itself full of Supreme Pain... So he revealed to one of his companions that the pain of his stigmata was agonizing, but was accompanied by a sweetness so intense as made it ecstatic to him.<sup>36</sup>

Thus it was, that Thompson found in St. Francis the best illustration for his principle that sanctity and song are expressions of the same reality. When the Canticles assigned to St. Francis are his subject, Thompson intimates the difficulty which the natural man encounters in understanding sanctity, and therefore in appreciating these canticles in which the purifying power of suffering is implicit. In the conclusion of the essay "Sanctity and Song" (A Second Paper), Thompson points out "That the spirit of song which was in St. Francis did not expire with him. Poetry clung around the cowls of his Order; and it was a Franciscan. Thomas of Celano, who gave to the Church perhaps her two greatest hymns."37 Again in "Moestitiae Encomium" he reminds us:

Power is the reward of sadness. It was after Christ had wept over Jerusalem that He uttered some of His most august words; it was when His soul had been sorrowful even unto death that His enemies fell prostrate before His voice. Who suffers, conquers.<sup>38</sup>

In these words we are given a positive attitude toward suffering and an answer to the age-old question, "Why must we suffer?"

Thompson then applied his theory of pain to poets in particular. Consequently, he musingly asks why it is that the poets who have written for us the most beautiful lyrics, free from the mixture of dull, earthly things: the Shelley's, the Coleridge's and the Keats'—are the very persons whose lives are among the saddest in literature. Furthermore, he asks whether sorrow, passion, and fantasy are indissolubly connected like water, fire, and cloud; that as from the sun and dew are born the vapours, so from fire and tears ascend the visions of joy; that the heart like the earth smells sweetest after rain. Finally, he decides that songlight is like sunlight and darkens the \* countenance of the soul. Perhaps the rays are to stars what thorns are to flowers, he concludes; and so the poet after wandering over heaven, returns with bleeding feet. In other words, it was

familiarity with pain that enhanced their writings.<sup>39</sup>

It was inevitable, therefore, that one of Thompson's temperament, realizing as he did the value of suffering, should place emphasis on that phase of spiritual experience known as asceticism, and give his assent to the doctrine that the excellence of the moral life can be won only through control of the passions and will. Consequently, the practice of asceticism is deliberately accepted and expounded in "Health and Holiness" in full harmony with the teachings of St. Francis as a mode of living, intended to subject the lower to the higher, body to soul.40 The sub-title "Study of the Relations between Brother Ass, the Body; and His Rider, the Soul, is almost a direct quotation from St. Francis, who, when tempted to carnal thoughts or desires chastised "Brother Ass" unmercifully. In this essay Thompson concerns himself with the clamant cry of the body's rights and the extremity of the reaction to medieval asceticism. The externals of asceticism may change with the time, he believes, but in its essence, as-

ceticism is inevitable and inexorable.<sup>41</sup> He refers to the Saint of Assisi as being

a flame of active love to the end, despite his confessed ill-usage of "Brother Ass," despite emaciation, despite ceaseless labour, despite the daily hemorrhage from the Stigmata.<sup>42</sup>

Hence the holiness resulting from his asceticism energized St. Francis and wrung from his body the uttermost drop of service. Again in "The Image of God" Thompson reiterates:

I cannot believe but that St. Francis who loved all things loved not least the hardly used Brother Ass. Rather are we intended to use this "sweet enemy" as a child, which we love, chastise, thwart, cherish; refusing now, because our dearest wish is its future greatness.49

Francis Thompson thus emphasizes the subservience of the body His plea for health as well as holiness is an argument that holiness is better served by health than by disease; and that "Brother Ass" should be rewarded for his usefulness to make him more useful. The only value of pain is to strengthen the will when the soul passes through a process of seclusion and interior gestation. 44

<sup>86&</sup>quot;Sanctity and Song," (A Second Paper), pp. 495-96.

<sup>&</sup>lt;sup>37</sup>Ibid., p. 497.

<sup>36</sup> Idem, "Moestitiae Encomium," p. 113.

<sup>39</sup> Idem, "Shelley," pp. 35-35.

<sup>40</sup>Idem, "Health and Holiness," p. 267.

<sup>41</sup> Ibid.

<sup>&</sup>lt;sup>42</sup>Ibid.

<sup>&</sup>lt;sup>48</sup>Idem, "The Image of God," in *Literary Criticisms*, p. 493.

<sup>44</sup>Idem, "Health and Holiness," p. 277.

# **Feature Review**

The Holy Spirit and Power. The Catholic Charismatic Renewal. Edited by Kilian McDonnell, O.S.B. Garden City, N.Y.: Doubleday, 1975. Pp. 186. Paper, \$2.95.

Reviewed by Father Francis de Ruijte, O.F.M., B.A., B.Th., Student in Franciscan Studies at St. Bonaventure University, who recently led two charismatic renewal groups in Montreal where he has been involved in the Movement for three years.

The contemporary charismatic renewal has produced mostly popular writings, but we now see emerge a book of solid theological content—on substantive questions concerning the renewal, yet easily readable and in non-technical language. The importance of its eight essays (by seven different authors) seems to warrant a summary of each, in a review which will thus be longer than normal in these pages.

1. The editor deals with four points in his own essay:

a. The name "charismatic." The French have an inclination to quibble over words, justifying it by their desire for precision. And so we see Yves Congar, Henri Caffarel, and others express their dislike on points of vocabulary such as "the insupportable abuse of the word charismatic." In its less than ten years of existence, the Catholic Charismatic Renewal has adopted different names. In the beginning it was called "Catholic Pentecostal movement," soon renamed "Catholic Charismatic

movement." Then the word movement was replaced by renewal. Now the French are opposed to the word charismatic as well. They propose to rename the charismatic renewal "spiritual renewal" or simply "renewal" or "renewal in the Spirit." Yet this only adds more problems, since the names are also applicable to other renewals within the Church. Moreover, they overlook the controversial phrase "Roman Catholic." The universality or catholicity of a worldwide Church is narrowed down to the city of Rome. Is that universal? Besides, is the "Orthodox" Church really the only true one? (That is what the word means.) And are "Protestants" always protesting? (Does the word not rather mean: to witness for the truth?) These authors thus seem to discuss the splinters and not to see the planks. Let them read what C.S. Lewis says in chapter ten of his Miracles: A Preliminary Study about images, thoughts, and language, and the modern literalist.

b. "Spirit Baptism" and Christian Initiation. Paul is the first to elaborate any doctrine about fellowship in, or manifestations of, the Spirit. When he speaks of the imparting of the Spirit (anointing of the Spirit, sealing, receiving the Spirit, earnest of the Spirit—2 Cor. 1:21), these images mean the sacrament of baptism and its effects. Luke seems more ambiguous since he both distinguishes between water-bath and the coming of the Spirit, and places them in

relation to one another. John makes only allusions to baptism and therefore lends himself to controversy among theologians. The "new thing" in Christian baptism is the bestowal of the Spirit. The post-apostolic Church placed the rite of baptism in an Easter setting (dying and rising with Christ). Integral to the Easter mystery was the feast of Pentecost. The baptismal mystery is the same as the Easter-Pentecost mystery. So when reading patristic texts which speak of an imparting of the Spirit by the laving on of hands (confirmation) distinct from the water-bath, one should remember that the Fathers were generally thinking of one initiation celebration, not of isolated ritual acts. The imparting of the Spirit belongs to the nature of Christian initiation, seen as a whole (baptism, confirmation, and Eucharist), and so "baptism in the Holy Spirit" does not belong to a later, more mature stage of the Christian life.

c. Trinitarian theological context. The renewal is consciously trinitarian. It makes its own the teaching of Vatican II on the role of each of the divine Persons as well as of the Church-i.e., of Christ prolonged in history, in which believers are sons of God and find the fullness of truth and unity, gifts and fruits. The Council repeated St. Paul's doctrine that no Christian is without a charism (1 Cor. 12:11). These gifts are ministries to the whole Church and to the world, and the basis of the renewal is trinitarian rather than exclusively focussed on the Holy Spirit.

d. Balancing of perspective. The renewal is not specifically a "spirit-

cult" (p. 61); rather, it aims at restoring some facets of the economy of salvation to their rightful place in Christian consciousness, but without isolating them or exaggerating their importance. What comes first in theological reflection is not the Gifts of the Spirit but the gospel in its totality with each aspect in its proper perspective. "Baptism in the Spirit" is theologically Christian initiation — imparting of the Spirit; experientially it is consciousness of the Spirit's concrete presence. In the latter sense we can distinguish (1) the experience of Jesus' presence, concrete and personal, in one's life. and (2) the experience of the Spirit's power to proclaim Jesus' Lordship (mission). It is this experience of the presence of Jesus by the power of the Spirit that gives the renewal its special character (p. 82). The pattern of experience within the renewal differs from that outside it in that those in the renewal are saying an adult "yes" to their initiation with expanded awareness, openness, and expectancy" (p. 83).

2. Heribert Mühlen, regarded by many as the leading theologian on the Holy Spirit in the Catholic Church today (see New Covenant, 7/74, pp. 3-6), has contributed two papers to this volume. In the first, "The Charismatic Renewal as Experience," he also discusses the question of giving the renewal a proper name and speaks of "prayer renewal." The renewal's purpose is not charisms but praise and worship of God, transformation of one's own life and eventually that of the Church. He describes a prayer

service and adds a few objections of observers and dangers involved.

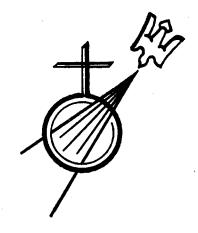
In his other article, on "The Person of the Holy Spirit," he recalls that, according to Thomas Aquinas, God could have been conceived as only one person instead of three, without difference for God becoming man. In this view the Incarnation could exist without the Trinity (pp. 14-15). This misinterpretation, based on a misreading of scripture, led, centuries ago, to an intellectualization of both God and faith. The historical consequences are clearly visible today: the narrowness of traditional teaching on God is such that we could easily fashion our entire theology without the doctrine of the Holy Spirit. Yet that doctrine is the most basic proposition regarding the divine Nature! Still, fortunately, the experience of the living God has always been deeper and broader than the traditional teaching about God. Not only God, but also faith was rationalized. For centuries the emotion of faith was suppressed. Today it is revived and said to be produced in us through the working of the Holy Spirit in us. If a distorted emphasis on the emotions is erroneous (leading to sentimentality), vet a reversal of the rationalist "enlightenment" is a historical need at this time. The charismatic renewal will be able to institute radical corrective measures in this regard, since it both understands God as Trinity and heals us from historical distortions and exaggerations.

3. If you are looking for a solid goals (Presbyterorum Ordinis, study of scripture and of Vatican §12). And so Francis A. Sullivan asks, II on the renewal, I recommend in his article on "The Ecclesiastical

those of Schneider and Sullivan in this book. Herbert Schneider looks at what "baptism with (in) the spirit" means in the NT. Going successively through the Book of Acts. Paul's Letters, and the Gospels, he studies the language used to describe the experience and also the contents, circumstances, and signs. Both Acts and Paul have no fixed terminology for the reception of the Holy Spirit, and the expressions are interchangeable. All concern Christian initiation - a change to a new life. For both Acts and Paul, baptism and the gift of the Spirit belong together. In the four Gospels we find fundamentally the same teaching on the Holy Spirit. The synoptic Gospels describe Jesus as a charismatic. Even at his baptism the stress is on the descent of the Spirit, Jesus' ministry is also charismatic, "led by the Spirit," "by the power of the Spirit," against the empire of the Devil. An alternate reading for "Your kingdom come" (Lk. 11:2) is "Your Holy Spirit come upon us and cleanse us." The Spirit of Jesus is the beginning and the end of Christian life. For the NT the Spirit of God is never given in sucha a way that it cannot be experienced. If the Spirit cannot be "seen and heard" it has not been given. This solid biblical study contains a large number of scripture texts, occasionally listing them in tables. Clarity and scholarship characterize the author.

4. The needed inner renewal of the Church was put by Vatican II as the first of its three pastoral goals (*Presbyterorum Ordinis*, §12). And so Francis A. Sullivan asks, in his article on "The Ecclesiastical

Context of the Charismatic Renewal," what the Church's renewal is according to Vatican II. It is both (1) a greater fidelity to her own calling, involving purification and penance, and (2) progress as taking place in different movements today. This renewal is done by the Holy Spirit, with the cooperation of men and women, in whose hearts he dwells and to whom he gives gifts and fruits—above all love—for the upbuilding of the Church. Vatican II's teaching on the charismatic gifts marks a break with the view commonly held and returns to the scriptural tradition. All charismatic gifts are special graces (1) because they involve a direct intervention of the Holy Spirit in the life of the Church (which is different from the sacraments and ministries), and (2) because they aim at the upbuilding of Christ's Body and are not necessarily connected with sanctifying grace. A charism can be defined as a grace-given ability and willingness for any kind of service that contributes to the renewal and upbuilding of the Church. Bearers of gifts have a right and a duty to use them for the common good of the Church and society, in the freedom of the Spirit but also in communion with their brother Christians and their pastors. Priests should recognize the special gifts of lay people; they in turn can also be gifted with special charisms. The author believes the charismatic renewal of the Church is being realized today by the Catholic Pentecolstal movement because that is precisely its aim and it bears authenticating characteristics enumerated here. Yet



it is not exclusive, and the chapter ends with a word of caution as do those of McDonnell and Mühlen.

5. The pastoral implications of Spirit-baptism are described by Ralph Martin. Theology has been too long and speculative and conceptual science; its weaknesses are a misunderstanding of scripture (cf. Mühlen) and a lack of contact with pastoral facts of life-i.e., the extensive experience of real persons. We need to recognize that theology flows in part from an experience of God and attempts to explain that experience and make it coherent. The theological reflection of the NT and the early Church was based on their encounter with Jesus and his Father, and their remarkable, continued experience with the Spirit Jesus sent to them at Pentecost. The author lets three witness accounts speak for themselves: what they experienced before and after the baptism in the Spirit. Then he goes on to explain why the sacraments of initiation and vears of specialized training and a dedicated life did not and could not give what they found in the charismatic renewal. It all comes down to this: to put the lordship of Jesus and the power of his Spirit in center of one's life. Too often this was not perceived before. Then he briefly sketches how charismatic prayer groups and the Life in the Spirit seminars provide means for the rerenewal of Christian lives. He concludes by drawing some pastoral implications fro the Church as a whole. The disorder and ineffectiveness of infant baptism, confirmation, and adult conversions are due to the lack of criteria when to administer the sacraments and to inadequate spiritual preparation. As currently administered, the sacraments may indeed communicate the Spirit, but they certainly do not produce a Church of vital Christians. To fall back on defending the sacraments and their "ex opere operato" effectiveness is only theological speculation and no answer to the Church's needs today. The charismatic renewal may help here to turn out truly committed Christians and thus complements the sacraments.

6. In his article "Liturgy and Charisms," Kevin M. Ranaghan thoroughly examines the points of similarity and contrast between Pentecostalism and the Catholic charismatic renewal, especially concerning their origin and development, worship services, and Spiritbaptism (initiation).

7. According to Donald L. Gelpi, "Ecumenical Problems and Possibilities," Protestant Pentecostals the playing of musical instruments bears were the charismatics of the

(p. 174). Reading that, I thought of a nearby Pentecostal church with drum band and wondered whom I should believe. This is probably to be regarded as a corrigendum similar to the one in his book Pentecostalism, where on p. 70 Pentecost is said to be celebrated forty instead of fifty days after the Passover. The most serious doctrinal differences dividing Catholic Charismatics and Protestant pentecostals lie, at any rate, in the area of sacramental theology, with theological deficiencies present on both sides. Fundamentalism. whether Catholic or Protestant, remains the most serious obstacle to meaningful Catholic-Pentecostal

dialogue. Both groups have a lot of rethinking to do on questions such as (1) grace, gifts, ministries, and sacraments; and (2) conversion, Spirit-baptism, and sanctification.

Conclusion. Charismatics today promote seeing God as Trinity, Christocentrism, the Holy Spirit's dynamism in men, the gospel in its totality as a guidance for life, joy, peace, sharing of God's marvelous actions, renewal of one's personal life and of Church and society from within, community building, social action, and commitment towards one's fellow men as brothers. All these solid features of the charismatic renewal taken at its best are also the characteristics of the Francincan movement, as is evident from a reading of Francis and the reports of his early biographers. Are Franciscans-individuals and those responsible for groups—sufficiently aware of what the charismatic renewal are rigorist to the point of opposing could mean for them? Their forethirteenth century, and this renewal could mean their revival and survival today! Participants in the charismatic renewal, on the other hand, might have a look at Francis of Assisi and discover some traditional values which could be of significant interest to them for further growth.

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

Reviewed by Father Titus Cranny a Franciscan Friar of the Atonement at Graumoor (Garrison, N.Y.), who has been active for many years in promoting prayer and activity for the unity of all men under the headship of Christ.

This little volume makes good reading during the Unity Octave (Jan. 18 through 25) when, fortunately. I had the opportunity to prepare this review. It is succinct and provocative and shows the author's ability to put in precise and clear language some of the thorny problems facing ecumenists. He writes of unity-in-diversity and diversity-inunity: he calls for the joining together of "the Catholic substance" and "the protestant principle" in order to achieve unity. He is presently Lady Margaret Professor of Divinity at Oxford University, is an Anglican clergyman, and has taught at Union Theological Seminary in New York City.

He has a chapter on "Rome the Centre of Unity" in which he states that any kind of ecumenism must take into account the Roman Catholic Church, including the pope. His Disputed Ouestions are the following: Eucharist. Marriage. Ministry, Mariology, and Authority, Probably the last is the most difficult point of all since the concept of authority enters into the other doctrines and practices. He proposes that Christian Unity emerge in somewhat the same way it exists between Rome and the Eastern Catholic Churches. It is interesting that he sees this as a possible form or structure to be imitated.

On our Blessed Lady the author says that the differences about the Assumption and the Immaculate Conception are not insurmountable, and that much of the disagreement may be due to emotion about words instead of the concept or position that is held. I am partial to the author because of his other writings too, but for me his words truly focus on the ecumenical problem and impasse (real or apparent). I like his clarity and simplicity; perhaps his solutions will not be even a kind of blueprint of how unity may be advanced and obtained. But we need such writing, and we also need concerned prayer (much more of it) for this holy cause. In his final chapter the author makes a plea for

Christianity and the other faiths. This is indeed "the wider ecumenism," and it necessarily follows from the ecumenical effort of the Christian churches. Unity, however, will not come easily and probably not very soon; but I have a hunch (whatever it is worth) that the Holy Spirit may have some surprises for all of us.

Every Day and All Day: St. Anthony Messenger Book of Prayers, New and Old. Edited by Leonard Foley, O.F.M. Cincinnati: St. Anthony Messenger Press, 1976. pp. vii-136. Paper, \$1.50.

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

This is a valuable little book, which as its subtitle suggests does bring together the new and the old. Not only do we find the traditional daily prayers: Morning Offering, Acts of Faith, Hope, Love; and Prayer to Iesus Crucified; the Litany of the Sacred Heart; and the Stations of the Cross: but we also discover prayers for special states of life, and special states of feeling, like loneliness, joy and friends, sadness over the death of a loved one. And we find some "old" material highlighted in a way that makes it new-the highlighting of Christ's own prayers from the New Testament, for example, and the listing of some of St. Francis' own prayers. Every Day and All Day is a wonderful gift for a friend-or for yourself.

Community in the Lord. By Paul Hinnebusch, O.P. Notre Dame, Ind.: Ave Maria Press, 1975. Pp. 240. Paper, \$3.50.

Reviewed by Sister Donna Marie Woodson, O.S.F., B.S. (St. Louis University), who is working in the field of Home Care on Chicago's Southside.

Today, when we hear so much about community and perhaps still wonder what it means and how it can happen, it is a pleasure to find a book placing it in a scriptural, theological, and human perspective. The author beautifully describes how it can be and is done in the Lord. In his very readable style, he leads one gently from at-homeness in a family to at-homeness in the Lord.

The sequence of chapters is such that one builds upon the other, like building blocks. The sections on "Appreciation: Key to Community," "Community Reconciliation," and "The Charisms and the Uncreated Grace," are especially recommended to those interested in positive helps. Examples are taken from the charismatic Community of God's Delight, where Father Hinnebusch experienced this life style. Yet the author leaves the impression that the experience is just as possible in other settings.

This book would have appeal to Christians desiring community, to parents, and to anyone in a setting to help others in a "loving response to an invitation of love," to be "fully at home in God."

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- Tavard, George H., The Inner Life: Foundations of Christian Mysticism. New York: Paulist Press, 1976. Pp. v-104, incl. bibliography. Paper, \$1.65.