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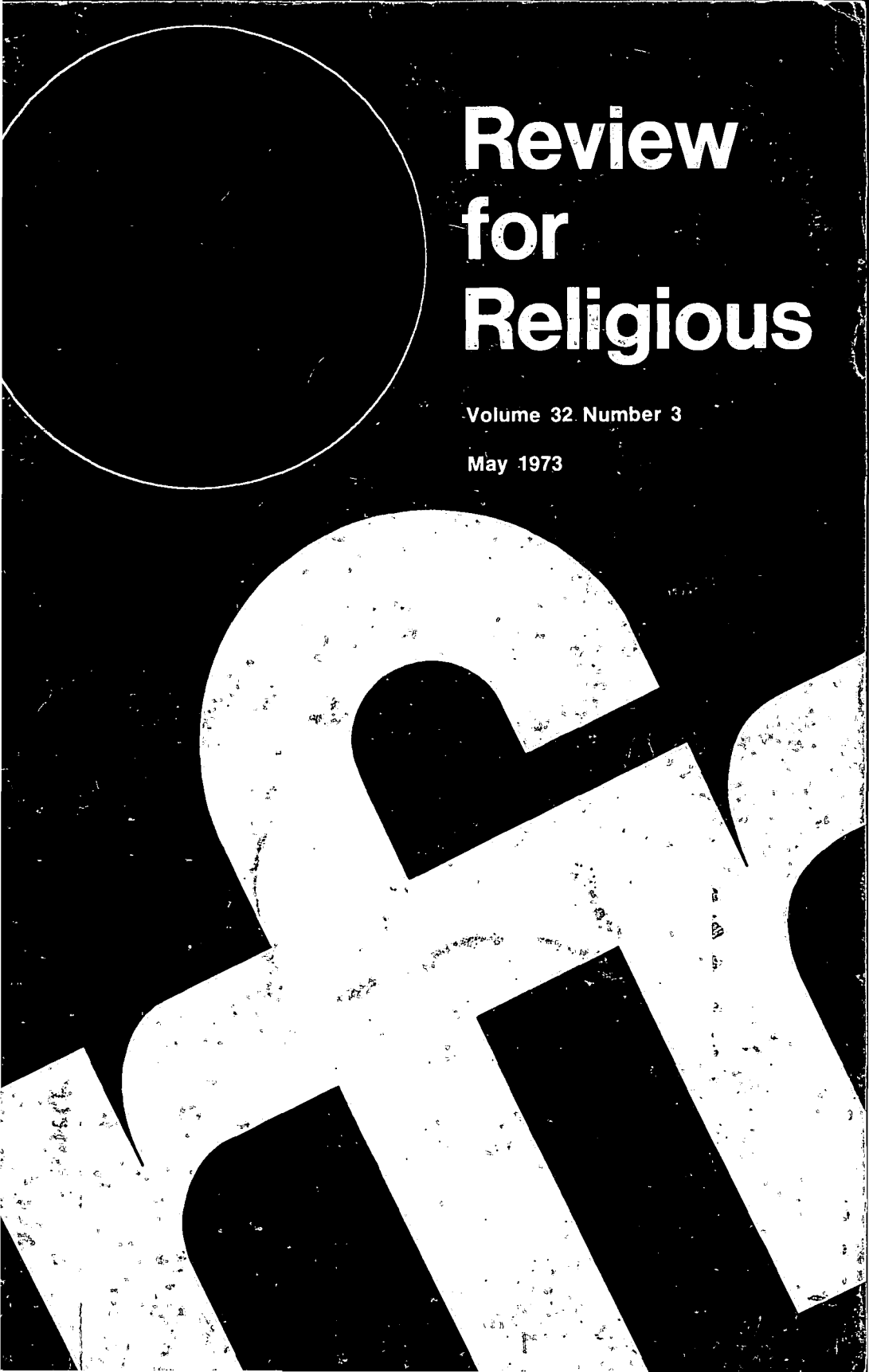

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The Anointing of the Sick

Paul VI

The following is an English translation of an apostolic constitution dated November 30 1972 but not made publicly available until January 18 1973. The constitution represents updated provisions for the administration of the sacrament of the anointing of the sick. Subtitles in the following have been added by the editor.

The Catholic Church professes and teaches that the sacred anointing of the sick is one of the seven sacraments of the New Testament, that it was instituted by Christ, and that it is "alluded to in Mark (Mk 6:13) and recommended and promulgated to the faithful by James the Apostle and brother of the Lord. "If any of you is ill," says James, "he should send for the elders of the Church, and they should anoint him with oil in the name of the Lord and pray over him. The prayer of faith will save the sick man and the Lord will raise him up again; and if he has committed any sins, he will be forgiven (Js 5:14-5).[1]

Ancient Testimonies

From ancient times testimonies of the anointing of the sick are found in the Church's tradition, particularly her liturgical one, both in the East and in the West. Especially worthy of note in this regard are two testimonies: The letter which Innocent I, our predecessor, addressed to Decentius, Bishop of Gubbio[2]; and the venerable prayer used for blessing the oil of the sick: "Send forth, O Lord, your Holy Spirit the Paraclete," which was inserted

[1]Council of Trent, Session XIV, *De extrema unctione,* Chapter 1 (see also ibid., Canon 1): CT, VII, 1, 355-6; DS, 1695, 1716.

[2]The letter *Si instituta ecclesiastica,* Chapter 8: PL 20, 559-61; DS 216.

into the Eucharistic prayer[3] and is still preserved in the Roman Pontifical.[4]

In the course of the centuries in the liturgical tradition the parts of the body of the sick person to be anointed with holy oil were more explicitly defined in different ways, and there were added various formulas to accompany the anointings with prayers which are contained in the liturgical books of the various Churches. During the Middle Ages there prevailed in the Roman Church the custom of anointing the sick on the five senses using the formula: "Per istam sanctam unctionem et suam piissimam misericordiam indulgeat tibi Dominus quidquid deliquisti" ["Through this holy anointing and His most loving mercy, may the Lord pardon whatever wrong you have committed"], followed by an adaptive addition for each sense.[5]

Conciliar Teaching

In addition, the doctrine concerning sacred anointing is expounded in the documents of the ecumenical councils, namely the Council of Florence and in particular the Council of Trent and the Second Vatican Council.

After the Council of Florence had described the essential elements of the anointing of the sick,[6] the Council of Trent declared its divine institution and explained what is given in the Epistle of St. James concerning the sacred anointing, especially with regard to the reality and effects of the sacrament: "This reality is in fact the grace of the Holy Spirit whose anointing takes away sins, if any still remain to be taken away, and the remnants of sin; it also relieves and strengthens the soul of the sick person, arousing in him a great confidence in the divine mercy, whereby being thus sustained he more easily bears the trials and labors of his sickness, more easily resists the temptations of the devil 'lying in wait' (Gn 3:15), and sometimes regains bodily health, if this is expedient for the health of the soul."[7] The same Council also declared that in these words of the apostle it is stated with sufficient clarity that "this anointing is to be administered to the sick, especially

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[3]*Liber sacramentorum Romanae Ecclesiae ordinis anni circuli* ed. L. C. Mohlberg, "Rerum ecclesiasticarum documenta, Fontes," IV, Rome, 1960, p. 61; *Le Sacramentaire Gregorien* ed. J. Deshusses, "Spicilegium Friburgense," v. 16, Fribourg, 1971, p. 172; and see *La Tradition Apostolique de saint Hippolyte* ed. B. Botte, "Liturgiewissenschaftliche Quellen und Forschungen," v. 39, Münster in W., 1963, pp. 18-9; *Le Grand Euchologe du Monastère Blanc* ed. E. Lanne, *Patrologia orientalis,* v. XXVIII/2, Paris, 1958, pp. 392-5.

[4]See *Pontificale Romanum: Ordo benedicendi oelum catechumenorum et infirmorum et conficiendi chrisma,* Vatican City, 1971, pp. 11-2.

[5]See M. Andrieu, *Le Pontifical Romain au Moyen-Age,* v. 1, *Le Pontifical Romain du XIIe siècle,* "Studi e testi," v. 86, Vatican City, 1938, pp. 267-8; v. 2, *Le Pontifical de la Curie romaine au XIIIe siècle,* "Studi e testi," v. 87, Vatican City, 1940, pp. 491-2.

[6]*Decretum pro Armenis,* G. Hofmann, Council of Florence, I/II, p. 130; DS 1324f.

[7]Council of Trent, Sessio XIV, *De extrema unctione,* Chapter 2: CT, VII, 1, 356; DS 1696.

those who are in such a condition as to appear to have reached the end of their life, whence it is also called the sacrament of the dying."[8] Finally, it declared that the priest is the proper minister of the sacrament.[9]

The Second Vatican Council adds the following: " 'Extreme Unction,' which may also and more fittingly be called 'anointing of the sick,' is not a sacrament for those only who are at the point of death. Hence, as soon as any one of the faithful begins to be in danger of death from sickness or old age, the appropriate time for him to receive this sacrament has certainly already arrived."[10] The fact that the use of this sacrament concerns the whole Church is shown by these words: "By the sacred anointing of the sick and the prayer of her priests, the whole Church commends those who are ill to the suffering and glorified Lord, asking that he may ligthten their suffering and save them (cf. James 5:14-6). She exhorts them, moreover, to contribute to the welfare of the whole People of God by associating themselves freely with the passion and death of Christ (cf. Rom 8:17; Col 1:24; 2 Tim 2:11-2; 1 Peter 4:13)."[11]

Revision of the Rite

All these elements had to be taken into consideration in revising the rite of sacred anointing, in order to better adapt to present-day conditions those elements which were subject to change.[12]

We have thought fit to modify the sacramental formula in such a way that, in view of the words of St. James, the effects of the sacrament might be better expressed.

Further, since olive oil, which hitherto had been prescribed for the valid administration of the sacrament, is unobtainable or difficult to obtain in some parts of the world, we decree, at the request of numerous bishops, that in the future, according to the circumstances, oil of another sort can also be used provided it is obtained from plants, thus being closer to the oil derived from the olive.

As regards the number of anointings and the parts of the body to be anointed, it has seemed to us opportune to proceed to a simplification of the rites.

Therefore, since this revision in certain points touches upon the sacramental rite itself, by our apostolic authority we decree that for the future the following is to be observed in the Latin Rite.

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[8]Ibid., Chapter 3: CT, ibid; DS 1698.

[9]Ibid., Chapter 3, Canon 4: CT, ibid.; DS 1719.

[10]Vatican Council II, Constitutio *Sacrosanctum Concilium*, 73: AAS, LVI (1964), pp. 118-9.

[11]Ibid., Constitutio *Lumen gentium*, 11: AAS, LVII (1965), p. 15.

[12]See Vatican Council II, Constitutio *Sacrosanctum Concilium*, 1: AAS, LVI (1964), p. 97.

The Future Rite

The sacrament of the anointing of the sick is administered to those who are dangerously ill by anointing them on the forehead and hands with olive oil, or, if opportune, with another vegetable oil properly blessed, and by saying once only the following words: "Per istam sanctam unctionem et suam piissimam misericordiam adiuvet te dominus gratia Spiritus Sancti, ut a peccatis liberatum te salvet atque propitius allevet" ["Through this holy anointing and His most loving mercy, may the Lord assist you by the grace of the Holy Spirit so that when you have been freed from your sins He may save you and in His goodness bring you relief"].

In case of necessity however it is sufficient that a single anointing be given on the forehead or, because of the particular condition of the sick person, on another more suitable part of the body, the whole formula being pronounced.

This sacrament can be repeated if the sick person, having once received the anointing, recovers and then again falls sick, or if, in the course of the same illness, the danger becomes more acute.

Promulgation and Conclusion

Having laid down and declared these elements concerning the essential rite of the sacrament of the anointing of the sick, we, by our apostolic authority, also approve the Order of the anointing of the sick and of their pastoral care, as it has been revised by the Sacred Congregation for Divine Worship. At the same time, we revoke, where necessary, the prescriptions of the Code of Canon Law or other laws hitherto in force, or we abrogate them; other prescriptions and laws, which are neither abrogated nor changed by the above mentioned Order, remain valid and in force. The Latin edition of the Order containing the new rite will come into force as soon as it is published. The vernacular editions, prepared by the episcopal conferences and confirmed by the Apostolic See, will come into force on the day which will be laid down by the individual conferences. The old Order can be used until 31 December 1973. From 1 January 1974, however, the new Order only is to be used by all those whom it concerns.

We desire that these decrees and prescriptions of ours shall, now and in the future, be fully effective in the Latin Rite, notwithstanding, as far as is necessary, the apostolic constitutions and directives issued by our predecessors and other prescriptions, even if worthy of special mention.

Given at Saint Peter's in Rome, on the thirtieth day of November, in the year 1972, the tenth of our Pontificate.

PAUL VI

Candlemas Address to Sisters

Paul VI

During the ceremony of the presentation of candles celebrated on February 2 1973, the Holy Father gave a talk on religious women presented here in the English translation published in *Osservatore romano,* English language edition, February 15 1973, pp. 3, 10.

Occursus, in Latin, *Ypapanté,* in Greek, was the name given to this festivity in the early Oriental Church. It meant the *meeting,* that is, the fact of meeting the infant Jesus, taken to the Temple of Jerusalem forty days after His birth, according to the law of Moses, to be offered to God, as belonging to Him. We all know that it was during this legal and religious rite that there took place the meeting with old Simeon, who, inspired by the Holy Spirit, recognized in Jesus the Messiah and proclaimed Him "a light for revelation to the Gentiles." Immediately afterwards there also took place the meeting with the venerable prophetess Anna, eighty four years old, who "came to give thanks to God, and spoke of the child to all who were looking for the redemption of Israel" (Lk 2:38). A Messianic meeting, therefore, which takes on prophetic significance and historical voice, and which publicly inaugurates the era of Christ, in the very place sacred to worship of the one true God, and to the chosen People's awareness of its mysterious destiny.

A Matter of Loyalties

Well, let us begin our pious ceremony by giving the meeting, which gathers us here, the religious and spiritual significance which reflects, from some points of view, the one that the liturgy has us commemorate today. You come here to carry out an act of recognition of the mission entrusted to our humble person, namely to implement and continue in time the mis-

sion of Jesus Christ, the light and salvation of the world. It is a meeting that expresses mainly two sentiments of yours, one of faith, faith in Christ, in His Gospel and His Church; the other of open adherence in filial respect to the Pope, your Bishop, to the apostle Peter, to whom the Lord entrusted the keys, that is, the authority of the kingdom of heaven, and at the same time the pastoral function over the whole Church.

Aware of our human limits, we would be tempted to avoid this meeting, but the investiture of the apostolic office, transmitted to us in legitimate succession, forbids us to do so; in fact it lays upon us the important and sweet obligation to welcome it wholeheartedly. Yes, blessed by this meeting which offers us the welcome opportunity to have around us such a full, varied, and devoted assembly as the one that now surrounds us, which we ourself wished to see carefully arranged, in this monumental and holy basilica, not in our honor, but in yours, beloved and venerated sons. The meeting means unity, it means harmony, it means awareness of the hierarchial and organic society, which is at the same time religious and spiritual, that we together make up, love, and serve. The meeting means the Church, and here the Roman Church, the apostolic Church.

Candle Rich in Symbolism

This common awareness is made real and, as it were, experienced owing to the double fact of the presence of the representatives of so many ecclesial bodies, living in the same City, but not easily brought together in the same place and in the same ceremony; and the fact that each of these representatives comes bearing the offering of a candle, a symbol rich in multiple meanings, first and foremost the heartfelt bond whereby every institution represented wishes to be connected in faith and charity with us, now brings us deep spiritual joy. We are honoring Christ together; together for Him and with Him we are honoring the Church. What else could make us so happy and bring us such consolation?

We often think now that the great event, for which our century will be remembered, the Ecumenical Council recently concluded, was intended to serve, in the intentions of divine Providence, to revive, deepen, and harmonize that sense of the Church, which the conciliar doctrines have nourished with splendid themes, and which the evolution of the times requires to be more limpid and strong than ever. We are therefore full of joy and confidence when we have some almost tangible experience, however rapid and particular, of this "sense of the Church." How happy and moved we are to enjoy now with you, the ecclesial communion of our diocese! How easy it is for us to suppose that the Apostles, its founders, that its martyrs and its saints, with the Blessed Virgin, *salus Populi Romani,* are assisting us at this significant moment of spiritual meeting; nay more, to think of the mystery of the secret presence among us of Christ Himself, who promised to be in the midst of those gathered together in His name (Mt 18:20).

Esteem for Sisters

We cannot fail to draw attention to a circumstance that characterizes this ceremony, and confers on it a splendid note of piety and solemnity. Do you see who has the larger and the better part in the Basilica today? It is the religious women. It is our sisters, it is the virgins and widows, consecrated to the Lord, living in Rome and belonging to our community.

Greetings to you, beloved Daughters in Christ! You blessed religious, who have accepted our invitation to this meeting, whose purpose, as we said, is to gather us round the Messianic mystery of the presentation of the infant Jesus in the Temple and thus express the network of spiritual and canonical bonds which gives form and substance to religious and social unity in the Church of Rome. Why did we wish the "Roman" sisters (the fact that they live or even are temporarily staying in our Diocese, qualifies them as such), to have a distinguished place in this assembly today? Oh! For many reasons! We will mention some of them. It is our wish that the diocesan community should have an opportunity for once to show its esteem and affection for these chosen daughters, humble and strong. They are not out on the fringe, no, they are the flowers of its garden. It is our wish that the style of their "evangelica testificatio," of their evangelical testimony, should be honored and vindicated in view of the devaluation of laicism which would like to secularize even the most ardent souls, those following most faithfully in Christ's footsteps. It is our wish that a reawakened generous sensitivity of the community of the faithful should not forget the needs of the poorer sisters, often without the means of subsistence. It is our wish that the ascetic, contemplative tradition of religious life, or the active one, should be recognized by everyone, by the ecclesial community particularly, as valid and relevant updated as it must be according to the spirit of the recent Council and according to the norms suggested by the documents of this apostolic See, in conformity with the renewing effort that the individual religious families have succeeded in imparting to their own way of life, sometimes wearisome and purely formal, by means of the wise revisions of their statutes, studied and carried out in their recent general chapters. It is our wish that the specific vocations which qualify religious institutes such as prayer and penitence, isolation and silence for the purpose of more intense inner absorption in the pursuit of conversation with God, or tireless dedication in arduous and providential educational work, or in expert assistance to the sick or the various social needs, or with regard to the Catholic missions, and according to the inventive genius of their piety and their charity—it is our wish that these vocations should be given an honorable and organic place in the ecclesial structure, even, perhaps, by means of some sacred initiation. It is our wish, furthermore, to promote and perfect the assignment of sisters, when they so desire and are qualified to do so, to cooperation in the pastoral ministry, particularly where there is a shortage of the clergy, or in parishes engaged in religious and moral assistance in popular districts and

poor suburbs, or in the desolate countryside.

We want them to be together with the praying, teaching, operating, suffering, evangelizing Church, these generous and courageous daughters of ours, these pious and hard-working sisters of ours, these simple, dignified women, always exemplary, and, according to the title attributed to sincere members of the early Christian communities, holy!

Following Mary's Way

Oh yes! Beloved daughters of holy Church, let the spirit of communion by which she lives enter your houses, beyond the gates of your cloisters, into your souls, instilling the breath of the renewal desired by the Ecumenical Council, and giving you too, nay rather you especially, a vision of the great divine plans at work among mankind and marking its destiny with regard to its supernatural and eschatological salvation, just as they present to us our duties and our resources for the help necessary for the elevation of the world, its concord and peace.

And here you have understood, blessed daughters, no less than ecclesiastics and laymen, and following the steps of the Blessed Virgin along the evangelical path interpreted by the liturgical rite we are celebrating, you come to the altar bearing, you, too, your symbolic gift, your candle. You make us think of the parable of the virgins of the Gospel of St. Matthew. You remind us of the many meanings that ritual and spiritual language attributes to the pure and primitive source of light, the candle. You give us the idea of recommending that you should make the candle the symbol of your persons: because of its uprightness and its sweetness, the image of innocence and purity; because of its function of burning and illuminating, for which the candle is destined, realizing in itself the definition of your life entirely destined for the one love, burning and complete, of the Father, for Christ, in the Holy Spirit, a fire-love. It is a love which, with prayer, example, action, providentially illuminates the room and the path of the Church and of the surrounding world. Finally, the candle is destined to consume itself in silence, like your life in the now irrevocable drama of your consecrated heart: the sacrifice, like Christ on the Cross, in a sorrowful, happy love, which will not be extinguished on the last day, but surviving will shine forth forever in the eternal meeting with the divine Bridegroom.

For you, for all those present, our Apostolic blessing, with affectionate gratitude.

The Supreme Court on Abortion: A Dissenting Opinion

Patrick T. Conley and *Robert J. McKenna*

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In the decade of the 1850s one of the most vexing constitutional questions concerned the status of slavery in the federal territories. For reasons which historians have not yet fully fathomed, this issue became a vent for the economic, emotional, psychological, and moral disputes generated by the institution of slavery itself. During this acrimonious debate three basic positions emerged: (1) the pro-slave argument which held that Congress had a positive duty to protect a slave owner's property rights in the federal territories; (2) a diametrically opposed view, advanced by anti-slavery Northerners, stating that Congress must ban slavery from the territories; and (3) the middle ground of "popular sovereignty" which left the decision on slavery to the residents of the areas in question. Then, in 1857, a Southern-dominated Supreme Court attempted to resolve this morally-charged dispute in what it considered to be a rational and impartial manner. The result was the Dred Scott Decision in which the Court novelly employed the procedural Due Process Clause of the Fifth Amendment to vindicate the Southern position. But it did so in disregard of historical precedents which made that view untenable. To compound its error, the Court contended that Negroes could not attain citizenship because such status contravened the intent of the founding fathers.

The Dred Scott Decision did not resolve the great moral dispute over slavery and the status of the Negro in American society. It was so patently

unsound that it was overridden—both by subsequent events and by the less violent process of constitutional amendment.

The Decision of January 22, 1973

On January 22, 1973, the United States Supreme Court, in magisterial fashion, undertook to resolve another moral controversy in the case of *Roe* v. *Wade,* and a companion decision, *Doe* v. *Bolton.* These decisions concerned abortion, and here a right more fundamental than citizenship was at stake—in issue was the right to life. The Dred Scott analogy to *Roe* v. *Wade* is not an exercise in hyperbole; not only was a more basic right involved, but a much larger class was affected. In 1857, approximately 4,100,000 blacks and their descendants were judicially attainted; in 1973 alone about 5 million living human fetuses will be shorn of their natural right to life for at least the first six months of their existence.

Unlike the Biblical decree of Herod, however, *Roe* v. *Wade* does not mandate a slaughter of the innocents. The Court, in fact, explicitly denied the contention of appellant Jane Roe (a fictional name) that a woman's right to an abortion is absolute and that she is entitled to terminate her pregnancy at whatever time, in whatever way, and for whatever reason she alone chooses. "With this we do not agree," said Justice Blackmun for the majority. His statement was echoed by the Chief Justice: "Plainly, the Court today rejects any claim that the Constitution requires abortion on demand," affrmed Mr. Burger. Even the libertarian Justice Douglas admitted that "voluntary abortion at any time and place regardless of medical standards would impinge on a rightful concern of society. The woman's health is part of that concern; as is the life of the fetus after quickening."

But though the decision was not a total victory for the abortion advocates, it was a substantial victory nonetheless. In essence, the Court concluded that a state criminal abortion statute, like that of Texas, which "excepts from criminality only a life saving procedure on behalf of the mother, without regard to a pregnancy stage and without recognition of the other interests involved, is violative of the Due Process Clause of the Fourteenth Amendment."

Mother's Alleged Right of Privacy

The so-called right which the Texas abortion statute allegedly infringed upon was the expectant mother's right of privacy. In deference to maternal privacy the Court then proceeded to formulate the following abortion schedule: (a) "For the stage prior to approximately the end of the first trimester [the first three months], the abortion decision and its effectuation must be left to the medical judgment of the pregnant woman's attending physician; (b) for the stage subsequent to approximately the end of the first trimester [the second three months], the State, in promoting its interest in the health of the mother, may, if it chooses, regulate the abortion proce-

dure in ways that are reasonably related to maternal health; (c) for the stage subsequent to viability [the final three months] the State, in promoting its interests in the potentiality of human life, may, if it chooses, regulate, and even proscribe, abortion except where it is necessary, in appropriate medical judgment, for the preservation of the life or health of the mother."

Such was the fiat of the Court—a formidable pronouncement indeed. Justice Blackmun's rationale and argumentation, however, were not sufficient to support the Court's foray into the legislative domain because the decision contained several dubious moral, logical, biomedical, and legal contentions.

The Question of Life

First, the Court explicitly admitted that it "need not resolve the difficult question of when life begins .... the judiciary, at this point in the development of man's knowledge, is not in a position to speculate as to the answer." Later it took notice of the fact that the Catholic Church, "many non-Catholics," and "many physicians" believed that life began at conception. In view of these considerations and the Court's candid admission of its own ignorance, it seems incredible that the Court could proceed with confidence to schematize abortion according to the trimester system. It chided Texas for arbitrarily selecting conception as a basis for that state's abortion law, and then, in an equally arbitrary manner chose viability as the basis of its own formula. In effect, the Court said: "We do not know if human life exists prior to viability, but even if it does we choose not to protect it, and we bar the states from protecting it also."

It has often been the practice of the Court when it could not resolve or define a key issue before it (like the nature of a "republican form of government") to declare the matter a political question and therefore nonjusticiable. If ever the doctrine of political question should have been invoked, it was when the Court asserted that the question of life's commencement was beyond its ability to resolve. To proceed in the face of that admission was reckless folly. It was, as stated by Justice White in his dissent, "an exercise in raw judicial power"; an "improvident and extravagant exercise of the power of judicial review." White could find "no constitutional warrant" for the Court's action, nor could he accept "the Court's exercise of its clear power of choice by interposing a constitutional barrier to state efforts to protect human life and by investing mothers and doctors with the constitutionally protected right to exterminate it." The Court did rush in, however, armed with its nescience regarding the origins of human life, and the results were disastrous.

Rights of a Person and the Fetus

Having thus disposed of the question of life, the justices examined four main theories regarding the point in time when the rights of a person attach to a human fetus, namely (1) conception, (2) quickening or first

movement, (3) viability, or (4) birth. Justice Blackmun concluded that "the word 'person,' as used in the Fourteenth Amendment, does not include the unborn." Here the Court buttressed its contention with formidable but not insurmountable evidence. With equal effort it could have reached the opposite conclusion, especially in view of the fact that no evidence was adduced to show that the drafters intended to exclude the unborn when they utilized the word "person" in the various sections of the Constitution where it appears. In the absence of a clear constitutional intent, arising no doubt from the fact that the particular problem raised in *Roe* v. *Wade* never occurred to previous constitutional draftsmen, the Court should have exercised restraint.

Compelling State Interest

The Court has applied the "compelling state interest" standard to those legislative acts which have set up classifications or categories, the members of which have been deprived of equal protection of the law. In several recent opinions a majority of the Court asserted that the strictness of the standard for decision in cases involving classifications made by legislative bodies varies according to the nature of the right placed in jeopardy; the more fundamental the right involved, the greater was the judicial requirement to "carefully and meticulously scrutinize" the classification in the light of the following principles:

(a) As the right in jeopardy becomes more fundamental, the more perfect must be the relationship between the classification excluding a human group from the enjoyment of the right and the purpose for which the classification is made.

(b) As the right involved becomes more fundamental, the more "compelling" the state or governmental interest must be in making a classification excluding certain human groups from the enjoyment of the right.

In *Roe* v. *Wade* the Court has not practiced what it preached. In effect, it has established a *judicial* classification consisting of those unborn humans who have not reached the stage of viability and has deprived these individuals of their right to life by making them fair game for the abortionist. Several learned anti-abortionists who presented an *amicus curiae* brief to the Court for its consideration made this valid observation. They argued that "because of the fundamental nature of life, the most compelling of all interests would have to be shown on the part of the Court in order to carve out such a classification, which would exclude the lives of unborn humans from the protection of the law."

The Court's Rationale

The Court did, indeed, advance a rationale to justify its conclusions by claiming that "the right of personal privacy" is "broad enough to encompass a woman's decision whether or not to terminate her pregnancy," though admitting that the right was "not unqualified and must be considered against

important state interests in regulation." When the Court tried to explain why this alleged right of privacy was fundamental enough to override a state's interest in the protection of fetal life, the shallowness of its value system was glaringly revealed.

Justice Blackmun justified abortion on the grounds of privacy because "maternity, or additional offspring, may force upon the woman a distressful life and future," cause psychological harm, bring "distress for all concerned," or place a social "stigma" on the unwed mother. These were the "weighty reasons" for excluding the unborn from the enjoyment of the right to life. Justice Douglas, in a concurring opinion arising out of *Roe* v. *Wade* and its companion case involving a Georgia abortion law (*Doe* v. *Bolton*), went to more ridiculous extremes. Childbirth, said Douglas, "may deprive a woman of her preferred life style and force upon her a radically different and undesired future." She would be required "to endure the discomforts of pregnancy; to incur the pain, higher mortality rate, and aftereffects of childbirth; to abandon educational plans; to sustain loss of income; to forego the satisfactions of careers; to tax further mental and physical health . . . and, in some cases, to bear the lifelong stigma of unwed motherhood." One could scarcely imagine a more amoral and hedonistic rationale. For the highest court in a land which professes spiritual values and claims foundation "under God" to use such criteria to justify the extermination of human life is a tragic occurrence in every sense of the word. Here is humanism incarnate—man has become God.

Selfishness and Self-love

The Court and the absolute abortionists, who occupy a more extreme position than the high tribunal itself, are essentially concerned about the "quality of life." Adolf Hitler had the same concern. It is both ironic and appalling that many individuals and groups who vociferously deplored Hitler's misguided attempts to improve the quality of life in Nazi Germany are in the vanguard of the current genocidal attack upon the unborn.

The justifications for abortion expressed by Justices Blackmun and Douglas are the epitome of human selfishness and self-love. The countervailing evils of easy abortion were thrust aside by the Court. Among these baneful effects, according to Dr. Paul Marx, are "the denigration of the traditional sexual morality distilled from centuries of wisdom, the abandonment of self-control as an indispensable human virtue, the substitution of subjective whim for the priceless heritage of human knowledge, the enthronement of ultilitarianism over principled morality, the devaluation of life itself, the ruination of the moral basis of natural human rights, and the obvious opening to euthanasia." A society that countenances the brutality of abortion is one in which psychological ills, irreverence for life, and sexual promiscuity are likely to proliferate. In sum, therefore, we have paid an exhorbitant price to sustain a woman's right to personal privacy.

Right to Privacy a Fiction

That alleged right, however, is more a judicial fiction than a verifiable fact. Even Justice Douglas frankly confesses that "there is no mention of privacy in our Bill of Rights," nor is the type of privacy claimed in *Roe* v. *Wade* specifically mentioned in any other section of the Federal Constitution. The Court invented this right in *Griswold* v. *Connecticut* (1965) when it held that a state law forbidding the use of contraceptives was unconstitutional in as far as the law applied to married persons. The Court advanced the so-called "penumbra" doctrine which held that various guarantees in the Bill of Rights impliedly create zones of privacy. In *Roe* v. *Wade* a woman's personal decision to abort her child was placed inside that judicially protected private zone.

In their attempt to vindicate this alleged right appellants used a scattergun approach by claiming that the Texas statute abridged rights of personal privacy protected by the First, Fourth, Fifth, Ninth, and Fourteenth Amendments. One of these random shots found its mark when the high court held that the right claimed by the appellants was "founded in the Fourteenth Amendment's concept of personal liberty."

In recent years, the Court has developed a complex formula to protect those rights which it uncovers in the mysterious recesses of the Constitution from invasion by the states. The test traditionally applied to state social and economic legislation is whether or not the law (for example, the Texas abortion statute) has "a rational relation to a valid state objective." Had this test been employed in *Roe* v. *Wade* the state statute may have been upheld. However, the Court devised a more stringent standard in *Shapiro* v. *Thompson* (1969) which held that as the right involved becomes more fundamental, the more "compelling" the state interest must be in passing a law which abridges that right. In *Shapiro* and subsequent rulings the "compelling state interest" standard was used only in situations involving the equal protection provision of the Fourteenth Amendment. Justice Harlan attacked this new criterion when he asserted in a *Shapiro* dissent that "when a statute affects only matters not mentioned in the Federal Constitution and is not arbitrary or irrational" the Court is not entitled "to pick out particular human activities, characterize them as 'fundamental,' and give them added protection under an unusually stringent equal protection test." Such action, concluded Harlan, "would go far toward making this Court a 'super-legislature.' " Yet the Court went even beyond this in *Roe* v. *Wade*—it not only held a woman's private right to abort her unborn child to be "fundamental"; it also expanded the stringent "compelling state interest" test in a novel way to embrace the Due Process Clause (shades of Dred Scott!).

Dissenting Opinions

The majority's decision regarding the fundamental nature of the particular right of privacy asserted in this case was vigorously and persuasively at-

tacked by Justice Rehnquist in a dissenting opinion: "The fact that a majority of the States, reflecting . . . the majority sentiment in those states, have had restrictions on abortions for at least a century seems . . . as strong an indication as there is that the asserted right to an abortion is not . . . fundamental. Even today, when society's views on abortion are changing, the very existence of the debate is evidence that the 'right' to an abortion is not so universally accepted as the appellants would have us believe," concluded Rehnquist. In support of this latter statement he could have cited with telling effect the results of the 1972 abortion referenda in Michigan and North Dakota. In the former state the pro-life advocates polled 61% of the vote, while in North Dakota their total was an overwhelming 79%.

The right of privacy asserted by the Court is not only absent from the express provisions of the original Constitution, the Bill of Rights, and later Amendments, it is not generally recognized by law, by custom, or by majority opinion. How could such an alleged right, therefore, be "so rooted in the traditional conscience of our people to be ranked as fundamental." The Court does not satisfactorily explain its startling judgment. It "simply fashions," says dissenting Justice White, "a new constitutional right for pregnant mothers and, with scarcely any reason or authority for its action, invests that right with sufficient substance to override most state abortion statutes."

Unalienable Right to Life

The Court with equal effort could have "discovered" the unborn's right to life, invested it with "fundamental" status, and clothed it with judicial protection. This right is not explicit in any part of the Constitution, but, unlike the right to abort, it is recognized by law, by custom, and by majority opinion. It can also be inferred from the phraseology of no less a document than our Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are *Life,* Liberty, and the Pursuit of Happiness." Traditionally the term "creation" is applied to conception rather than to the other definable stages of fetal life.

This line of argumentation is at least as formidable as the privacy doctrine which the Court concocted, but unfortunately the Court used its legal legerdemain to uphold the right of privacy at the expense of the unborn's right to life—a strange choice indeed, especially in view of the solicitude shown by the Court for criminals under a death sentence in *Furman* v. *Georgia* (1972).

A Flaw in Argumentation

Such was the decision of the Court in *Roe* v. *Wade* and its companion *Doe* v. *Bolton.* Almost as an afterthought, however, the Justices alluded to a serious flaw in the arguments of those who sought to uphold state abortion

restrictions. The state appellees in *Wade* and *Bolton* asserted that the unborn's right to life was constitutionally protected by the due process clauses of the Fifth and Fourteenth Amendments. Yet the state statutes which they defended, especially Georgia's more "modern" law, allowed abortion in special circumstances: (1) if the life or health of the mother were endangered (this was the extent of the Texas statute); (2) if the fetus would very likely be born with a grave, permanent, and irremedial mental or physical defect; or (3) if the pregnancy resulted from forcible or statutory rape. As Justice Douglas was quick to observe, the Georgia statute permits fetal destruction in several instances without regard for due process or the developmental stage of the fetus.

Justice Blackmun in a footnote in *Roe* v. *Wade* also spotted the dilemma. Despite a broad proscription on abortion, an exception exists in every state, at least to save the life of the mother. "But if the fetus is a person who is not to be deprived of life without due process of law, and if the mother's condition is the sole determinant, does not the Texas exception appear to be out of line with the Amendment's command," queried Blackmun, "and why is the woman not a principal or an accomplice" to the killing? This inconsistency can only be effectively resolved by recourse to the position that any *direct* taking of the life of the fetus is a moral and legal crime for all involved.

Our dissenting opinion to the Court's abortion ruling would be merely an intellectual catharsis and an exercise in frustration if the Court's action could not be overriden. Our purpose thus far has been to show that the decision was patently unsound from either a logical, biomedical, moral, or legal perspective. Hopefully this knowledge of the decision's infirmity will provide an incentive to secure its reversal. Thus, in conclusion we offer guidelines for those who wish to challenge the ruling and vindicate the rights of the unborn child.

Guidelines for Action

At the State level the legislature has several plausible options. First, it can take advantage of the Court's failure to resolve "the difficult question of when life begins." It can declare as a conclusive presumption "that life commences at the instant of conception." This legislative finding of fact will reestablish protection for the unborn child, at least until the issue is settled as to whether or not the Court will accept a legislative determination in this area. *Abele* v. *Markle* (342 F. Supp. 800), in which this issue is raised, is now pending on appeal. Second, the legislature can memorialize Congress to adopt a constitutional amendment to protect the unborn child. Third, the legislature can petition Congress to call a constitutional convention to act on this issue and on others where the Court has overstepped its proper jurisdiction. Fourth, it can require that the father's rights be protected in those cases where he does not agree to have his child killed. North Carolina has

enacted such a provision. Fifth, it can and should provide that no person or institution shall be required to assist in any way with an abortion if such an act violates the values of that person or institution.

Despite these State remedies, however, the most effective counter-measures can be wielded by Congress. For example, the Congress can adopt and propose to the states a constitutional right-to-life amendment. While this is a time-consuming remedy it is also one that would be decisive and relatively enduring. It is the best course of action to pursue. Second, Congress can pass an act to establish the start of life at the instant of conception and thus answer the key question sidestepped by the Court. Third, the Congress can also remove the power of the Supreme Court to hear appeals in this area by altering the Court's appellate jurisdiction. There is precedent for such a move in the case of *Ex parte McCardle* (1869) and in the OPA cases of the World War II era. Such a course of action may seem drastic, but the Court's abortion ruling demands a vigorous and effective response.

The Dred Scott Decision's denial of the Negro's right to citizenship was only overcome by the concerted and forceful effort of those who thought the Court's opinion morally, historically, and legally unsound; can we do less for those living yet unborn than to vindicate their right to life itself?

How to Write Good Constitutions

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To write constitutions for religious communities is a difficult job. It requires a great deal of grace and common sense. No document with pious generalities would do; something more practical is necessary. No wonder that great and good constitutions for religious are few and far between.

The following rules for writing good constitutions are not exhaustive, but they can be of some help to those who are wrestling with the task of finding new bottles for the new wine that is presently fermenting in the Church and in religious communities.

1. Good Constitutions Respond to Present Needs and Give Stability for the Future

A basic rule is that constitutions should incorporate lasting values. The writers should look beyond the present and should design structures which will uphold the community's spiritual inspiration for many years to come. Sound organization brings stability without stifling natural evolution.

Let us take an example from secular history. The crisis and upheavals that many European states suffered in modern history were due largely to their constitutional instability. Unsatisfactory and weak structures contributed to divisions and unrest and did not allow for healthy evolution. The relative stability and continuity that the United States experienced from the beginning is the fruit of the wisdom of the founding fathers who gave the country a reasonable instrument of government, broad enough to accommo-

date developments, yet strong enough to keep the nation together. While European states were changing and rewriting their constitutions with an alarming rapidity, the United States remained faithful to the original one. Surprisingly, the constitutions conceived for the emancipated colonies remain an excellent instrument of balance for a modern powerful industrial nation. Had the first drafters been clearer about the relationship of the States to the Union, maybe the Civil War could have been avoided—or it would have been fought under other pretext than the issue of the right to secede. Yet, even though the Civil War happened, the fact stands: Substantial stability was given to the nation through a well-designed constitution which did not hamper good developments.

To incorporate lasting values means to look beyond our own times. Much that is up-to-date and fashionable today will look hopelessly out-of-date to future generations. Constitutions should achieve a certain timelessness. This can be done only by those who have some knowledge of past history. By looking back they have another point of reference than the present; their horizon is broadened. Of course, I am not suggesting that the past should be copied or codified in the constitutions; but I am suggesting that those who know the present and the past are better forecasters and planners for the future than those who are limited by the narrow vision of the present. If you are on the high seas and have no other point of reference than the spot where the boat is, you cannot plan any safe course for your future journey. Writers of constitutions who do not know the history of religious orders are like navigators who did not absorb the common prudence and learning of their ancestors. They did not learn the trade; they may rock the boat. No one should conclude, however, that the constitutions should not be a response to present needs. They should—with an eye on the past and the future.

2. The Constitutions Must Reflect the Spirit of the Gospel but They Must Contain Specific Provisions for a Given Community

It is easy to write new constitutions by paraphrasing the Gospels, and leave it at that. The trouble with such constitutions is that whatever they say, it has been said much better, and usually more concisely, by the evangelists. Why should anyone bother to go to second hand sources about Christian life when he can go to the original ones? Good constitutions certainly reflect the spirit of the Gospel; they should not be soulless legal documents. Yet what makes them constitutions is that they integrate spiritual principles with practical rules and structures suitable for a given community. Lofty doctrine should lead to sensible rules that free the community for the service of God and men, and create a harmonious human and Christian environment. It is right to speak about the beauty of community life, but that beauty should not be lost in chaos and confusion when it comes to vital decisions. Down to earth practicality is the mark of good constitutions.

3. The Constitutions Should be the Codification of a Way of Life That Has Proved Itself, Not a Blueprint Conceived in the Abstract and to Be Imposed on the Community

When we reflect on the beginnings of religious orders and congregations, we do not find that the founders first wrote abstract constitutions and then looked for some persons who were prepared to try them out. Rather, they first gathered a group for a specific way of life, for a particular apostolic task, and when it all worked out and the group was forged together into one community, they committed into writing what they lived and experienced so intensely.

Therefore, a community should not be afraid of letting good customs develop without any kind of fixed rules. If the love of Christ is alive among them and they have enough common sense, such a process should be possible. A good system of planned and controlled experiments is more important in these years than the writing of new norms. But the experiments should be controlled; there should be a good machinery for the critical evaluation of new enterprises.

The whole process of experiments is meaningful in the context of an ongoing conversion only. If the members are not moving toward Christ, but are just asserting rights and liberties without reference to Him, what started as renewal can end up as disintegration. Freedom *in Christ* is necessary for developing sensible practical rules.

4. The Constitutions Should Contain a Balance between Light and Darkness, Joy and Sorrow, Life and Death; They Should Be Similar to the Gospels

We explain this rule by contrasting two mentalities. *The one* wants to put into the constitutions all the negative sides of Christian life, such as mortification, abnegation, penance, and so forth. A most depressing document would ensue; enough to scare away any healthy individual. *The other* wants to speak about the positive sides only, such as peace, joy, exultation, and so forth. A most uplifting document would follow—with hidden deception in it. Both mentalities are one-sided. The right approach is in a harmony that we find so well expressed in the Gospel of St. John. The light is there, but so often it is surrounded by darkness. Life is there, but it must go through the baptism of death. Also, the harmonious blend of frustration and enrichment is manifest in the Sermon on the Mount: "Blessed are the poor in spirit for theirs is the Kingdom of Heaven." Poverty and wealth go hand in hand.

Incidentally, such balance is necessary in our liturgical celebrations too. There we commemorate the whole life of Christ, His death and His resurrection. The uninterrupted, one-sided celebration of joy can become inhuman and unchristian; in this life we need the quiet rhythm of sorrow and joy, darkness and light, to prepare us for the great final acts of death and life.

5. Keep in Mind that Faith, Hope, and Love Have No Measure; Everything Else Must Be Measured

A Christian can never "exaggerate" in faith, hope, and love. He knows no limits to believing in God, to trusting and loving Him, because these "virtues" are gifts of grace and they originate in God's boundless generosity. Of course a man can distort the meaning of the gifts, he can express them one-sidely, he can even refuse them. But if he is open to the Spirit, there is a movement in his heart that has no limit; it can expand indefinitely. Faith, hope, and love have an affinity with God's infinity; their growth is not subject to any human measure.

In all other virtues and actions, there is a measure. There is no limitless progress. There is a point beyond which the movement of construction becomes the demon of destruction. In other terms, change is not equivalent to progress. A community bent on change regardless of measure will eventually destroy itself. Real progress consists in finding the right amount of change at any given time, and no more.

There is an obvious comparison: If you drive and do not press the accelerator enough, you do not move, you crawl; if you press it too much you are heading for disaster. Movement and speed alone do not guarantee safe arrival.

The history of religious life would offer plenty of examples to illustrate this truth. Let us give just one. St. Francis of Assisi certainly loved poverty. He went far in giving away what he had, even to the point of depositing his clothes at the feet of his angry father. He became a pilgrim with no shelter over his head. But he did not sell himself into slavery as he could have done with a little ingenuity. Nor did he give his time away; in fact, he jealously guarded it. He established a measure in poverty, his own measure no doubt, but a measure nonetheless. Had he not done so, had he been bent on giving *all* by selling himself to the infidels as a slave on some galley, he would not have been free enough to start a great religious movement, he would not have had time and leisure to wander around and compose the *Canticle of the Sun!*

After Vatican Council II many religious communities made great progress in renewal, but some of them never thought of finding the right measure in change. They become intoxicated with new things and the movement that began under the inspiration of the Spirit may eventually carry them too far, to the very brink of disaster.

A good question for a constitutional assembly, or for a general chapter, concerning every single issue is: What is the right measure in this matter? The measure, of course, does change from time to time; no community should become static. But even if the measure changes, there is always a measure.

The rule should be applied to community life, to prayer, to apostolic

work—to everything, except faith, hope, and love. In those three the community should open itself to the Spirit of God who can fill the members with His gifts beyond their desire and expectation.

6. Remember That Rules Are Necessary, but Persons Give Life to a Community

Paradoxically, we could say that good persons can prosper even if the constitutions are bad, or, that good constitutions lead nowhere without the right persons to apply them. This is not to demean good constitutions. They work marvels with good persons. And bad constitutions can harm people. Rather, the paradox is a way of stressing that persons, not rules, give life to a community.

Many religious institutes worshipped their own structures before the Council; the slightest infringement to the rule was considered a disgrace before God and man. Today they understand better that the rules are means to open our hearts to faith, hope, and love and therefore there is nothing absolute about them. But structure-worship does not change easily; mentalities survive longer than we care to admit. Much of the naive belief in the mysterious saving quality of the rule has been transformed into a utopian trust in the redeeming strength of committees.

Committees are all right, although with measure. The greatest inspirations in the history of mankind never came from a committee. Legend has it that the camel owes its shape to a committee that wanted to design a horse. Be that as it may, the camel is a useful animal if you want to cruise in the desert. Yet we would hesitate to entrust the reshaping of this creation to a committee; it is frightening to think what would happen to the graceful flight of the seagull, to the playful nature of the chipmunk, or the trunk of the elephant.

Government by committees is not well suited to the care of persons. Who can open himself fully to a committee? Person to person relationship is necessary in religious government. Not on the pattern of father and child, or mother and daughter, but on the pattern of a wise and trusted companion caring for another.

Therefore, in religious life there should be a way of recurring to a person above and beyond all committees. Take the example of a religious who has a serious personal problem—not the type he cares to preserve on files. He needs a change, perhaps a different job, at a different place. How can he explain it all to a personnel board?

7. Good Constitutions Assure Both Broad Consultation and Efficient Action

Good government in apostolic religious institutes is based on broad consultation among the members and on efficient action by the one in authority when it is needed. There must be in the community an upward movement of ideas. Every member has a right and duty to contribute to the welfare of

all. Therefore, at the base there must be a structure to assure that each can speak his mind and is listened to with respect. The result of this initial consultation process will be a mixed bag of ideas. Some will be excellent, some harmless, some to be discarded; in all they will be a fair representation of divine inspiration and human limitation. Therefore, some way must be found to screen them. This happens through the system of chapters. At the provincial chapter elected representatives choose some ideas and proposals out of many. Eventually, an even smaller group, such as the general chapter, selects the best suggestions and makes them into guidelines and constitutional rules for the whole institute.

Why this complex procedure? Because each has a right to speak, and God can speak through the smallest ones. But religious life is inspired by unreachable ideals; therefore you want to choose the best of all suggestions. The clue to success is a wise combination of democracy and selectivity. The whole upward movement of ideas is a slow process. It involves long considerations and discussions. It is the proper field for committee activity!

The application of the abstract policies and of constitutional guidelines to concrete individual cases is a different matter. The movement should mostly originate at the top where a trusted person leads and presides; he is the superior general. He is there to translate the norm into everyday actions. He should act with prudence, with the help of qualified counsel, and he should be swift and efficient too. He deals with particular communities and with individual persons. They need decisions, and they need them without much delay.

The superior general's government can be spoiled in two ways. First, by distrust. The community may impose the duty on him of endless consultations and impose all sort of checks, all to avoid a mistake. The result is a hesitant temporizing administration. Second, by cluttering up the line of executive government by committees. They are never good for action; they are necessary for sorting our ideas, for setting policies.

The superior general should be accountable. He should be responsible to the general chapter and should give a full account of his stewardship whenever it meets. He should be removable; but as long as he is in office, he should be trusted and free to take intelligent risks. Some communities built so many safeguards around their superiors that no intelligent and inspired initiative can be expected from them anymore; the safeguards from real or imagined tyranny will assure mediocrity for some time to come. Authoritarianism was bad enough, but slowness and indecisiveness on the executive level does not promise well for the future either.

Let us remember also that a bad decision given with speed is frequently better than a good decision given with delay. Decision means movement; if it is a bad choice it can be corrected as long as there is life. No decision means lack of movement and lack of life. It cannot even be corrected.

In all, we propose a healthy cycle, intended mainly for apostolic com-

munities. It begins with full consultations; it gives the ultimate power to the chapter; yet it retains person to person relationships in government. But we do not propose this pattern with any rigidity. Its basic simplicity allows many variations according to the traditions and desires of different communities; it can even be combined with other systems.

8. Community Means Unity in Diversity; Diversity without Unity Destroys the Community

How far can a community go in pluralism without destroying its cohesion? To answer this question, consider the unity in diversity that you find in an orchestra. The players have different instruments; they even play different melodies. Yet, the product is a symphony with depth and harmony. Harmony is possible because there is a limit to this diversity.

Pluralism in a religious community can be interpreted in two ways. It may mean differences that contribute to the unity of the group; or, it may mean differences that do not have an internal finality toward unity. The former makes the community, the latter destroys it.

It follows that before talk begins about pluralism and its extent, the community must define the type of unity they desire to maintain. Once the members know how united they want to be in their life style, in their apostolic endeavor, they can determine how much pluralism they can allow. There is no general rule for the extent of pluralism a community can bear; the unity they need is the measure of it.

9. You Will Know the Tree by Its Fruit, but Remember Some Trees Take a Long Time to Bear Fruit

The constitutions should provide for an ongoing evaluation of the community, in particular of the new experiments. Chapters on local, provincial, and general levels can be good instruments of evaluation. Each session should begin with an examination of conscience: how far in fact the community lived up to its ideals. Most chapters are looking into the future; they are planning sessions. They should give equal time to the past, not in the form of debate, but in the form of a prayerful examination of conscience. They should give a good critical look at the fruit that was recently produced.

The word *experiment* underwent many changes. Often it is used for change, an illegitimate use. We all would gain by restoring its primal meaning which is "to test something under controlled circumstances so that the process can be judged and evaluated." If we need change, by all means let us have it, but we must not call it experimentation; if we need experiments, let us do them properly.

But experiments in religious life are not the same as those performed by physicists. The stakes are high in religious life; the faith, hope, and love of the members can be affected. Besides, fruits mature slowly because the ultimate test for any experiment is its contribution to a climate in which the

community is more open and receptive to the grace of God. Often many years will be necessary to know the value of an experiment. Early judgments can be rash judgments. Take the issue of formation. No one can fully evaluate a particular program of formation until those formed have gone through many tests and trials in their religious vocation.

10. Good Constitutions Cannot Be Composed under Stress

Peace of mind and heart is a necessary condition for wisdom and inspiration. Polarization and division in the community is an obstacle to grace and to human creativity. The community must be healed before it can produce.

A community not at peace may be tempted to write constitutions by way of reaction to past or to present trends, or to search for a feasible compromise which will not represent any high ideal. A disturbed group should not write constitutions. Peace is necessary to receive the Spirit and to create good and lasting structures. A group's first duty is to create life in harmony and attend to the task of writing after they have found peace with God, with the Church, and with each other.

Conclusion

Good constitutions are a blend of spiritual wisdom and shrewd practical judgment. The former is given by God, the latter is the result of human creativity. Constitutions cannot take the place of faith, hope, and charity, but they can be a powerful instrument to keep the process of conversion alive in a community.

The Nature and Value of a Directed Retreat

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During the last decade there has been a rebirth of the directed Ignatian retreat. The directed retreat is a marked departure from the familiar preached retreat in which we customarily spent some two hours a day hearing the word of God as it was spoken and interpreted by the retreat master.

Origins in Experimentation

The successful return of the directed retreat can almost certainly be credited to that widespread phenomenon of our day, the passion for experimentation. The experimental approach springs from a twofold conviction: that we can produce something *better;* and that, in an age wherein proliferating options are overloading our decision-making powers, we must discover what is most *relevant.*

We have all benefited from the experimental approach. Consider agriculture. Ten years ago there was widespread talk of the impossibility of feeding the world's people. Today there is not. That is largely because, in the interval, agricultural experimentation was carried on in the Philippines to produce a new strain of wheat. The first objective was to produce a *better* wheat, one that would give a greater yield per acre. The second objective was produce a more *relevant* wheat, one hardy enough to flourish on poor land in cold climates. The result is IR-3. It is revolutionizing the growth of wheat, turning traditionally wheat-importing countries to wheat exporters.

In the field of religion, we have similar problems and similar inclinations. How can we raise up better Catholic Christians, people more in contact with

God, more committed to Him, more faithful to the Church, more productive in the service of the kingdom? How can we form more relevant Catholic Christians, people who can responsibly handle the increased responsibility laid on each today? Enterprising men and women in the Church are presenting the directed Ignatian retreat as one answer.

Is it? I think it is, but my objective here is not to give proof of that. My objective is rather to give information concerning the nature of a directed retreat. Judgments can come later.

What is a directed retreat? I will proceed to answer that question by giving a series of progressively improving definitions until we ultimately reach the most illuminating definition I can provide.

One-to-one Relationship

The directed retreat is a retreat made neither alone nor in a large group; furthermore, it is made without the help of several talks a day. This incomplete definition is meant to clarify the manner in which the directed retreat departs from the familiar preached retreat. The directed retreat involves one director and one retreatant operating in a one-to-one relationship. The director may or may not be directing other retreatants simultaneously, but in any case he guides each retreatant as though he alone were on retreat. Of course, there may be some interplay between retreatants. They may celebrate Mass together. They may do shared prayer.

Smallest Possible Community

The directed retreat is a concerted effort to seek God in the smallest possible community. In a directed retreat, everything is set up and directed to help the retreatant *find God.* All irrelevant and distracting persons and entities are withdrawn. That leaves us with the smallest possible community, a community of three, in the likeness of the Trinity. The community of three which results can be described in various ways. It can be seen as composed of the retreatant, God, and His Spirit; God is the goal, and the Holy Spirit is the agent. He guides the retreatant to God, and He is the Love between the retreatant and God. There is, from another viewpoint, the triad of the retreatant, the director, and the Holy Spirit. The retreatant and the director work out the retreat in concert, and the Holy Spirit is the one Guide of both. From a still more comprehensive viewpoint, the tripartite community is made up of the retreatant, God, and the Church (whom the director embodies and represents).

The reason for setting up this smallest possible community is to promote the total personalization of the retreat. All transactions are aimed directly at the one retreatant and his unique personal needs here and now. While it is true that God always can and does work as personally with an individual in a group as with an individual off by himself, the retreat director cannot. And conversely, the retreatant cannot. The fact that God can is the saving grace

of group retreats. The fact that retreatant and director cannot is the reason there is at times no substitute for a directed retreat.

The tiny directed retreat community favors intimate contact that helps the retreatant to come to know his God, himself, and his Church in an intimate new way. By *intimacy* I mean an attentive, healthy, open, and receptive relationship with another that is productive of a mutual identification in joys and sorrows.

Directed to Spiritual Exercising

The directed retreat is the engaging in spiritual exercises under the daily guidance of a director who has the twofold role of retreat director and spiritual director. The function of the retreatant is to do spiritual exercises. The function of the director is to guide and monitor the exercises.

In the directed retreat, there is emphasis on the activity of the retreatant. We have all seen the retreat master of the preached retreat deliver his four and five talks a day, hear confessions, hold interviews, and stagger out of the house exhausted six days later. The directed retreat, on the contrary, demands much more of the retreatant and focuses on what the retreatant is doing more than on what the director is saying. If the retreatant's activity still involves a great deal of active listening, it is not a human being he spends a lot of time listening to, it is God.

St. Ignatius himself stresses the activity of the retreatant, whom he calls the *exercitant*. He introduces his little book for retreat as "spiritual exercises which have as their purpose the conquest of self and the regulation of one's life in such a way that no decision is made under the influence of any inordinate attachment" (#21).

The director gives the retreatant *daily* guidance. Generally, the two meet once a day. The director provides spoken or written points for meditation, and they are generally given very briefly. If the director has more than one retreatant, he may give points in common to save time, where this is not to the disadvantage of the retreatants.

The retreatant gives the director a faithful account of the inner experiences and responses which take place in the course of his meditations. He tells of joy or sadness, peace or unrest, hope or fear, and so on. This account of one's personal experiences is always given in a private interview. This account is at the heart of the directed retreat, as is the response the director makes to it. The practice of making this report develops the retreatant's ability to discern the movements of good and evil that play in man's mind, heart, and feelings. The guidance of the director helps the retreatant learn how to distinguish between the good and evil influences more successfully. Most important, it helps him distinguish the divine call from every other influence on him. This knowledge frees him from old slavery to whims and emotions and nagging feelings of guilt: It helps him to put on the mind of Christ.

Functions of the Director

From what has just been said, it becomes manifest that the director of the directed retreat has two clearly distinct functions. *First,* like the director of a preached retreat, he provides the retreatant with input for the meditations. Let it be added that, both in the brief way he provides this material and in the selection of the material he provides, he himself is guided in a general way by his source material, *The Spiritual Exercises* of St. Ignatius. The director feeds in this input in harmony with the retreatant's *actual accomplishments,* thus moderating the advance and flow of the retreat in a fully personalized way. The director is fully aware that the graces sought in each meditation are necessary graces which have to be built up in their proper order like the parts of a building: sorrow for sin is the excavation, forgiveness the foundation, and so forth. This careful control of the process of the retreat is certainly one of the great advantages of a directed retreat.

Second, the retreat director is the retreatant's spiritual director. The great religions of the world, even in their most mystical traditions, all teach the need of a guide, be he a guru, a starets, a roshi, a spiritual director. Without a director, there can be no making of the *Spiritual Exercises,* as a reading of the introductory observations will establish. Without a director there has not been set up the necessary mini-community described in the second definition.

The Discerning Process

The director helps the retreatant to discern the mysteries of the interior life in a practical way that is meant to lead to practical decisions and practical service of Christ. The retreatant himself is always the primary discerner, and the director the auxiliary discerner. Only the retreatant is present to his own inner experiences. Unless he gives a good and faithful report, the auxiliary discerner cannot give the help he is meant to give.

The retreatant, then, is the subjective discerner. The director is the objective discerner. As objective discerner, he interprets the experiences of the retreatant in accord with the Biblical and doctrinal expressions of revelation as it is guarded and developed and handed on by the whole Church. If the retreatant too is learned in theology, and sometimes even if he is not, he may be able to interpret his experiences quite authentically himself. But in accord with the wisdom of the Church and of revelation, the People of God do not rely on themselves individually, but depend on one another in the effort to understand the meaning of God's communications, even the individual and personal ones. If the retreatant is guided by the Holy Spirit to come to a certain decision, the director can hope to be guided by Him to confirm the decision.

The Priest-confessor and the Retreat Director

The role of the director as auxiliary discerner is made even clearer if we consider the distinction between the role of the *priest-confessor* and the role

of the *retreat spiritual director.* The confessor in the sacrament of penance is concerned primarily with the moral order, with the person's conscious, sinful rebellions against God's will. The retreat spiritual director is concerned with the retreatant's inner experiences, his moods, attractions, and repulsions, even before he has made any deliberate free responses to them. The confessor wants to know what a man has done of good and evil. The director wants to know to what seeming good and what seeming evil the retreatant is being drawn through his inner experiences in prayer and meditation. St. Ignatius himself makes this distinction, and even makes it clear that the retreatant should feel free to go to a confessor other than the director:

> While the one who is giving the *Exercises* should not seek to investigate and know the private thoughts and sins of the exercitant, nevertheless, it will be helpful if he is kept faithfully informed about the various disturbances and thoughts caused by the action of different spirits. This will enable him to propose some spiritual exercises in accordance with the degree of progress made and suited and adapted to the needs of a soul disturbed in this way (#17).

It might be pointed out here that the director need not be a priest. He or she need only be a spiritually gifted person experienced in living the spiritual life, possessing the developed capacity to guide others, having a good knowledge of the faith, and knowing the *Spiritual Exercises* through exercise in them. This is a fact to be underscored, since if the one-to-one retreat is to proliferate, many directors will have to be drawn from religious men and women and other members of the laity. Sisters and laymen are in fact already active in directing retreats.

The retreatant needs openness and courage to give his director the necessary account. Still he does not need to steel himself to bare his whole soul, as he sometimes finds it necessary to do with his regular spiritual director, and certainly finds it necessary to do with his confessor.

Direct Communication with God

A directed retreat is a retreat in which one is guided by a director to do spiritual exercises which will purge him, illumine him, and dispose him for direct communication and communion with God, direct guidance from Him, and the readiness to do His will. This final definition gives a comprehensive idea of the directed retreat. The Ignatian directed retreat is divided into four parts or *weeks.* It was Ignatius' hope that the retreatant would really spend a whole month, apart from all other business, in making his retreat. Thirty-day retreats *are* being conducted today. More often, however, the retreat is condensed and made in a period of eight days. The first *week* provides spiritual exercises of purgation. The second *week* provides spiritual exercises of illumination which call the retreatant to a more wholehearted commitment to Jesus. The third and fourth *weeks* invite one to share Jesus' experience of passion and resurrection as a preview of one's own future in His

service and life. In everything, Christ is the retreatant's life, his light, his salvation, his motivation.

The directed retreat is a search for *direct communication and communication with God.* To miss this would be to miss the meaning of the directed retreat. The preacher of the preached retreat is not really replaced by the director. He is replaced by God who Himself gives His message to the retreatant here and now. The retreatant hears God, not by words in his ears, but by the various movements in his inner life which have been described in this article as the experiences which call for discernment.

To come into a retreat with this expectation calls for deep faith in both the director and the retreatant. No doubt this faith frequently falters in both, perhaps most when they are least aware of the fact. Some directors may not even have the conviction that this direct communication and communion with God should take place, but then they are betraying their trust, for it is inescapably clear that this is the expectation and absolute conviction of the author of the *Exercises.* He writes:

> The director of the *Exercises* ought not to urge the exercitant more to poverty or any promise than to the contrary, nor to one state of life or way of living more than another. Outside the *Exercises,* it is true, we may lawfully and meritoriously urge all who probably have the required fitness to choose continence, virginity, the religious life, and every form of religious perfection. But while one is engaged in the *Spiritual Exercises,* it is more suitable and much better that the Creator and Lord in person communicate Himself to the devout soul in quest of the divine will, that He inflame it with His love and praise, and dispose it for the way in which it could better serve God in the future (#15).

What Ignatius expects is that the retreatant will, by making the *Exercises,* repeat some of his own experiences of God guiding him. Those experiences were so vivid that Ignatius called God his "Schoolmaster."

Let me point out here by way of example that we customarily describe the attraction to the priesthood as a "vocation," a "call" from God. St. Ignatius is simply broadening the base of that belief by affirming that God calls us directly to many things, to little things, every day, if we can hear His voice and if we will respond to it. God's call is experienced through the inner movements of love, joy, peace, attraction to a better way, and so forth. According to Karl Rahner, S.J., this is a case of grace breaking into consciousness. In essence, therefore, the directed retreat is meant to be a mystical retreat. It is a series of spiritual exercises and prayers and contemplations in search of the experience of God and the reading out of His will. It is a transcendental relationship breaking into consciousness.

Directed versus Preached Retreat

It should be of help to add a brief comparison of the directed and the preached retreat. The directed retreat is the authentic presentation of the

Spiritual Exercises. This is a fact of history, but it also stands from an examination of the introductory observations in the *Spiritual Exercises.* Still, that does not mean that the directed retreat is always best for everyone, in every set of circumstances. St. Ignatius makes it clear in the *Exercises* themselves that not everyone is suited for them or ready for them. Nor are they necessarily better for anyone, year after year. They have a certain inherent advantage in that they guide the retreatant to listen directly to God Himself. On the other hand, there are times when God Himself sends us to men, as He did Paul after his conversion experience. Many factors must be weighed in determining which type of retreat will be best: the level of human maturity; the level of religious maturity; the personal needs at the moment, such as the need of making a decision concerning a state of life; the level of generosity, of restfulness, of vitality.

The preached retreat remains of immense value when it is well conducted.

I support this simply by appeal to the years of experience which most of us have had in making such retreats and which some of us have had in conducting them. Furthermore, preached retreats are excellent opportunities for hearing the word of God, and men always remain bearers of that word. There is no substitute for the preached word of God, just as there is no substitute for the inner experience of God. Then, too, the preached retreat is an opportunity to share the personal faith vision and synthesis of the retreat master who can often communicate his experience with the help of some specialized theological, sociological, or psychological competence.

What it comes to is that the preached and the directed retreat are two species of retreat. Each has its own unique value, and each addresses itself to unique needs. The directed retreat is of unsurpassed value for times when serious decisions have to be made. It is also of unsurpassed value in providing a guided and formative experience in living the interior life. It has great value in helping a person find direct communication with God and in coming to other primary religious experiences.

The preached retreat is especially valuable for broadening and articulating our knowledge and vision of the faith. This helps us overcome our personal limitations and biases, so that we can formulate a more comprehensive response to God. It helps us supply for our personal lack of initiative in overcoming our deficiencies. It can stir new faith in us, for belief is communicated by believers; and it can stir new love of God in us, for love is communicated by lovers. In brief, the preached retreat is especially valuable in those times when for one reason or another, we need the word of God preached to us through the agency of men.

Editor's Note: For other treatments of the directed retreat and of the *Spiritual Exercises* of St. Ignatius Loyola, see Sister Margaret Baker, H.V.M., "My Experience of a Directed Retreat," *Review for Religious,* July 1972, pp. 573-7; William A. Barry, S.J.,

If this information and these norms do not yet make it clear which retreat you should prefer, I would offer one piece of advice. Experiment. Try the one you haven't experienced. For St. Ignatius, the need for experimentation was one of the fundamental principles of the spiritual life.

"The Experience of the First and Second Weeks of the *Spiritual Exercises*," *Review for Religious,* January 1973, pp. 102-9; William Connolly, S.J., "Story of the Pilgrim King and the Dynamics of Prayer," *Review for Religious,* March 1973, pp. 268-72; and William A. Barry, S.J., "Silence and the Directed Retreat," *Review for Religious,* March 1973, pp. 347-51.

Father Smith's present article, "The Nature and Value of a Directed Retreat," is available (at 20 cents per copy plus postage) from Review for Religious; 612 Humboldt Building; St. Louis, Missouri 63103; a previous article by the same author, "A Method for Eliminating Method in Prayer," is also available from the same address at 25 cents a copy plus postage.

The Healing of Memories

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Our memory is a mysterious thing. St. Augustine, in his *Confessions* (Bk 10) spoke of "the fields and vast palaces of memory," and "the huge court of my memory." In his *Treatise on the Trinity,* Augustine saw man as an image of the Trinity because in his one interior being there were the three realities of memory, understanding, and will. Memory is compared to God the Father because it is an image of eternity, because it is the point out of which spring understanding and love, and in relation to these it has no beginning.

Growth in Spirituality and Growth in Memory

The vast universe of inner being has its spiritual origin in what we call today "awareness" or "consciousness." It is this that St. Augustine called "memoria." In some ways his term is better than ours since it points to the mysterious fact that memory is the principle of continuity. In my awareness of myself, I know myself to be the same man who yesterday lived through a certain series of experiences—I answer to the same name; and the reason for this is memory. Thus, awareness of ourselves always involves knowing "where we come from" not only in the sense of our past, but also in the sense of our Source, our Creator. We come from our past since we are at any moment of our lives the person who has lived through and been affected by a whole concatenation of experiences which we recall only imperfectly. We come from God since He has made us and at this moment is present to us, holding us in existence, though we are most often unaware of this. There is a way, then, in which it is true to say that growth in spirituality is growth in memory: it is an increasing awareness of where we come from.

A deep awareness of God present to us, creating, saving, and sanctifying us, is an intimate and essential dimension of self-awareness, just as, on the other hand, our memory of the experiences which have made us who we are is a necessary part of our total awareness of who we are in God. Since this is so, there come moments in our lives when those experiences which have hurt us and twisted us somewhat must be brought to awareness and healed so that our life of prayer may deepen and our presence to God become more conscious. This process is called the healing of our memories or the healing of our inner being.

Memory as the Sacrament of God's Presence

It is not that memory only serves to retain those wounds of the past that are imperfectly healed. Our memory also carries deep within it those effects of God's action in our lives, those moments that in a special way make up our own salvation history. In allowing ourselves to enter once again into those recesses of our being where the awareness of God's action is still a living thing, we put our present experience into perspective. Deeper than this, through this memory, this action of God still living in us as a sacrament of His presence, we enter into a knowledge of where we come from: our past itself becomes the chalice containing our awareness of God. The Psalmist sings: "God, you are my God; I long for you, my soul thirsts for you . . . . Upon my bed I remember you, in the watches of the night I dwell on you. Yes, you are my Help; in the shadow of your wings I sing for joy. My soul clings to you, your right hand holds me" (Ps 63:1, 7-9).

The remembering of God brings us to songs of joy as we find ourselves protected by the vast expanse of His overshadowing wings. In this sense our memory is our access to awareness of the presence of God: He who has made us and saved us, for whom there is no time, and who is at this moment holding us in existence and giving us His life, is He who "is and was and is to come" (Rev 1:4). Our memory of what God has done brings us to the awareness that the effects of His saving acts exist in us by the mystery of His presence. Thus, though we name God by what He has done, we are speaking to Him who is present, and we know that when we shall see Him as He is, we will recognize Him as He who has always been with us. The command of Jesus in connection with the Eucharist applies to all prayer both in common and in the secret of our own heart: "Do this in memory of me."

Obstacles to Living Memory

But what are the obstacles to this living memory of the past upon which faith is founded, and this living memory of the future which is the inner face of hope? The greatest obstacle is our inability to "remember" because our memory is protecting itself from the wounds it carries within it. The wounds inflicted by others and the effects of our own sins still lie hidden in our inner being. These wounds are like so many "black and blue marks" on

our psyche: they are areas too sensitive to touch and yet they impede our movement. Our Lord wants to heal those wounds, either by taking them completely away or by taking away our fear of them enabling us to live in simple acceptance of our weakness and limitation. No matter what the source of these wounds, they can be the means of our union with Jesus whose wounds still shine gloriously in heaven. Even now our weakness makes the glory of God all the more manifest: "About this thing, I have pleaded with the Lord three times for it to leave me, but he has said, 'My grace is enough for you: my power is at its best in weakness.' So I shall be very happy to make my weaknesses my special boast so that the power of Christ may stay over me . . . " (2 Cor 12:8-10).

Consciousness and Forgiveness

This healing from inner wounds and from the fear of them, this healing of our memories, takes place most often through a process of consciousness and forgiveness: consciousness removes the protective but smothering layers of forgetfulness and opens that area of our being to the light and air of God, and forgiveness is a healing balm that eases pain and fosters restoration. We should speak about this process for a minute.

We are aware, sometimes more forcefully than others, that there are obstacles that prevent us from being at ease with the Lord. We attribute this uneasiness to our sinfulness, especially to those sins and infidelities of which we are conscious. We know, really, that having sinned is no obstacle to finding joy in the Lord's presence: we often quote to others and to ourselves those incidents in the Gospels where Jesus goes out of His way to "welcome sinners and eat with them" (Lk 15:2). We have the constant testimony of the lives and words of the saints, and we see many people around us who bear this same witness. Still, when we are alone with the Lord, we are uneasy. Sometimes, even in deep prayer when we are aware of our Lord drawing close to us, we can find our minds starting to wander, almost trying to create distractions because of a fear of His presence. There can be many reasons for this, but basically we instinctively know, as we do in any love relationship, that unconditional love once accepted from the beloved obliges us to the same commitment, and we are afraid. We fear for ourselves in a commitment that takes from us the control over our own lives and future: when once we admit that we are so loved, we are no longer "free." One of the fears occasioned by charismatic manifestations of our Lord's presence is precisely this: that the Lord, through these signs of His nearness and His love, becomes too real and too obviously committed to us to be kept at a distance by our careful rationalizations and our well-apportioned times for prayer. Such initiative on the Lord's part demands conversion from us. We are called to receive the kingdom of God like a little child (see Mk 10:15), but we prefer that illusion of autonomy we have so carefully created for ourselves.

However, for most of us, our Lord exercises too great an attraction to be put completely behind the bars of our self-centered caution. As we become more familiar with His presence and a little more faithful to His Spirit in us, we are less uneasy. But we must go further. Very soon in a serious life of faith we must renounce our bondage to darkness, we must be freed from our attachment to those things that hold us back from a pure surrender to the action of God in us. We must live out totally those renunciations we made at our baptism and which we ratify at every Easter Vigil. And it is here we find great difficulty and meet with the obstacles of selfishness, sensuality, ambition, resentment, pride, fear, and so forth.

Healing Our Memories

Now the source of some of these blocks that we notice in ourselves, some of that fear of God and shame before others, as well as our attempts to compensate for these feelings, can be traced, as has been said, to unhealed wounds left in our inner being by incidents of our past. Of some of these we are conscious, of some but half-conscious, and of others we may be no longer conscious at all. How does one proceed in allowing our Lord to heal these memories? There are three things to be done: inner prayer; a sharing, in some degree at least, with another; and faith contact with the Body of Christ. In other terms we could describe these three this way: we enter into the sanctuary of our inner being and allow our wounds to become conscious; we pray with another who, as bearing within himself the mystery of Christ and His healing power, can be an instrument of peace; and we open ourselves, through forgiveness of others and the discipline of authentic personal relationships within the sacramentalized context of a truly human community, to the truth that sets us free. The first step is individual prayer; the second is confession which achieves a particular power if it is sacramental; and the third is community whose deepest source and most powerful presence is the Eucharist.

Renouncing Our Resentments

Let us begin with inner prayer. When we are alone at prayer, we should quite simply and directly ask our Lord to heal our memories. This may be a very general prayer at first, and may remain so for many days as we repeat this request in our prayer. Our prayer may go something like this: "Lord Jesus, may You be praised for the love and mercy You have shown me all my life; I praise You and I thank You for that love with which You died for us and with which You share the radiance of Your risen life. Lord, You see into the depths of my soul; You know that I am wounded. The reality of evil has touched me in my own sin and in the sins and imperfections of others. Lord, heal me of these wounds, let the power and beauty of Your life shine in me. I renounce attachment to my resentments, I forgive anyone who has ever hurt me, and I pray for them. Jesus, I join myself to

that act of forgiveness in which You died, and I love all those people who have entered my life; I embrace them with the same love and tenderness You have for them. I hold them up before Your face, O Lord, that You may bless them and be kind to them."

It may happen during this prayer that certain people or incidents arise in our memory, and we re-experience all the hurt and anger we first knew when the event occurred. It may be our parents or some other adults during our younger years: teachers, priests, some authority figure. It may be someone in our mature years: friend, husband, wife, employer, superior, someone who betrayed us. Or it may be something quite abstract: "the system," the Church, my education, society, though these latter abstractions are usually evasive symbols covering a person we do not wish to think about. In any case, when someone particular comes to mind, we should stop our prayer and gently, without forcing ourselves, take this person into our heart. Do not be surprised at the degree of repugnance such an interior gesture meets with. Go gently, but firmly. Resolve very quietly that you will to be detached from this resentment. It is better to go gently over a period of a few days with a clear awareness of the issue and a determination to share Jesus' love for this person, than to make a violent, emotional "act of the will" that only harms your own heart and is but counterfeit love for the other. When this person is in your heart, then look at Jesus and say in the name of both of you who have now become one in love, "Lord have mercy." In such a gesture, we admit our need for mercy and pray for the other person with the same desire for their well being as we have for our own. The Lord always hears this prayer.

Offering the Fullness of Forgiveness

It is very important in this prayer that we do not waste our time in some sort of amateur self psychoanalysis. We are praying for our own healing with the faith-knowledge that we can never be healed without the healing of our relationships and this includes, of course, desiring that others be healed. A large part of our own personality is made up of our relations to others. We are truly and maturely persons when both the individual and the social dimensions of our being are in contact and harmony with Jesus Christ. It was this realization that led Origen to posit among the seven ways that sins are remitted, "that we forgive our brothers their sins." For, as this great teacher goes on to say: "Our Lord and Savior himself told us this when he said, 'If you forgive others their offences, your heavenly Father will forgive you, but if you do not forgive others then neither will your Father forgive you your offences.' Then too, the Lord taught us to say in prayer, 'Forgive us our debts as we have forgiven those who are in debt to us' " *(Homily 2 on Leviticus).*

There are many emotional blocks to the fullness of the forgiveness we offer to others as they dwell in our hearts, but with prayer, honesty, and

gentleness with ourselves our Lord can heal these. This sanctification of our emotional relationships is an aspect of the way the Body of Christ "builds itself up in love" (Eph 4:16). Since this healing pertains to the mystery of the Church in its reality as a divinization of that complex web of relationships by which all men are, in some deep way, linked to one another, it often happens that our Lord's action within us as we pray alone leads us to see that for deeper healing we should go and pray with another. In and through this other human being, we contact Christ, and thus also every other person in this world. We should go to someone in whom we have confidence and share with that person our burden to the degree of explicitness that the Lord leads to, as both of us pray. This is one way that we carry out that injunction of St. Paul to "serve one another in love," and is a practical realization of that mutual care for one another that he describes as "carrying one anothers' burdens" (see Gal 5:13, 6:2).

Sharing Our Wounds with Others

Early Christians often went to the holy men to share with them the wounds of their soul and to receive their blessing and their prayers for healing. In ancient monastic life this "manifestation of thoughts" (both good and bad) to one's spiritual father was a daily practice. Other Christians went to these men of the Spirit for a confession of healing whenever they felt the need. Often, but not necessarily, these spiritual fathers were priests. For, besides those upon whom the Church has conferred in a special and explicit way the power given her by the Lord for inner healing, there are many other people who receive this gift from the Lord by another kind of action of the Holy Spirit: "There are different ministries but the same Lord" (1 Cor 12:4). While it is always possible to share our burden with friends and pray with them for healing and have them lay hands on us, there are times when we should go to someone whom the Lord seems to have endowed in a particular way with gifts of discernment and healing. Such people, according to the unanimous witness of tradition, are recognizable by their humility, their gentleness and patience with others, and their chaste, other-centered love. In the early Church we find them described as "someone who encourages the brethren" or again, "a pool where the living waters of God's love for man are gathered." In their hearts, the love of Christ has worked a purification which has brought the gift of understanding hearts and of healing them to a certain stability and power.

Other Facets of the Obstacles in Our Souls

As someone with whom we have shared our burden begins to pray with us, we may become aware of many other facets of the obstacles in our soul, blocking us from true freedom with the Lord. We should quietly renounce attachment to these obstacles; this is especially important in the areas of sensual pleasure, anger, and resentment. Again, let the truth be strong and

undiluted in our soul, but let the truth come from the Lord and not from our self-hate, fear, or shame. Perhaps our Lord will enlighten us by giving words of prophecy to the person or persons praying over us. Most often these words have an intensely personal content for us, unsuspected by the other: his message shows us our attachment to sin or calms and heals our fear. In either case, when it is the Lord who is acting, we experience the liberation and strengthening of hearing "the truth in love." Though most of the time the healing takes place through a certain remembering of past incidents that have wounded us and a consequent conferring and receiving of forgiveness, this is not always the case either in private prayer or in prayer with others. Sometimes the Lord heals us without bringing the wound to consciousness at that moment, or at all. This is why it is so important we do not attempt to force things from our memory, but simply be willing to see and acknowledge anything, no matter how painful or embarrassing, that occurs to us as we pray in this way. Mark the Hermit, in one of his maxims, reminds us that unhealthy concentration on our past sins "brings sadness and banishes hope." This is true of undue preoccupation with our weaknesses and inner wounds: that ceaseless "search and destroy" drive we find in ourselves does not come from the Lord.

As a matter of fact, to spend time in anxious worry and endless self-investigation is to act as though our Lord did not really appreciate how weak we are and could not help our compromised honesty to a greater degree of simplicity and truth. When we ask the Lord for healing, we are asking *the Lord* to heal us. He will usually do this by working in us a greater consciousness of our wounds and deeper capacity to trust Him and love and forgive others: our role is *to agree* to the action of God in us as He answers our prayer. His healing will be an inner touch and sometimes also an exterior word of discernment, encouragement, or revelation of what lies in our heart.

Forgiving Sins by Healing Them

The ancient Church in Syria reminded a bishop on the day of his ordination that because he had been given the Holy Spirit for the forgiveness of sins, he had been constituted a "healer of the Church of God." In the Byzantine rite of today there is mention of healing in the prayer for the ordination of both bishop and priest. This is but another reflection of the deep connection the Eastern Church has always seen between ordination and the ministry of healing. Origen advises his listeners to think carefully about "the doctor to whom you should make known the cause of your illness." He should be someone who "knows how to be sick with someone sick, to weep with one who weeps; who knows the discipline of grieving and suffering with another," and who can decide wisely whether or not "your illness should be brought out and healed in a meeting of the whole Church, so that others can be built up and you can be healed the more easily" *(Homily 2 on Psalm 37).*

Healing and the Sacrament of Penance

The above passage has its difficulties, but given the whole context of the accent on healing in connection with the forgiveness of sins in the Eastern Church, and other statements of Origen's elsewhere, we can see that the priest was looked upon as being able to forgive sins by healing them in their source and prescribing the proper remedy. This same thinking is reflected in many early commentaries on our Lord's words as reported in John 20:22-3: "He breathed on them and said, 'Receive the Holy Spirit. For those whose sins you forgive, they are forgiven; for those whose sins you retain, they are retained.' " The link between the Holy Spirit and the forgiveness of sins was found in the active presence of love, and this in turn was manifested in the wisdom shown in healing the wounds of God's people. Healing is an act of the Spirit who is described in the Roman rite, in one of the Masses during the former octave of Pentecost, as being "Himself the forgiveness of sins."

Thus, "therapeutic confession" and the presentation of one's sins before the bishop or his appointed representative in order to be re-integrated into the community by public penance, were not considered as completely distinct. These two roles tended to blend, especially in the Western Church as the centuries progressed and, unfortunately, the legal preoccupation dominated. However, in the intuition of the faithful, it was most probably the desire for an inner healing that inspired people to practice regular confession. This desire was only dimly realized and poorly expressed, but it was there. Today, a deeper understanding, on the part of both priest and penitent, of the healing power of penance could mean a greater presence within the Church of a ministry of inner healing. Father Michael Scanlon in his recent booklet, *The Power in Penance* (Ave Maria Press) has performed a great service in suggesting practical ways to exercise this ministry. Priests must pray deeply for a revitalizing of the healing power conferred on them at ordination. They must strive in their own lives to be mature men, those *"seniores"* described by the Rule of St. Benedict as men who "know how to cure their own and others' wounds without disclosing them in public" (Ch. 46).

The Eucharist and Inner Healing

Now that we have touched upon the sacramental dimensions of inner healing, it would be worthwhile to meditate, just briefly, on the role of the Eucharist in inner healing. The celebration of the Eucharist is the "source and summit of the whole work of preaching the gospel" according to Vatican II (*On Priests,* par. 5). It is in this reality that the Church expresses her own inner nature and realizes it ever more perfectly. If the community is truly gathered in love, then the mystery of the Church is vitally present: there is a sacred and living space of divine love, another pool where healing waters are gathered for all to drink. The authenticity of our mutual love and desire

for reconciliation with God and with all men, and our praise of God and our prayer for ourselves and others, must be given a real and human expression. God expressed His love for us in a human way, and he does not expect us to be more "spiritual" or "interior" than He is. The deepest reason why the liturgy remains dead and unable to make present the mystery of Church is not so much a lack of faith, though this is an operative factor, as the fact that our human expressions of what the Spirit is working in and through us remain superficial, stilted, and dominated by human respect.

Not only the sacraments, but the whole sacramental dimension of the Church exercises a causality by signifying something. When there is no sign at all, there is no sacrament—no bread, no Eucharist—and when the sign is not assimilated in faith but is merely something performed by rote, then the signifying power of the sacramental dimension is reduced to such a point that for most people nothing transpires at the conscious level of their being. On the other hand, when there is a living and beautiful human expression of what the Church as the primary sacrament really is, then the power of this mystery radiates to all, touching and transforming them.

Christian Affection and Reconciliation

In such a context, the dynamics already well perceived by psychology as necessary for human growth are caught up in a healing action of the Spirit. Love, thoughtfulness, acceptance, forgiveness, song, joy, friendship—all these become the mud and spittle rubbed on our eyes, so that when we wash, we see. The intimate union between body and soul has been so consecrated by the Incarnation that Tertullian could call the flesh "the hinge of salvation." For just as the water touching our body awakens our whole being and opens it to receive the action of the Spirit, so the psychological and physical reality of a true Christian community is an instrument of healing. To ignore the depth and power of true and chaste Christian affection and yet to expect the community gathered for worship to possess and confer an authentic reconciliation is like trying to baptize without water.

In this atmosphere of love, we confess our sins, we praise God and pray for all men, and we hear in an intimately personal way those prophetic words that are contained in the Scriptures for all the Church for all time. The words of the Scriptures enlighten, point out sin, encourage, and heal when they are heard with a heart that has already learned to set aside its fear and believe in the love of the Lord as He is expressing it through people gathered together.

Memory and the Reception of Christ's Body

And then we receive the Body of Christ. This is not only a touch with that flesh of Christ that healed so many, even before the Resurrection and is now transformed by the fire of the Spirit; it is also an intimate, a mystical, union with all those who make up the Body of Christ. When our hearts are

open, we receive and are reconciled in Christ to everyone in this world. Men may pray over us for the coming of the Spirit; Jesus enters into our body, and He is the source of the Spirit. This is the moment when our memories of the past blend with the passion of Jesus, and we forgive as He does; and we live, as He does, a life that is "unto God." Then memory becomes experience of a healed past and a transformed future, somehow already present. Our inner being begins to know already the power of the Resurrection; the knowledge of where we come from, both as past and as God, becomes fused in a present awareness of Christ living in me. My memory becomes a living image of eternity where the name of God is uttered in awe and praise and the great deeds of God are proclaimed in the assembly of the faithful: "Yahweh, your name is forever; Yahweh, the memory of you is from generation to generation!" (Ps 135:13).

A Community for Today and Tomorrow

M. Basil Pennington, O.C.S.O.

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On my way to the annual Cistercian Studies Conference at Kalamazoo last May, I took the opportunity to visit the True House Covenanted Community at Notre Dame. It was a very wonderful and gracefilled experience and I would like to try to share a bit of it with you.

What I found and experienced at True House was quite different from what I expected. The press, Kevin Ranaghan's book, the annual conferences create a certain image, a good image, of Notre Dame, but something quite different from what one finds when he has the privilege of stepping into the True House Community. The popular image, at least as it strikes some of us back here in the East, leads one to expect a rather large movement, one made up mostly of students, a rather enthusiastic but changing scene. I was therefore surprised to find that the True House Community is a rather small group, including many non-students, quite structured and stabilized, and, apart from the annual conference which takes over the Notre Dame Campus when the students are not there, having relatively little apparent impact on campus. But what I found, I must say, deeply impressed me.

Quality of Life

First of all and most fundamentally what impresses one is the quality of life. Here are men and women of different ages and backgrounds, truly committed in a very stable way to living as full Christians. Prayer is very much in the fabric of their lives. The Lord Jesus truly lives in them, in

their hearts, in their households. Their day begins with prayer together. Or even before that, it begins with a personal get-together with the Lord as they slip, one by one, into the chapel to spend a few moments or an hour or two there before the household morning Office. Grace before and after meals is not a perfunctory duty fulfilled but a time—and time is really given to it—to praise the Giver of all good things. And in this community all strive to gather in the early evening to celebrate together a daily Eucharist. For one who comes from a scene where he hears mostly of people trying to break away from structures and tradition, it is a surprise to discover this charismatic community firmly holding on to the traditions of the Church universal. Apart from the beautiful outpouring of praise, thanksgiving, and petition at certain moments, a Catholic traditionalist would be delightfully at home with the morning prayer and evening Mass offered in the community. Perhaps it is because of the immense freedom they have in the Spirit (which frees them from the need to react against structures to experience freedom) and the satisfactory outlets which are wisely and with good order provided within the liturgy and at the prayer meetings, that the community feels no need to throw over the established structures. But I sensed something more positive present among them. There is alive in the community a wonderful sense of belonging to the Church. And, I believe, they have a real need and desire to experience themselves as praying with the Church, spread across the world and through the centuries. Praise the Lord!

This quality of life was not only present in their prayer and worship, it was evident in their whole way of life. "See how these Christians love one another"—and the stranger, or rather fellow Christian, who suddenly appears in their midst, like myself—was a thought that constantly echoed in me during my visit with them, as it would again later when I was privileged to spend a couple of days with the saints at Ann Arbor. As one moved about on the campus there was always a special quality present when one encountered and greeted another from the community. Sitting around the supper table, playing volley ball, or having a sandwich together at noon, there was present in the fabric of the very ordinary human give and take a weave of genuine love and reverence for a fellow Christian. Christ was always present. Praise Him!

Structures

I was perhaps most surprised to see how quickly and to what extent the charismatic community had been structured. But this is a very realistic thing. Men need structures to live together in justice and love. I only hope this and all charismatic communities, as they do realistically structure themselves, learn at least one lesson from the traditional religious communities and never allow their structures to solidify and, instead of serving life, begin to dominate it. We must ever retain, even in our needed structures, the

freedom of the sons and daughters of God. This is a quality that is visibly present in the True House Community.

The community is divided into households. When I was there there was the single men's household, the single women's, the sisters, one married household, and a few on campus. New households, married and single and for guests, were in the planning. Each household off campus lived in an ordinary house, shared meals and chores, had a common exchequer, prayed together at different times during the day, and had its doors wide open to all the other members of the community and the community's guests. To their special contentment at least one of the households had the privilege of having their Lord live in their midst in His Eucharistic presence. The households on campus consisted of perhaps four, five, or six men living in the same dorm, who gathered daily for prayer and meals. As I have already mentioned, the whole community gathers each evening for the Eucharist.

Loving Concern

The members of each household realize a special responsibility toward each other, one of very special loving concern. When the household is large, as the single men's household of ten, this breaks down into sub-groups, the three or four who share the same room. Herein it seems to me the True House Community is finding one of its special apostolates, or missions in the Church, one very much needed today. A vast number of our young people today have been hurt, damaged by the home they come from, with its lack of self-giving love and security. There needs to be healing before these young men and women can become fully mature and free Christians. And this healing can be brought about only by love. Within the context of a true Christian community this self-giving love can be administered. To effect this healing the love has to be very personal, direct, constant, and even in some real sense intimate. This the households and their sub-groups can make possible. In such a climate of concerned love, wounds are healed, a fully free Christian emerges. Then he or she can maturely and freely choose to follow the Lord and His way in marriage or in singleness for the Lord, in the community or elsewhere within the family of the People of God. Often today when a young man or woman graduates from college he or she is not yet ready for life decisions, and yet social pressures tend to demand them of them. The community provides a context where one, free from such pressures, can continue to grow as a free person in the Lord, until he is truly ready for such a decision. I think True House in its mission of healing through love and providing a context for Christian maturation is fulfilling and exemplifying an apostolate that is desperately needed in the Church today.

The Sisters in the Community

True House is singularly blessed in its leadership. In Jim Byrne it has a

truly charismatic leader, one who inspires, in a very humble and Christlike way, real confidence and loyalty. I was privileged to spend a good bit of time with him and they were gracefilled hours. He is supported by real collaborators, men and women who are really with him. The community is especially blessed with the two sisters who form one of the households. I think, perhaps without their realizing it, they have something important to say to many religious today. One thing I would note in passing. The sisters are perhaps a full generation older then most of the community (Sorry to mention that, Sisters!), yet there is no trace of the well-known generation gap. More important the sisters are playing a very important role in the heart of the community. I do not know if I can really express it accurately, and I probably will not express it the way they would; but as one looking from the outside in and seeing the whole, I might see it better than they. I think because they do stand as members of the community who do have a special consecration to the Lord, and in their particular household in some special way live this, without in any way withdrawing from full membership and participation in the life of the community, they say something, minister something, more by life than by words, to the rest of the community. And I ask myself if they are not pointing toward the way in which in the future religious, other than those called by the Lord to go apart to seek his Face in monastic solitude, will find their place and fulfill their role in the Church by becoming fully integrated, yet specially consecrated members of local Christian communities. The sisters have struggled to find how practically and meaningfully to live their commitment to two communities, the local community of True House, and their religious community—and they seem to be succeeding well.

The Priest and This Type of Community

No word on True House Community would be complete if it did not speak of a man who is not officially a member of the Covenanted Community yet is very much a part of it. I am sure that under God the quality of life at True House is due in great measure to the effective presence in their midst of a truly holy priest, Father Ed O'Conner. His ministry to the community at the daily Liturgy and through the many regular hours of personal spiritual direction is made powerful by the inspiring example of what he is and by his complete openness to the Spirit. It is a uniquely precious asset for the community to have this guidance of a very capable theologian and a true man of the Church.

The precise role of the priest in a community such as this, and the communities of tomorrow, is something yet to be discerned. It seems to me, though, that, like the sisters, he will need to be fully incorporated into the communiy for which he is the mediator and liturgist; he will need to be ordained for the particular community, perhaps best called from its midst, certainly called by God through it for service to it, and sharing in its every-

day life, labor, and concerns. I do not know if our bishops are yet ready to recognize the autonomous quality of communities of this kind and to ordain men for their service. But I do think in this regard a very real and legitimate parallel can be drawn with the monastic community, an essentially lay community, where with the abbot, the leader of the community, the community does discern and ratify a call to orders for one and another of the brethren who are then presented to the bishop for ordination for service primarily and almost exclusively in the community. This is perhaps the next step in the evolution of the emerging Christian community. What is said of priests, of course, can be applied equally to deacons.

As I reflected on my experience at True House there came to my mind another small group of graduates and students who gathered on the edges of a university. It was at Paris in 1534. They too were led by the Spirit—the same Holy Spirit—and conceived of a new community, a new expression of Christian life. They called themselves the Company or Society of Jesus. They led the way and set the style for almost all the new Christian communities that arose from that time up to the beginning of our own century. We are in new times, the time of a new Pentecost prophetically proclaimed by the loving old peasant, John XXIII. There is new wine. We need new skins. And the Lord at True House and other emerging charismatic and covenanted communities is providing them. Certainly some of the old ones—and we can hope and pray that most of them—will under the impact of the new wine of the Spirit regain their flexibility and expand with new life—they will not all pass away. But we do need new communities for the new today and tomorrow. We need communities of married as well as of single, of temporary commitment as well as of permanent, communities embracing as one, laymen and laywomen, sisters and priests and brothers, communities on campus and off campus, in town and country, renewing parish structures or floating free. And we see them all evolving today. Praise the Lord, praise him mightily and joyfully forever. Amen!

Postscript

By way of postscript I might try to answer a question that undoubtedly has arisen in the minds of some readers: Why would a Cistercian (or Trappist as we are wont to be called) monk be interested in and visiting charismatic communities? He has already opted and committed himself to a very particular form of Christian community life, one that is, thank God, vitally alive, and within which the charismatic Spirit can freely and fully function. This is true. But it is also true as one enters more and more fully into the Lord, he takes on more and more His mind and heart. Mystical marriage lies essentially in this that Christ and a man become so one that all the concerns of the Lord are his and all his concerns are the Lord's. A true contemplative cannot help but have a very deep and loving concern for the charismatic movement and the emerging communities. But there was

a more practical reason for the visit: a searching. As the contemplative community is renewed in the Lord, it asks itself with growing insistence what is its evolving role as a contemplative community in the Church and in the world. I am profoundly convinced we can fulfill our own role and be of some good *only* if we be what we are supposed to be, truly contemplative communities. But as such can we do more besides pray, fast, give witness? Listening to what the Spirit seems to be saying through the many coming up our own road these days, we ask should we be a place where one can learn the deeper ways of prayer? How many have been led by the charismatic experience to thirst for this deeper prayer life? Should we be a place to which the laymen and laywomen who find themselves called to greater responsibilities and leadership as charismatic Christians can withdraw from time to time to be with the Lord to renew and deepen their life in the Spirit? Should we as a contemplative community have some special ties with these emerging Christian communities, relationships that will be mutually supportive and meaningful and fruitful for the whole Body of Christ? We are seeking; only the Spirit through the communities will give us the answers. Praise Him who is Love!

To Be Together . . . in Spite of Everything

John Carroll Futrell, S.J.

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The whole world of men today is in travail searching for union in difference. All men profess to desire peace and justice for everyone in every nation, but we have not found ways to bring this desire to realization. The members of the Church are actually deeply divided, in spite of their professed communion in the Spirit. The effort of religious congregations to accomplish renewal and adaptation within the profound unity of a shared charismatic vocation has often resulted in the breakdown of community or even in polarization. At a time when community is a loudly acclaimed ideal, there seems to be very little real communion of persons. But no community can exist without communion.

Community as the Embodiment of Communion

Community is the embodiment in space and time of *communion . . . CUM-UNIO,* the coming together of human persons because of a shared vision, a common goal, an intended good which these persons wish to realize in actual life. There is no such thing as community without communion, although it is possible for people to be together physically in antipathy and disunity. This mere physical togetherness, however, is not community unless there is the unifying bond of at least a minimal shared goal, even if the goal be only to make the physical togetherness as little unpleasant as possible.

Since community is the embodiment of communion, the kind of community, its dynamics, its demands upon its members, and its modes of

realization in space and time depend absolutely upon the depth of the communion. Most persons belong to many communities at once: communities which embody the common goals shared with all the persons whose lives intersect with theirs in shared purposes over a period of time, whether these purposes be superficial or profound. The degree of commitment of one's person in space and time to each of these communities depends rigorously upon the depth and the permanence of the underlying communion which must be embodied through common, shared activity. This is why marriage is such a total community: it is the lifetime realization of the communion of two persons who have defined their whole existence in the world by commitment of their lives to one another in mutual love. This is why permanently vowed religious life is total community, because all the members of a specific community have discovered their own personal identity in Christ—the meaning and value of their entire life in the world—in the shared charism of this religious community.

Community and Its Underlying Communion

In order to understand the unifying dynamics of any particular community, it is necessary to clarify the quality of its underlying communion. Once this is clear (and *only* when this is clear), it is possible to begin to describe the kind of shared activity, the common commitment to concrete modes of action required to embody this communion in space and time in human community. For, unless all the members who share the communion, the shared vision and common goal, actually do commit themselves to carrying out the necessary activity in space and time to embody this communion, there can be no human community. There will be only a dreamed of ideal, a fictive union, a juridical myth, with no concrete, human reality. And eventually, inevitably, since human beings are body-persons in space and time, the unreality of the community will be perceived by them and their mere togetherness will disintegrate gradually and painfully. Past and present history provides plentiful examples of the truth of this observation. Even for a group of friends who come together once a week to play bridge for the fun of it, there must be constant and consistent carrying out of the various commitments this common goal demands of each person—or else the bridge club finally will fall apart.

The Land of Broken Symbols

The problem of every human community today, then, is above all to clarify the shared vision, the common goal, the communion which its members must embody in this changing world today. But to achieve this clarity of communion requires communication, and there is the rub. Communication depends upon expression: upon language, both verbal and non-verbal, upon signals which clearly convey that which is intended to be signified, upon symbols which speak and which join persons together in common under-

standing and feeling. But, as Paul Tillich aptly phrased it, we live in a "land of broken symbols." The entire world in which mankind lives is in the throes of dramatic and rapid cultural change immensely intensified in its impact by universal, instantaneous communications media. Mankind is suffering from profound cultural shock: the contemporaneous confrontation of radically different modes of structuring experience and of expressing it. All the people in the world today are victims in one way or another of a massive breakdown of language which leads to constant misreading of signals, failure to read the meaning of what other persons do and say; and this results in fear and fixation and in deadly polarization: among nations, in political and social structures and attitudes, in the schools, in the family, and in the Church and in religious congregations.

The Church is made up of people who are just as culturally conditioned by their historical circumstances in their modes of structuring and expressing Christian experience as are all men in structuring and expressing any human experience. If we are to recover our awareness of our shared experience of the Spirit of the risen Jesus in the Church, we must discover ways to communicate with one another across the enormous gap created by the confrontation of 19th and 20th century cultural patterns. We must find ways to experience together the deep, underlying communion that is sharing in the one Spirit: a communion which is real and true, but which often is hidden beneath the barriers to communication thrown up by very different ways of expression. We must learn to read signals which are foreign to us and to read what the other person means by them, rather than misreading his signals according to what they would mean in our own "language." We must learn to penetrate beneath differences of expression to communion in experience.[1]

The Ignatian Perspective

St. Ignatius of Loyola, who lived over four hundred years ago, faced the problem of creating a unified Company of Jesus made up of men from very different cultural backgrounds. In the Deliberation of the First Fathers of 1539, which resulted in the decision to found the Company of Jesus, it is noted that after several discussions, the companions found themselves divided:

> Some of our group were French, others Spaniards, still others Savoyards or Portuguese; our views and opinions were diversified. We were in perfect accord in singleness of purpose and intent; namely, to discover the gracious design of God's will within the scope of our vocation. But when it came to the question of which means would be more efficacious and more fruitful, both for ourselves and for our neighbor, there was a plurality of views (MHSJ, *Cons*, I, 2).

[1]For a brilliant development of this theme, see M. de Certeau, *L'étranger ou l'union dans la différence* (Foi Vivante 116, DDB, 1969).

Noting that the Apostles themselves (Gal 2:11) and many other holy men of the Church had experienced diversity of opinion and even open conflict, the companions pursued their communal discernment. One of the chief reasons they saw for their final decision that it was the will of God that they remain together and found the Company was that "since our most merciful and loving Lord had seen fit to assemble and bind us to one another—we who are so frail and from such diverse national and cultural backgrounds—we ought not to sever what God has united and bound together. Rather, with each passing day we ought to confirm and strengthen the bond of union, forming ourselves into a single body" (ibid., 3).

The Ignatian perspective on communion underlying diversity and upon community composed of quite disparate individuals can offer light for our own understanding of the dynamics involved if we are to be together in spite of everything today. Ignatius saw that the *being* of the Company of Jesus consists precisely in the actual union of all the living companions, union realized through the living principle of this union who is the Ignatian superior.[2] The very being of the Company, then, has its source in the profound interior union of companions who are identified in spirit through personal commitment to the same common vocation. Ignatius wrote that there could be no real separation of those whom the Lord "has joined together into one," and that the foundation of this union was that "all of us share one and the same spirit in our Lord" (MI, *EppIgn,* I, 210). Sharing one and the same spirit in our Lord is the communion of the companions, a profound, interior union (MHSH, *Cons,* II, 236).

Since the vocation of the companions in the Company of Jesus is to be dispersed throughout the whole world on apostolic missions, the essential union which is the very existence of the Company could not be the physical union of members of a community living together, although such community living is of the first importance in the genesis of this interior union of spirit.[3] Ignatius explains in the Eighth Part of the *Constitutions* the nature of the deep communion that will "unite the *dispersed* companions with their head and with one another" (ibid., 226-36).

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[2]See John Carroll Futrell, S.J., *Making an Apostolic Community of Love: The Role of the Superior according to St. Ignatius of Loyola* (The Institute of Jesuit Sources, St. Louis, 1970).

[3]The mutual love of the companions of Jesus exists on two levels: (1) the profound, spiritual level of their love of God grounding their communion of love of one another; (2) the level of their human relationship of mutual understanding, help, and love. In their genesis these two levels cannot be split. The second is grounded in the first: the basis for the progressive intimacy of human companionship is communion in a shared vocation. But the profound interior union is embodied and made humanly actual through the living experience of growing human love and mutual aid. St. Francis Xavier in his solitary apostolate and death *experienced* union with his faraway companions because of years of living with them in human companionship before being sent on his apostolic mission.

Communion through Love

In a key text he points out that the foundation of the mutual love of the companions is their personal love of God which is the source of the individual vocation of each member to join himself to the Company for the apostolic service of Christ in companionship. The text is divided into two parts, the first stating the ground of the mutual love of the companions in their personal love of God, and the second indicating the fundamental means to foster union and the greatest danger to its existence, the divisive thrust of self-seeking and of self-love:

> (1) For the union of the members with one another and with their head, the principal bond is the love of God our Lord, since, being united with the divine and highest goodness, the superior and the companions will very easily be united with one another by the same love, which will reach out to all men, especially to the body of the Company;
> (2) so that charity, and in general all goodness, will help the union of the one with the other and to complete freedom from the worship of temporal values, wherein self-love, which is the principal enemy of this union, leads to deordination (ibid., 229).

The communion of the Company of Jesus, then, is love. The mutual union and love of the companions, which is the being of the Company, results from the personal love of God of each of the companions, which is concretized for them in space and time in a common vocation—the apostolic service of Christ in companionship. That which is the effective bond of union of all the members of the Company with one another and with the head is the profound commitment of each man to this common vocation which is the existential realization of his own love of God. Their mutual union of love for one another issues from the conscious sharing of the same life ideal which is their communion embodied in community. Each member discovers his own life response to God, his own vocation, in the common vocation of all. This discovery results in a profound, interior awareness of union, of "identification" with all the companions who find their own life response to God in the same vocation: "The bond of the wills which is the charity and love of one another" (ibid., 255).

Ignatius also points out in this text that the companions' love of God, which grounds the mutual love of one another of the companions and constitutes the union—the *being*—of the Company, is also the source of their love of all mankind which is expressed in their apostolic action in companionship. Love is the being, the life, and the activity of the Company of Jesus.[4]

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[4]In the perspective of Ignatius, the living principle of union for the exercise in companionship of the apostolic vocation of the Company is the superior, which is why the love of God must unite all the members "with one another and with the head." This is also the reason that Ignatius saw a quasi-identity of "love and obedience and mutual union" (MHSJ, *Cons.*, II, 616).

and time in the human community which is the Church.

Uniqueness and Calling

But within the Church there are a variety of charisms and of gifts for the service of the whole People of God. Each individual Christian has his own, unique faith experience of God in Jesus Christ, because each individual is a unique person with his own irreplaceable selfhood, his own totally personal self-awareness. Although persons are joined together in communion through a shared, common experience, this very experience in its personal complexity is unique in each individual's own self-awareness. Within *this* body-person, with his own temperament and psychology and history, the shared experience has within its concrete, lived richness certain aspects, certain elements, which make his awareness of this experience uniquely his own.

Thus, if a given person sharing with all Christians the faith experience of the Spirit of the risen Jesus is aware of certain elements within his own awareness of this experience of Jesus, he feels simply impelled to give his entire life and all of his love to Jesus. He is aware of being called to consecrated celibacy. If certain other elements are present within this experience of Jesus, the person feels simply impelled to give his whole life to the praise of God and to prayer for the People of God: a call to the contemplative life. If, in another person, his faith experience gives him awareness of other elements within this experience, he feels simply impelled to give his whole life and all his time and energy to trying to share the experience of Jesus with other men through proclaiming the good news. He is aware of a call to the apostolic life. Again, the person aware of a call to the contemplative or to the apostolic life will be conscious of being called to the life of a hermit or of a monk, of an individual apostle or of a community of apostolic companions, according to the particular elements of which he is aware in his own faith experience of Jesus. Discerning a vocation and living it out faithfully, therefore, requires bringing to the level of conscious awareness one's lived faith experience of the Spirit of the risen Jesus. To be aware of a call is to be aware of being placed within a Presence and of being invited to respond with total love—"the love of God our Lord."

Embodying the Call in Space and Time

A person aware of such a call must then seek to embody his response in space and time. Discovery of a vocation to a particular religious community is an experience of *recognition* that one's own individual response in love to God is embodied in the response of this entire community: "For the union of the members with one another and with their head, the principal bond is the love of God our Lord." For "all of us share one and the same spirit in our Lord." The communion which must be embodied in a religious community, then, is a particular way of responding to the Spirit of the risen Jesus, a particular way of sharing the life of Jesus. This sharing depends

In the second part of the text, Ignatius explains that the mutual love which is grounded in each one's love of God, "the highest goodness," will be expressed through "charity and in general all goodness," which will help the "union of the one with the other." The dynamic mental structure of Ignatius is evident in this conception of the mutual union of the companions as constantly increasing through charity and goodness, rather than as an abstract union established once and for all by incorporation into the Company. The continuing being of the community which is the Company depends upon the ever deeper communion of mutual love of the companions uniting them in ever greater apostolic service of Christ in companionship, a mutual love grounded in a personal love of God so intense in each man that it would purify his soul of self-seeking and of self-love, and remove the greatest obstacle to the union which continually brings the Company to be.

Reflection for Today on the Ignatian Perspective

Using the Ignatian perspective on community as a model, it is possible to shed some light on the problem of being together in spite of everything. The readers are invited to reflect upon their own situations according to this model. Employing a contemporary, phenomenological vocabulary, I shall apply the Ignatian perspective here only to the situation of a religious community.

Ignatius points out that the communion to be embodied in the community of the Company of Jesus is grounded in the personal love of God of each individual member. This means that the persons forming a religious community are brought together because each one discovers his own life response to God, his "personal identity" in Christ in the same community vocation. Any person who discovers his personal identity does so through discerning within the experiences of his life, which make up his total self-awareness, an emerging pattern, an underlying thread of continuity, which enables him to see that he will bring integration to his personality and meaning and value to his being in the world through the commitment of his whole life to realizing this meaning and this value. The discovery of personal identity is commitment to creating this identity through creative fidelity in living out all the consequences of the commitment until death, consequences which at the moment of commitment are for the most part unforeseen and unforeseeable.

A Christian discovers his personal identity in Christ through discerning within his own faith experience of Jesus Christ a certain call, a specific "charism," to which he responds by committing his entire life to the embodiment of this charism in space and time. To be a Christian at all (a true, adult Christian, not merely a person who "has" Christian religion as a sociological detail in his life), is to respond to a personal experience in faith of the person of Jesus Christ. It is the shared experience of the one Spirit of the risen Jesus which is the communion of the People of God, embodied in space

upon the depth and reality of the personal response to the Spirit, the personal growth in the life of Jesus of each individual member of the community, which depends, in turn, upon the depth and reality of the faith experience of Jesus of each individual through prayer. It is through union with Jesus that the members of a religious community achieve communion with one another.

Practical Means

In order to be together, in spite of everything today, then, it is necessary that the members of a community find ways to become aware of a shared experience of their profound communion in the Spirit, which underlies all their varieties of language and of expression that make communication so difficult. Shared, spontaneous prayer is one effective way to accomplish this shared experience of communion through the empathetic, affective awareness it brings of sharing in the presence and in the life of Jesus through a common charism. Perhaps the "charity and in general all goodness" that Ignatius saw as the means to help union today would be manifested chiefly in truly listening to others who have radically different forms of expression than my own and striving to discover whether there is a communion of lived, shared experience beneath them. This requires freedom from the self-love leading to fixation in my own forms of expression and to rejection of others who express themselves differently.

The effort of religious orders today to be together in spite of everything concretely is the effort to accomplish the renewal and adaptation demanded by the Church in Council. What we must do in our renewal, then, is to return to the founder's original experience of the Holy Spirit beneath his historical expressions, and to clarify this vision in the language of our own time. All the members of the community must gradually discover this communion in the Spirit and must make the common commitment to seek together to discern how to embody this communion in space and time here and now, as Ignatius of Loyola and his first companions did in the Deliberation of 1539.[5] Through communal discernment of the Spirit it will be possible to recognize the actual Word of God to the whole community here and now and to respond "Yes" through the life and action of the whole unified community, even when the Word of God is unexpected and disconcerting, even when it is a call to new life through the cross. Through experiencing communion in the one Spirit of the risen Jesus, it will be possible to be together in spite of everything.

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[5]For development of the theme of communal discernment, see John Carroll Futrell, S.J., "Ignatian Discernment," *Studies in the Spirituality of Jesuits,* April 1970; and "Communal Discernment: Reflections on Experience," ibid., November 1972, pp. 159-93. See also John Carroll Futrell, S.J., "Discovering the Founder's Charism," *Way* (England), Supplement 14, Autumn 1971, pp. 62-70.

House of Affirmation

John C. Tormey

Father John C. Tormey is the chaplain of St. Mary's Academy; 3070 Pawtucket Avenue; East Providence, Rhode Island 02915. He will be a staff member of the House of Affirmation when it opens in the Fall of 1973.

Anne Frank wrote in her diary:

> Everyone has inside himself
> A piece of good news!
> The good news is that you really don't know
> how great you can be
> how much you can love
> what you can accomplish and
> what your potential is.
> How can you top good news like that.

In the Fall of 1973 "good news" is coming to Whitinsville, Massachusetts. The International Therapeutic Center for Clergy and Religious, referred to more simply as the House of Affirmation will be at the service of all who are not embarrassed to become a more fulfilled and healthier person. It is dedicated to the positive concept that we have "good news" within us that we really do not know as yet. It will all happen when we have become an affirmed person.

The non-affirmed personality is expressed in problems of frustration and repression neurosis, emotional and mental disorders, alcoholism and addiction, and other symptoms of unhappiness and confusion.

The primary service of this center is to treat, care for, and cure clergy and religious who have not affirmed their identity and therefore feel ineffective or unhappy.

Jesus relies on His clergy and religious. He has made a big investment in them. They "re-present" His Spirit and message; and only a healthy, human

affirmed personality can do justice to this responsibility. House of Affirmation goes beyond the purely psychological analysis. It is particularly sensitive to the religious dimension of the personality.

The word religion is derived from the latin "religare" which means "to bind together." The religious is the medium, the meeting place for God and His creation. The religious is called to bind them back together again. House of Affirmation realizes that only a healthy affirmed personality has expanded his life to a capacity that meets this responsibility.

House of Affirmation is a high caliber operation. It is based on the philosophical concepts and result-proven clinical applications developed by two internationally esteemed psychiatrists, Anna A. Terruwe, M.D., and Conrad W. Baars, M.D., the latter being president of the House of Affirmation.

The psychiatric framework of the House of Affirmation is demonstrated in the recent book, *Loving and Curing the Neurotic*, co-authored by Dr. Terruwe and Dr. Baars. The latter has also written "How to Treat and Prevent The Crisis in the Priesthood" and "A Priest for All Seasons—Masculine Celibate."

Since 1969 His Holiness, Pope Paul VI, has shown deep interest in the writings and work of Dr. Terruwe and Dr. Baars. Both were consultants on the problems of the priesthood at the 1971 Vatican Synod of Bishops. More recently the Holy Father has called their work "a special gift to the Church."

It is this special gift that the House of Affirmation offers directly to the clergy and religious and indirectly to all the People of God.

It will be a tremendous service to the laity because the healthy religious personality is such a source of strength and faith for them. The old Indian proverb defines their expectations: "What you are cries out so loud I cannot hear what you are saying."

The non-affirmed religious can become somewhat like T. S. Eliot's *Hollow Man*:

> Leaning together
> headpiece filled with straw. Alas!
> our dried voices
> are quiet and meaningless
> as wind and dry grass
> or rats' feet over broken glass
> in our dry cellar.

Affirmation is the soul of a resonant, integrated identity. It is the hub that keeps all the spokes of our emotional life together as they go off in different directions. It will keep the religious personality on the move to accomplish great things for Jesus.

House of Affirmation is a hope coming over the horizon. The Church cannot afford to overlook this service especially in today's "Future Shock" society of overacceleration with its *dis-ease*.

The uniqueness of the House of Affirmation is twofold. 1. It provides the first total treatment facility with residential accommodations as well as out-patient service; 2. it provides a therapeutic approach which integrates the best, modern clinical practices of psychiatry and is centered on the magisterium of the Roman Catholic Church.

The House of Affirmation is not entirely new. It is a direct outgrowth, broadened in scope, of the Consulting Center for Clergy and Religious of Worcester, Massachusetts. The Consulting Center was initiated in 1970 under the sponsorship of the Roman Catholic Bishop of Worcester, Bernard J. Flanagan, D.D., and founded by Sister Anna Polcino, M.D. It began as the result of a request by the Worcester Diocese and Senate of Religious to establish some means of help to emotionally disturbed priests, sisters, and brothers. In immediate, sensitive response to this request the Consulting Center emerged.

Sister Polcino, M.D., with vast previous experience in founding and organizing hospitals, clinics, and consulting centers in Pakistan and the United States, was the ideal central figure and guiding force for the Worcester Consulting Center. Through her efforts and professional skills and those of the Reverend Thomas A. Kane, psychologist, as Co-Director, the new project received immediate enthusiastic response from priests and religious, not only from the Diocese of Worcester but throughout the United States. The Consulting Center implemented a complete out-patient program to the clergy and religious of the Worcester diocese but increasingly drew religious from other parts of New England and the United States under the fullness of Bishop Flanagan's understanding and affirmation.

Sister Polcino and Father Kane became familiar with the writings of Dr. Baars and Dr. Terruwe, and in April 1972, Dr. Baars was invited to lecture at the Consulting Center. On this occasion all three Doctors agreed on the need for a total treatment program. House of Affirmation was conceived, and its birth will soon be announced.

It is incorporated as a non-profit organization. Professional fees are charged for services rendered but no one will be refused if they do not have the means by which to pay.

We invite all priests and religious to write to our temporary address for further information: House of Affirmation; 201 Salisbury Street; Worcester, Massachusetts 01609.

Show this article to a friend.

The Nature of Secular Institutes

Andrée Emery

Dr. Andrée Emery is a member of the secular institute, the Society of Our Lady of the Way, and lives at 2339 North Catalina; Los Angeles, California 90027.

The birth certificate of secular institutes, the apostolic constitution *Provida Mater Ecclesia,* was issued just 25 years ago—a very short span of time in the life of the Church and of mankind.* Nevertheless, in an address on the anniversary of the document, His Holiness Pope Paul pointed to "the deep and providential coincidence between the charisma of secular institutes and what was one of the clearest and most important lines of the Council: the presence of the Church in the world."[1]

As a member of a pontifical secular institute, I am deeply touched by the Holy Father's words and share his conviction that secular institutes are a significant new form of consecrated life, when—to use again the Pontiff's own words—"a new world is arising; men are seeking new forms of thought and action which will determine their lives in future centuries."[2]

Whatever personal bias I might have in favor of secular institutes, it is evident that secular institutes did not spring from a vacuum. The Church's relationship with the world is manifold. It weaves through history from the disciples who followed Jesus of Nazareth to the modern congregations and pious associations, not to mention the many pragmatic variations and the more essential attempts, successful and unsuccessful, to find flexible expressions of a life of consecration to God in the service of the community of

*This is the text of a talk given by Dr. Emery at the July 1972 meeting of the Consortium Perfectae Caritatis.

[1]Paul VI, "The Presence of the Church in the World according to the Teachings of Vatican II," *Osservatore romano,* February 17 1972.

[2]Ibid.

man. Many of these forms continue to exist, in testimony of the many-faceted relationship between God and man, and man and man in God.

Drawbacks in Definition

Truly, the origin of secular institutes has deep spiritual and historical roots. But it has been a drawback that from the outset they were defined by comparison with religious life, mostly with the life of active religious congregations. It seemed natural to compare this contemporary attempt to live an authentic Christian existence at the heart of everyday, ordinary life with the consecrated state that witnesses to Christ visibly in the midst of the world, and to try to distinguish one from the other. Unwittingly, however, this resulted in defining secular institutes from the outside, in a negative way: They are not this, they are not that, they do not wear a distinguishing habit, they do not take public vows, they do not live a common life, and so forth. The secular institute has "never been considered in its own context and habitat—the secular nature of the world, the Christian life, and the apostolate of the world."[3]

To add to the problem, the theology of religious life has not been sufficiently clarified, and that of the laity even less so. It is therefore understandable that definitions mainly stressed juridical distinctions. And because duality of aims was overemphasized—as if life of totally consecrated holiness could be separated from the apostolic—the word "secularity" was flourished like a banner, a weapon, or a shield, depending on the point of view, often without sufficient understanding of what it implied.

Preliminary Observations

These remarks are not intended to be judgmental. It has been necessary to live this new mode of Christian existence for a number of years before a certain perspective could be attained, intelligent questions could be asked, and problems could be pinpointed. The span of our existence is too short to expect definitive answers. Many of the problems that we have just begun to see and that are preoccupying us would not be of interest to this gathering which, I assume, has invited me primarily to have the differences between our respective vocations clarified.

Before I discuss differences, however, I want to refer to the prerequisites that hold for both of us. I do not mean the juridical recognition that was expressed by renaming in 1967 the Sacred Congregation of Religious, the Sacred Congregation of Religious and Secular Institutes. Rather, I want to remind ourselves of the fundamentals of evangelical discipleship, a concept broader than religious life and deeply rooted in the New Testament. Only by keeping these fundamentals firmly in mind can we perceive that the differ-

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[3]Jean de la Croix Bonadio, "Notes toward a Definition of the Secular Institute," *Way* (England), supplement 12, Spring 1971, p. 17.

ence in our functions and life styles is not accidental or pragmatic but is an expression of the workings of the Holy Spirit in his Church.

In the brief recapitulation of four fundamental dimensions, I shall freely refer to thoughts presented by Father Hans Urs von Balthasar to a gathering of secular-institute leaders last year in Germany.[4] I am just translating his conferences into English, and even if I were to try, I could not free my thinking completely from his influence. But I beg you not to ascribe all that I shall say in the following to Father von Balthasar. I would not want to hold him responsible for my reasoning and views.

Call and Consecration

In this gathering, fortunately, I do not have to spend time explaining the central and crucial nature of consecration which means "setting apart." It is a profound mystery that some are set apart by God while others are not, and the easy answer that all Christians, or even all men, are "called" somehow does not fathom the depth of the mystery.

Be it as it may, the point of departure of all consecrated life is Jesus' call which uproots a person from his natural surroundings, from nation, family, status, and transplants him into the domain of God. To quote von Balthasar: "It shifts him from the old into the new age; from expectation into fulfillment."[5] Baptism makes us participants in the mystery of Jesus' death and resurrection and in the community of the baptized, the Church. But as evident from the Gospels and thrown into bold relief by the case of St. Paul, there might come to us a call to follow Jesus more closely, in a more intimate manner. It is this call—and not our answer to it—which consecrates us to God and dedicates us to his service and to his indwelling in the world.

This call of Christ is never a private matter; it never consists of a private task given to a private person, but is a draft for a mission that concerns the whole Church. This is why the Church who has received the mandate and the authority to do so, consecrates to the Lord the one called by the Lord. A man can put himself at God's disposal, can promise himself to God, but, just as in the Old Testament he could not anoint himself to become priest or king, so now he cannot through his own oblation and vow admit and consecrate himself into the circle of disciples chosen for a special service. Clearly, therefore, it is not legalism when the Church establishes as requirement canonical or juridical recognition through approval by hierarchical superiors. The move is inherent in the very nature of consecration.

Unequivocal Response

The unequivocal answer of the one called is the second step in the following of Christ. The gospels give ample evidence of the definitive importance

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[4]Barbara Albrecht and Hans Urs von Balthasar, *Nachfolge Jesu Christi mitten in dieser Welt* (Meitingen-Freising: Kyrios, 1971).

of this unreserved self-giving, which, unknowing of the future and disregarding personal plans, hands itself over to the Lord: "Lord, whom shall we go to? You have the message of eternal life."[6]

When Jesus calls a man to follow Him, He does not merely give him a task for a shorter or longer period of time, but commands his life as a whole. And, because the servant is not greater than the master, only to the extent that the disciple gives his whole life, will he be fruitful.[7] Apostolic fruitfulness issues from the inseparable unity of apostolic mission and existence. "Total involvement" is not the right word for it because it sounds too psychological and implies an input the intensity of which is generated by the self, says Balthasar.[8] The disciple's life is not disposed by himself but by another. He must follow the unremitting demand of Jesus to lose his life so as to gain it.[9]

Community

The third dimension of the following of Christ is community. No consecrated person has a private relationship with the Lord. Vertical and horizontal community are one in Christianity. Those called and consecrated are incorporated into an all-inclusive community with Jesus. But, since Jesus cannot be separated from His Church, they become, perforce, a part of the Church and of a specific community within the Church.

"Communion with Jesus means necessarily *com*mission and *com*munication. As the Father sent Him, He sends His disciples. . . . they are buried with Him in the earth and, like the grain, rise with Him again."[10]

The Apostolate

Every life that answers the call of Christ and is consecrated in His Church is apostolic to its core, even if the person has no possibility for externally evident apostolic activity. No Christian is prevented from making his limited existence into a radiant sign of Christian love, even though it may shed light only on the smallest circle. Apostolate is not only spreading of the word, or the specific act of winning followers to the faith, or material or spiritual service to the poor, nor even the struggle for social justice. It must be understood in a wider sense, as a life totally dedicated to Christ, radiating a Pentecostal fire that sets the world aflame. This concept reaches beyond the distinctions of active or contemplative, religious or secular life, into an integration of Christian attitudes as shown by the first disciples. They were

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[5]Ibid., p. 16.

[6]Jn 6:68.

[7]Jn 15:1-8.

[8]Albrecht-von Balthasar, *Nachfolge*, p. 20.

[9]Phil 3:8-9.

[10]Albrecht-von Balthasar, *Nachfolge*, p. 16.

hearers of the word: "Blest are your ears because they hear."[11] Therefore they were compelled. As St. Paul says, they had no choice but to preach the gospel: "I am ruined if I do not preach it."[12] This is not merely a function but a consequence of having offered the whole self as an abode to God's Holy Spirit.

Up to this point, the dimensions of your vocation and ours are the same. We are firmly rooted in the gospel. It is in the next step that our paths part, because the focus, the locale, and the mode of apostolate vary.

The Apostolate and the World

All apostolate is carried on in the world and for the benefit of the world. Monasteries and cloisters are oases in the desert, refreshing springs of prayer and peace, which attract men to conversion and confirm them in it. They are radiant reminders of the "all important," of the necessity of prayer and periodic withdrawal to stand before the Face of the Almighty and renew the spirit.

But the good news has to be brought to the people wherever they may be. The friars, the canon regulars, the Jesuits, the modern congregations are task forces of eschatological witnesses. They are visible spiritual beacons. Through their mobile corporate apostolate, they actualize the Christian ideal in an increasingly complex world. Their raison d'être—as opposed to that of monastic orders—is their mobile corporate apostolate which is essential for the Church in modern society where channels of communication and action are totally institutionalized. Even in missionary congregations, individual apostolate is merely the avant garde that paves the way for more efficient, institutionalized answers to the material and spiritual needs of those to whom they are sent. (Incidentally, total disponibility and mobility of the members is a prerequisite for corporate apostolate.)

The foundations of such religious geniuses as Vincent de Paul, Chaminade, de Clorivière are even more proximate to the secular milieu. Also, there are third orders, pious associations, and sodalities which involve the laity in the prayer and apostolate of the Church. Furthermore, Jocists, Catholic Action, and other political and socio-economic movements guided by the hierarchy cater to the manifold needs of men.

Why, then, are secular institutes needed? What is the justification of their existence?

The Need for Secular Institutes

Father Agostino Gemelli, O.F.M., the cofounder of one of the earliest and most influential secular institutes, in a report prepared for the Holy See in 1939 said the following: "The characteristic element of the forms of life

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[11]Mt 13:16.

[12]1 Cor 9:16.

under consideration has no parallel either in the religious state strictly understood, or in the quasi-religious state . . . The members of a religious or quasi-religious association are dedicated to promoting Christ's Kingdom in the world by prayer and action; *they work on the world but from outside the world.* Whereas the member of the secular institute, though he is consecrated wholly and with equal zeal to the same end, *works on the world from within the world . . .*"[13] Gemelli humbly and truthfully adds: "No doubt, this formula is a very imperfect one but it is perhaps more adequate than most for expressing a real but extremely complex antithesis; one, moreover, which is still being worked out in practice."[14]

The motu proprio, *Primo feliciter,* issued nearly a decade later incorporated Gemelli's definition: "The apostolate of secular institutes is to be faithfully exercised, not only in the world *(in saeculo)* but, in some sorts, as if originating in the world *(veluti ex saeculo),* and, as a consequence, its profession, activities, forms, places, and other circumstances are to correspond to this secular condition."[15]

Perfectae caritatis strengthens this in speaking of secular institutes: "Their institutes ought to preserve that secular character which is their specific nature, in order that they may everywhere carry out their apostolate efficaciously in the world, and as it were, from the world's midst, since it was for this reason that they were founded."[16] And it adds significantly: "At the same time, they must clearly recognize that they cannot fulfill their heavy task unless their members are given a thorough training in the things of God and man, so that they are truly the leaven in the world for the strong growth of the body of Christ."[17]

It sounds clear, doesn't it? Or does it?

The Demands of Secular Institutes

Well, some conclusions are pretty clear: Ours is not a glamorous vocation. The young—and not-so-young—are not flocking to us because we may own a car or may go to a cocktail party. Altogether, in the entire world, there are only 38,500 secular institute members, less than the Daughters of Charity. There are only 22 pontifical institutes and about 80 to 90 juridically erected diocesan ones. Incidentally, none originated in the U.S.A.

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[13]A. Gemelli, "Secularity and the Consecrated Life," quoted by Giuseppe Lazatti, "Pluralism among Secular Institutes," *Way* (England), supplement 12, Spring 1971, pp. 74-5.

[14]Ibid.

[15]Pius XII, *In Praise and Approbation of Secular Institutes,* Rome, March 12, 1948, Section II.

[16]Vatican Council II, *Decree on the Adaptation and Renewal of Religious Life,* Section II.

[17]Ibid.

It is also clear that if we are to be the light, salt, and leaven of the world in the world,[18] secular institutes are not a refuge for religious who want to loosen their commitment to God and to conform to the world and to its values (even if this would be juridically possible). Because bringing light presupposes darkness around us, the need for salt presupposes corruption, and the leaven, the blessed leaven, though undistinguishable from the dough, totally and completely changes the mixture.

Neither is the secular institute an auxiliary, a handmaid, a financial prop for a religious order or congregation, the members of which do not want to enter into rougher contacts with the world. Nor are they lay administrators retained to go to places where religious cannot go (or could not go in the past), nor the organizers who make the front pages in some worthy cause.

We are told summarily by the Church to take the secular order seriously, both on its own terms and on God's terms. And we are given the charge and the responsibility to Christianize the secular order and are commissioned to do so from within the secular order, carefully, patiently, lovingly, and inconspicuously: Simply as a dove, and sharply as a serpent.[19]

The secular institute vocation is a provocative concept, a stone of contradiction. At the expense of boring you with repetition, I must state again: without an interior break, without interior relinquishment of all that one has and one is, consecration, dedication, and communion with Christ are empty words. The world has not been given to us to do with as we wish. It is God's creation. And we are not our own but are totally God's and must be at His disposal.

It is He who orders us to remain in the world, blending into the anonymity of ordinary circumstances. According to Father von Balthasar, even our charism is not our own; it blends into the shades of many charisms and is shared by many.[20]

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[18]Pius XII, *In Praise and Approbation*, Introduction.

[19]I have quoted Professor Franceschini's speech, "Apostolate in Secular Institutes," given at the International Congress of Secular Institutes in July of 1963, in my article "The Secular Institute," in *Sisters Today*, November 1970. It is the most succinct description of this apostolic approach: "We must thoroughly search and study the circumstances and the people with whom we work to avoid untimely intervention which is always unproductive and often dangerous. Miners study and seek out even the smallest veins of ore before applying the explosives that will free them. To open the way for God's Word we must dig channels, remove obstacles; we must learn to know well our environment, our work, our co-workers; and we must feel confident that we interpret the thinking of the Church correctly in their language—to be able to use the smallest chance for advancing the reign of God. One cannot emphasize enough in this respect prudence, moderation, and, before all, tact. When one falls prey to one's impulses, when one acts with excessive zeal or at an inopportune moment, he might, and most often does, make effective action impossible for years to come."

[20]Albrecht-von Balthasar, *Nachfolge*, p. 25.

A Prophetic Vocation

If we are searching for an analogy, perhaps the prophet of the Old Testament is our closest kin. He is a man of the people, ordinary, mostly undistinguished, frightened yet courageous, overwhelmed by the burden put on his shoulders, yet carrying it. He is listening, listening to God and repeating —being compelled to do so—what he hears to the people in their own language, in their own idiom; caring, caring until his heart breaks, cajoling, begging, begging: "Come home, come home, virgin of Israel . . ." And grieving, grieving . . . Didn't St. Paul say that he would give his soul for his brethren in Israel?[21]

A prophetic vocation does not mean adaptation to that which is. It does not mean a popularity contest. It entails viewing one's own beloved people critically and then putting one's hand to changing, mending, healing lovingly until all is restored in Christ.

This intense and direct relationship with the world that is required from us must remain intensely and directly Christlike. To quote again the earlier mentioned speech of Pope Paul: "[It] should not become worldliness or naturalism but should be an expression of Christ's love and mission."[22]

And the Pope adds: "Your consecration is the root of your hope, which always must support you, even when the external results are few or nonexistent."[23] Ours is a slow and trying mission; we sow knowing that others will reap. Our charity must feed on faith and be sustained by hope. And we must be keenly aware that "in the last analysis it is only Christ who, with his grace, carries out the work of redemption and transformation of the world."[24]

Being called to follow Christ is never a cheap grace. It is a free gift of God, but it is never cheap. The gospel makes a flaming demand on the whole man, a demand that is not equaled in hardness in the entire world literature: "Love each other as I have loved you . . . "[25] and "Take up your cross every day . . ."[26]

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[21]Rm 9:3: "For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race."

[22]Paul VI, "The Presence of the Church."

[23]Ibid.

[24]Ibid.

[25]Jn 13:34: "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another."

[26]Lk 9:23: "If any man would come after me, let him deny himself and take up his cross daily and follow me."

Editor's Note: For a recent papal statement on secular institutes, see Pope Paul VI, "Allocution on Secular Institutes," *Review for Religious,* January 1973, pp. 3-7.

The Brother and the Permanent Diaconate

Edward J. Carney, O.S.F.S.

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The Second Vatican Council in various places speaks of the restoration of the permanent diaconate: *Lumen gentium,* no. 29; *Orientalium Ecclesiarum,* no. 17; *Ad gentes,* no. 16. On June 18, 1967, Paul VI issued the apostolic letter *Sacrum diaconatus ordinem,* giving the general norms for this restoration. More recently, August 15, 1972, two other apostolic letters have appeared: *Ministeria quaedam,* dealing with tonsure, minor orders, and the subdiaconate; and *Ad pascendum,* concerned with norms for the diaconate. All these documents have some bearing on a question receiving a certain amount of attention today—the reception of the permanent diaconate by brothers in a religious order or congregation.

A consideration of the following points, based partly on the above directives, may throw some light on the issues involved in this matter. 1. The General Requirements for the Permanent Diaconate; 2. Specific Requirements for the Permanent Diaconate in a Religious Community; 3. Special Considerations; 4. Possibilities in Light of Paul VI's Apostolic Letters, *Ministeria quaedam* and *Ad pascendum.*

General Requirements for the Permanent Diaconate

a. The permanent diaconate is a final step and is not meant to lead to the priesthood.

b. This diaconate is not to be conferred on a person until he has completed his twenty-fifth year. A more mature age can be required by the Episcopal Conference.

c. The one receiving the diaconate must give proof of his moral fitness

and be sufficiently instructed to carry out his duties. The training period should last three years.

d. The law of celibacy must be observed by those who are unmarried when the diaconate is received.

e. It is especially fitting that the permanent deacon recite daily some part of the Liturgy of the Hours. This is to be determined by the Episcopal Conference.

Permanent Diaconate in a Religious Community

a. The general chapter of the order or congregation takes up the question of the extension of the permanent diaconate to the brothers. If it decides to do so, it should draw up its program for the brother-deacon (training period, age of entrance, competent authority for determining the part of the Liturgy of the Hours to be said, and so forth), and present it to the Holy See, which alone has the right to grant this privilege.

b. Permanent deacons in a religious community must respect the authority of the local ordinary according to the norms binding upon religious priests. If such a deacon comes to reside, continually or for a time, in a place where the permanent diaconate does not exist, he should not exercise his ministry without the permission of the local ordinary.

Special Considerations

a. The permanent diaconate makes a man a member of the hierarchy. The existing constitutions of a religious order or congregation may exclude such a reception. In such a case, if the general chapter decides to extend the permanent diaconate to its brother members, it will also have to determine what changes are to be made in its constitutions.

b. In view of the fact that the diaconate makes a man a member of the hierarchy, consideration should be given to the effect the reception of the permanent diaconate might have on the vocation itself of the brother, which is that of a lay religious. In addition to this question, which is on the canonical level, the advantages and disadvantages of a limited extension of the diaconate to the brothers should be taken into account. In the above evaluations, it should be kept in mind that without receiving the permanent diaconate the brother can under some circumstances perform most of the liturgical functions of the brother deacon. This would be by reason of an indult, granted, however, only to special places, and with the designation of the local ordinary. (The new instruction *Immensae caritatis* of January 29, 1973, gives local ordinaries the faculty of permitting a suitable person to act as an extraordinary minister when there is a genuine necessity. It also establishes an order for such a choice, that is, ordained lector, student of a major seminary, male religious, woman religious, catechist, Catholic man or woman.)

A possibility, if canonically feasible, would be the broadening of the

traditional priest-brother distinction in religion into priest-permanent deacon-brother.

Ministeria Quaedam and Ad Pascendum

The following brief statements indicate the main changes effected by these Letters:

a. Tonsure, porter, exorcist, and subdiaconate are abolished.

b. The functions of lector and acolyte are retained but as ministries not as expressions of minor orders. They now include what were formerly the duties of the subdiaconate. They can be received by one who has no intention of entering the priesthood and do not make him a cleric.

c. The lector can perform these functions: reading the word of God, but not the Gospel, in the liturgical assembly; leading the prayers of the faithful, in the absence of a deacon; direction of the singing; instruction of the faithful for the worthy reception of the sacraments.

d. The acolyte aids the deacon and ministers to the priest; he can also act as an extraordinary minister of Holy Communion; he may expose the Blessed Sacrament for public veneration but not bless the people with it.

e. A man enters the clerical state through the reception of the diaconate, transitory or permanent.

In the light of the above statements, the following possibility would also seem open to the brother—reception of the ministries of lector and acolyte only. In such a case, he would not become a member of the hierarchy or a cleric, but would still retain his identity as a lay-religious. Moreover, there would seem to be no need for changes in the constitutions of the order or congregation on this account. The needs of the provinces and missions, however, would have to be kept in mind. Whether these would be solved by brothers who were lectors and acolytes can only be determined by each religious group itself.

Finally, some religious communities have been granted this privilege of permanent diaconate for the brothers. Their experience, if it could be made known, would be helpful to other religious groups considering the same procedure.

Poetry

Sister Mary Catherine Vukmanic, O.S.U.

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conversation postscript

after you had gone,
after all
the words were said that bound
our lives together for the space
of understanding,
I found
my room a larger place.
the wall
windowed to a view
upon another's need, and all
the silence filled with sound
of another's living. the now
(read-me read-me) books seemed old
as yesterday, and my door somehow
would not tightly close
(as office doors should do).
so cataclysmic just your word?
how should it be,
my passing friend, if every day
i listened with the heart
to what until you came
i merely overheard?

Early Morning Liturgy

Out of
the cold
the empty spaces
the single persons standing
in separate places
evolves a warm, a human ring

Out of
the too-daily word
(heard and not heard)
from which no more
a meaning stirred
awakes a human cry!

(and lo!
the tomb we were
stirs into life
and is a womb)

Apart
one stands
laying his manhood down,
saying (what anguished mornings),
"This is My body!"
paying (what emptied evenings),
"This is My blood!"

We are conceived now and we know
why no man else we can call "Father":
"This is my body, now; this is my blood!"

Editor's Note: Since receiving the above poems, *Review for Religious* has learned that the library at St. Mary's College; St. Mary, Kentucky 40063 where Sister Catherine teaches has burned down. The *Review* is sure that any books or periodicals that readers can send to the College would be gratefully received.

The Last Tango

Kevin D. O'Rourke, O.P.

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In the last issue of *Review for Religious,*[1] Thomas Dubay, S.M., takes to task Joan V. O'Brien, Sister Thomas Aquinas Carroll, "the major superiors' meeting in Rome last fall," and myself. The specific charges against us are "inadequate scholarship" and "facile generalizations, the partially true statement which, whether intended or not, eventually leads those who accepts it to an abrupt and painful reckoning." Presuming that Joan V. O'Brien, Sister Thomas Aquinas Carroll, and the major superiors in question will respond as they see fit, I would like to offer a few ideas concerning my own position, and a comment concerning Father Dubay's analysis of "the problem" which causes "the main cleavage among religious." In imitation of Father Dubay, I offer my remarks "with the aim of healing and with a hopefully gentle candor," but also as an exercise in what Jacques Maritain once called *eutrapelia intellectualis.* At any rate, I hope we put the matter to rest after these observations.

Father Dubay's Objection

Father Dubay's objection to my article[2] is contained in the following paragraph:

[1]Thomas Dubay, S.M., "Changing Customs and Religious Obedience," *Review for Religious,* March 1973, pp. 316-23.

[2]Kevin D. O'Rourke, O.P., "The Religious Habit: What Is Happening?" *Review for Religious,* January 1973, pp. 110-8.

> We may consider more briefly a second illustration of my contention that the partially true generalization will in the long run often cause far more pain than the full truth ever could. I refer to the somewhat prevalent thought that one effective and permissible way of changing laws is quietly to disregard them. Father Kevin O'Rourke has suggested that at least one current law on religious life is being changed by contrary custom. And he seemed to indicate that this is obviously licit and proper.

Response to the Objection

If Father Dubay will reread the article carefully, he will see that in the section of the article to which he refers, I was merely stating *what* is happening, not what *should* happen. Nor did I state whether or not what is happening is happening in a manner that fulfills all the stipulations of the law. The difference is significant. One can evaluate a human situation and make predictions as to the future without entering into the realm of moral or legal evaluation. John Cogley and Thomas O'Dea both stated recently that Catholic intellectuals too often ask the question is it good or bad when they should ask is it true or false. Perhaps this observation has some value in the present dispute.

For the record, I stated:

> It is my personal opinion, and I put it forward as opinion—that in the area of religious habit the law is being changed by custom. It is being modified in such a way that religious women and men will not be identified with habits in the future, even though they will be identified as religious or identifiable as religious. But it seems to me that the witness that religious give in the future will not intimately involve wearing a ritualistic dress.[3]

In saying this I declared something which I think will happen. In one sense, it is an intuition, and I would not be able to offer conclusive proof for it. That is why I stressed that my statement is an opinion. One does not refute an opinion of this nature by saying it does not take all the legal requirements into consideration. Rather, one would offer evidence that it is not happening. Thus, the question is not whether what I am predicting is good or bad, but rather is it true or false. Pope John XXIII stated before Vatican Council II that Catholics must look at things as they are, rather than as they should be. In the part of the article in question, I sought to do just that. In case there is any doubt in the matter, though, I would state clearly that I do not hold "that one effective and permissible way of changing laws is quietly to disregard them." But I would also state that I believe one can talk about "what is happening," without implying whether it is good or bad or whether it is happening according to all minute regulations of law.

"The" Problem

In concluding his article, Father Dubay states that he does not agree with the major superiors who met in Rome last fall and stated that the main

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[3]Ibid., p. 116.

problem of renewal is conservative religious who refuse to change. Rather he maintains the main problem of renewal and cleavage among religious is a problem of faith, and he predicts gloomily that those who think otherwise "are prolonging the eventual reckoning."
He declares:

> My experience . . . suggests that the extent of the faith problem is appalling. . . . If major superiors and bishops think otherwise, I suggest that they take some considerable time out from their round of committee and council meetings, from participating in observances and anniversaries, from poring over reports and statements, and give some long hours to indepth conversations with our religious men and women.[4]

With very few exceptions, the major superiors and bishops that I know are making a valiant effort to listen to their people. Though they have obligations that involve meetings and observances, they also are solicitous about what is happening to the individuals in their communities or dioceses. For the most part, they are not preoccupied; rather they are available, and they realize that their style of leadership must inspire and guide people to follow Jesus more faithfully. While I have not conducted a poll, I feel that most of the major superiors and bishops with whom I come in contact would be more optimistic than Father Dubay and that they would not attribute the problems of renewal to problems of faith. Rather, in assessing the problems of renewal I think they would be inclined to agree with a recent statement of Father Eugene Kennedy, M.M.:

> The basic flaw in the efforts to get priests and nuns back under control is based upon the idea that a hostile revolution in the ranks is taking place and that, as such, it must be quashed by whatever means are at hand. In fact, the changes in the attitudes of priests and nuns are more a function of renewal of theological formulations and suggest greater rather than less dedication to the preaching of the gospel of Jesus Christ. Organization men have always had great difficulty in recognizing healthy developments when they begin in an innovative and challenging way. That is one of the reasons they are organization men.[5]

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[4]Dubay, "Changing Customs," p. 323.

[5]*National Catholic Reporter,* March 23, 1973, p. 12.

Celebrating Leisure Today

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Introduction

The relationship between work and leisure, action and contemplation has long intrigued me. As a member of an essentially contemplative religious order and, at the same time, a hard-working high school teacher, this relationship has for equally long puzzled me. My ideal has been to make my life one of contemplation; but when I honestly face myself, I see that what has preoccupied me in practice, far more than I have been consciously aware, is an inner compulsion to work. Granted teaching is creative, satisfying, apostolic, useful activity, why is it that I, like so many of my contemporaries, have the implicit attitude that it is activity that gives life meaning? Activity, as the time-honored sages of the spiritual life have been at pains to point out, is not the whole of life. Leisure and contemplation should have a place, too. But what is leisure and how can I re-orient my life to a more contemplative response? With the help of significant authors who have influenced my thinking, this article is an attempt to open myself, and perhaps others who read it, to a more balanced celebration of life.

Compulsion to Work as Life Style

The European-American society that discovered the Protestant Ethic turned work and play into opposite occupations, a situation that could not have been understood by leisurely guildsmen in the Middle Ages. The nineteenth century man felt that he had to work to make a living. Then, ironically enough, he made such an abundant living that he produced an affluent so-

ciety in which his grandchildren are no longer able to work all their lives. They must retire even when they still feel that they should be working because they are uneasy about playing. Their children and grandchildren, in turn, will live in the post-industrial age when, as some have predicted, cybernetics will make it possible for 2% of the population to be engaged in producing the necessities of life while 98% are not.[1] Given this situation, man is faced with a basic question: Can he be happy in any other way than in work?

How and why did the current compulsion to work become a prevailing life style? This was not always the case. In primitive societies where survival was the primary consideration, work was the condition of life, but it was not thought of as work. Next, in Biblical and Greek societies, work was regarded as a curse that should be avoided whenever possible. Then work became a normal outlet for man's energies, with play as a balance. Finally, Western culture claimed that work in and of itself had intrinsic value. In *Escape from Freedom,* a penetrating analysis of the psychological explanation for much of our society's present embroilment in a world of total work, Erich Fromm says:

> Character in the psychological sense is the specific form in which human energy is shaped by the dynamic adaptation of human needs to the particular mode of existence of a given society. . . . Social character comprises the essential nucleus of the character structure of most members of a group which has developed as a result of the basic experiences and mode of life common to that group.[2]

The first part of this article will examine the basic psychological needs, experiences, and mode of life that have shaped the modern compulsion to work.

Historical Development

By the end of the Middle Ages, significant changes in the psychological atmosphere accompanied the economic development from feudalism to capitalism. Not the least of these was that the concept of time changed from being the medium of human life which simply passed, filled up with a variety of activities performed as the need to do them arose, to being a jealously guarded commodity carefully measured out in minutes and hours. Time was considered so valuable that one felt that it should never be spent for any purpose that was not useful. The many holidays that had brightened and enlivened the Catholic liturgical year began to be regarded as a waste of precious time that could be better spent working. Finally, work became a

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[1]Don Fabun, *The Dynamics of Change* (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1967), p. 17.

[2]Erich Fromm, *Escape from Freedom* (New York: Holt, Rinehart, and Winston, 1941), pp. 277-8.

supreme value in itself—work was income and time was money—and efficiency assumed the position of one of the hightest moral virtues. The desire for material success and wealth became an all-absorbing passion. As a result of these economic changes, by the sixteenth century the Medieval social system was destroyed and with it the stability and security it gave the individual. When capitalism took over in the craft guilds, commerce, and industry, all classes of society began to move. There ceased to be a fixed unquestioned place in the economic order, and the individual was left alone. Everything now depended not on one's fixed place in society but on his own individual effort.

The Protestant Work Ethic

Therefore in the wake of the new freedom and mobility, feelings of isolation and anxiety had to be dealt with. At this point, Lutheranism in Germany and Calvinism in the Anglo-Saxon countries emerged and appealed to the powerful psychological needs of the urban middle class, urban poor, and peasants. As the new Churches appealed to these psychological needs, at the same time, they reinforced them:

> In making the individual feel worthless and insignificant as far as his own merits are concerned, feel like a powerless tool in God's hands, Luther deprived man of . . . self-confidence and the feeling of human dignity. . . . Once the individual had lost his sense of pride and dignity, he was psychologically prepared to lose the feeling which had been characteristic of the medieval thinking, namely, that man, his spiritual salvation, and his spiritual aims were the purpose of life; he was prepared to accept a role in which his life became a means to purposes outside of himself, those of economic production and accumulation of capital. . . . He [Luther] would have abhorred the idea that a man's life should become a means for economic ends—yet his emphasis on the nothingness of the individual paved the way for a development in which man . . . had to subordinate his life to the ends of economic achievements.[3]

Calvin, like Luther, preached to a conservative middle class, artisans and small businessmen, threatened by capitalism, to people who were elated by the new freedoms and yet felt alone and frightened, cut off from their sense of unity with men and the universe, whose personal feelings were expressed in the doctrine of the insignificance and powerlessness of the individual. Like Lutheranism, Calvinism offered a new security by means of complete submission and self-humiliation. Calvinism differed from Lutheranism, however, by a greater emphasis on the importance of moral effort and a good life. Though an individual could not change his predetermined fate by his works, the very fact that he was able to make the effort was, illogically, one of the signs of his belonging to the saved. Therefore, effort and work became all important:

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[3]Ibid., p. 83.

> The state of anxiety, feeling of powerlessness and insignificance, and especially the doubt concerning one's future after death, represented a state of mind unbearable to anybody. One possible way to escape this unbearable state of uncertainty and the paralyzing feeling of one's own insignificance is the very trait that became so prominent in Calvinism: the development of a frantic activity and a striving to do *something*. Activity in this sense assumes a compulsory quality: the individual has to be active in order to overcome his feeling of doubt and powerlessness. This kind of effort and activity is not the result of inner strength and self-confidence; it is a desperate escape from anxiety.[4]

The Puritan Influence

As devout Puritans, the founding fathers of America were influenced by this attitude toward work and activity. Yet when they arrived in the New World, hungry, lonely, and sick, they had need of no other motive than sheer survival in a hostile wilderness to urge them to work. In their case it was not psychological escape or suspicion of leisure but necessity that made them echo St. Paul's dictum: "The man who does not work, does not eat." Yet the word *leisure* did have unfavorable connotations for them. It was associated with the idleness and luxury pursued at the expense of the lower classes that characterized the artistocratic classes in Europe, a way of life from which the Puritans were very legitimately escaping. Therefore as an extension of European influences, the Puritan frame of reference regarding work and leisure had a marked influence on American culture.

For the Puritan, a useful and responsible life involved devotion to Almighty God centered in the study of Scripture and rooted in work. Through his work the Christian made his response to God, for as Richard Steele wrote in *The Tradesman's Calling,* published in 1684:

> God doth call every man and woman . . . to serve him in some peculiar employment in this world, both for their own and the common good. . . . The Great Governour of the world hath appointed to every man his proper post and province, and let him be never so active out of his sphere, he will be at a great loss, if he do not keep his own vineyard and mind his own business.[5]

Because the Puritan felt responsible for using the talents God gave him in the work to which he was called, he cultivated such qualities as sobriety, thrift, industry, and punctuality. He frowned upon idleness and debilitating recreational activities which hindered his life as a worker. Though the Puritans approved of "seasonable merriment," they deplored immoderate diversion as a waste of time. If activity required time and energy, it should yield results worth the effort. So instead of divorcing work and pleasure, such occasions as weddings, barn raisings, quilting parties, and cornhuskings be-

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[4]Ibid., p. 91.

[5]Ralph Barton Perry, *Puritanism and Democracy* (New York: Vanguard Press, 1944), p. 307, quoted in Robert Lee, *Religion and Leisure in America* (New York: Abingdon Press, 1964), p. 157.

came occasions for pleasure as well as cooperative effort for a useful end. Such a view of work could not help but lead to economic success, a fact that led Max Weber and Tawney to their conclusions about the direct relationship between Puritan ethics and the rise of capitalism.[6]

In the eighteenth century, just before the Revolutionary War, a major split occurred in the concern that had united the Puritan founders: the interrelatedness of the individual's spiritual life with its outer forms of work and conduct. Jonathan Edwards, the New England clergyman so prominent in the spiritual revival called the Great Awakening, stressed man's inner spiritual life, his sense of sinfulness, and his total dependence on God. Although man could do nothing to save his soul, he must live a godly and sober life to win possible election. At the same time, Benjamin Franklin, American patriot and patron saint of the industrious, extolled the Puritan virtues of work and thrift in isolation from the faith which contained them. He gave them intrinsic justification as the way to successful life in this world. "While Franklin himself used every opportunity to pursue in leisure his many interests, *Poor Richard's Almanack* gave a boost to the work-thrift morality as the way to health, wealth, and happiness."[7] Since Franklin's time, American politicians and businessmen have continued to praise work and to be suspicious of leisure on the pretext that work is the way to progress and wealth and national greatness. Christian Churches have continued to be equally suspicious of leisure as an immoral use of time. As a result, writers such as Walter Kerr locate present attitudes toward work and leisure more in the utilitarian than in the Puritan philosophy from which it grew: "The philosophy that won the twentieth century without seeming to have fired a single shot was called 'utilitarianism.' "[8]

The Utilitarian Bias

The millions who conform their lives to the philosophical dictum "Value depends entirely on utility" have probably never even heard of William Stanley Jevons, one of the most uncompromising followers of Jeremy Bentham, or of his obscure nineteenth century book, *The Theory of Political Economy,* in which that statement first appeared. But, as Walter Kerr points out, that sentence which has already passed into history has passed a sentence on modern men. They live consciously or unconsciously by the principle that only useful activity is valuable, meaningful, and moral. Activity that is not concretely useful to oneself or to others is considered worthless, meaningless, and immoral. In 1871 Jevons wrote:

> "A student of Economy has no hope of ever being clear and correct in his ideas . . . if he thinks of value as. . . . anything which lies in a thing or

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[6]Lee, p. 157.

[7]Ibid., p. 168.

[8]Walter Kerr, *The Decline of Pleasure* (New York: Simon and Schuster, 1962), p. 51.

> object. . . . Persons are thus led to speak of such a non-entity as *intrinsic value*. . . ." All value is extrinsic, outside things. . . . Neither pleasure nor profit resides in the actual house, the actual landscape, the object held lovingly in the mind. All pleasure and profit derive from the mathematical equations we are able to establish through the useful manipulation of our actions and objects. Utility is that "abstract quality whereby an object serves our purposes and becomes entitled to rank as a commodity."[9]

Though the above quotation was written in 1871, it could have been written in 1971 so well have modern men and women internalized the idea that what is important and worthwhile in life is the profit they may draw from a possession or experience. Kerr observes that this

> is a truth in which he [twentieth century man] believes—not simply an economic truth, calculated to fill his home and his bank account with treasures, but a moral truth, calculated to fill his heart with a high sense of rectitude. When he does not put his every waking hour to useful pursuits, he is, socially, a poor citizen. When he wastes his time on acts that rest in the understanding merely, he is, morally, guilty.[10]

The Heresy of Activism

Thus by the time technology might have produced leisure, men's consciences have been so formed against any habits of unprofitable pleasure that even free time has become a guilty burden. People feel morally and psychologically compelled to fill hours now free from work with added tasks in order to justify their idleness. Men work intellectually five days a week at the office and then find some physical pastime to labor at on week-ends and evenings. Women finish their housework and dash off to get involved in volunteer services or part-time jobs to occupy their time in ways that make them feel useful. When they approach 40 or when all their children are old enough to be in school, most women trade the work of homemaking for that of a career without even considering the available option of leisure. Men and women alike put off some pleasure, such as reading a book, until some work actually requires it; they justify the time spent listening to music because they do so while they are ironing or gardening or working at something else. Children are praised and made to feel good about themselves if they work and attain high grades, if they keep busy cutting the grass or helping with housework, if they earn money at an after-school job. They grow up being made to feel guilty about taking time to think or to dream or simply do nothing. The irony of this situation is that although technology is affording people more and more time free from work, most of them are not truly free to use it because they believe that only work is meaningful. Activism has become a way of life.

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[9]Ibid., p. 61.

[10]Ibid., p. 64.

Activism as Flight from Self

Psychiatrist Rollo May observes that this activism, the tendency to assume that the more a person is acting, the more he is alive, is really a subtle way of running away from oneself. People keep busy all the time to cover up anxiety, to substitute for self-awareness. They rush about as though being busy were a proof of their importance and worth. Yet:

> Aliveness often means the capacity not to act, to be creatively idle—which may be more difficult for most modern people to do than to do something. "To be idle," Robert Louis Stevenson accurately wrote, "requires a strong sense of personal identity."[11]

Modern man evidently lacks this sense of identity and is intensely threatened by unstructured time. Since work alone has an established purpose and status, it dominates the whole work/free time relationship. Except as related to work, free time actually has no existence of its own. If it increases and workers are faced with choosing how to use it, they do not know how to act. Without a guiding pattern, they fear they are existing without purpose. Unexpected or forced inactivity, whether it is recuperating from illness or waiting at an airport or in a doctor's office or "enjoying" a vacation, produces varying degrees of uneasiness, restlessness, and frustration. Robert E. Neale sums up the situation in his book *In Praise of Play*: Leisure

> provokes boredom in the individual who does not know what to do with himself. It elicits shame in the person who must be important by means of busyness. It gives rise to guilt in anyone who seeks justification by good works. And it provokes anxiety in the many whose free time exposes them to the alienation and meaninglessness of their lives.[12]

This comparatively new attitude toward effort and work as an end in themselves may be the most important psychological change which has happened to man since the Middle Ages. In every society man has had to work in order to live. Some societies solved this problem by means of slaves who did the work while free men occupied themselves with nobler activity than work. In Medieval society, too, work was unequally distributed, but then the attitude toward work was not that of producing a commodity to be sold. Only modern society seems to live to work:

> What was new in modern society was that men came to be driven to work not so much by external pressure but by an internal compulsion, which made them work as only a very strict master could have made people do in other societies. . . . Undoubtedly, capitalism could not have developed had not the greatest part of man's energy been directed into work. There is no other period in history in which free men have given their energy so completely for one purpose: work.[13]

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[11]Rollo May, *Man's Search for Himself* (New York: New American Library, Inc., 1967), p. 101.

[12]Robert E. Neale, *In Praise of Play* (New York: Harper and Row, 1969), p. 13.

[13]Fromm, pp. 93-4.

Thus history proves that by the dynamic adaptation of character to social requirements, human energy is shaped into such forms as to become an incentive to act according to particular economic necessities. The social character, then, internalizes external necessities and harnesses human energy for the task of a given economic and social system. In this case the situation arrived at is the contemporary world of total work.

The Leisure Attitude

So far this article has touched on only the historical and psychological background of the prevalent attitude that only work and activity give life meaning. The word *attitude* is important because it is not work that is the opposite of leisure. It is one's attitude toward work, one's activism, that robs free time of its freedom and makes it overtime for work. As a result of this attitude, much of contemporary life is unbalanced. Modern man acts as if his sole purpose in life is to *do*: he forgets or does not know how simply to *be*. Yet an integrated life is both receptive and active. What will enable him to be free to make a more contemplative response to life? If modern man truly desires a more balanced and meaningful life, then he must understand and cultivate leisure.

But what is leisure? One of the first helpful distinctions concerning true leisure is that it is not primarily concerned with time at all. Free time, time left over from work, is in itself vacant and faceless. It has no innate capacity or magic power to give joy or pleasure or meaning. Free time is only potentially leisure. More than any quantity, leisure is a quality of life as a whole. It is a state of being, an attitude that sees time not so much as a commodity to be exploited as an opportunity to be. Philosopher Josef Pieper, one of the foremost proponents of leisure defines it as:

> a mental and spiritual attitude—it is not merely the result of external factors, it is not the inevitable result of spare time, a holiday, a week end, or a vacation. It is, in the first place, an attitude of the mind, a condition of the soul, and as such is utterly contrary to the ideal of the "worker" in each and every one of the three aspects . . . : work as activity, as toil, as a social function.[14]

Pieper's explanation of these three aspects justifies the conclusion that leisure is the opposite of activism, work for work's sake. This activism partially explains why teachers and doctors, religious and clergymen are frequently far from leisurely people. Though they supposedly enjoy a certain kind of leisure because they are doing what they want to be doing through motives of love and concern—not just punching a time clock for specific wages—in reality they often allow the strained, tense attitude of "the worker" to dominate their lives.

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[14]Josef Pieper, *Leisure the Basis of Culture* (New York: Pantheon Books, Inc., 1952), p. 40.

The Kantian Revolution

This experience that intellectual activity is essentially as much toil as manual labor is relatively modern. Antiquity and the Middle Ages had a twofold rather than a one-sided approach to knowledge. They recognized the rational mode, the power of discursive, logical thought that entailed examining, abstracting, defining. They equally recognized the contemplative mode of intuition, of opening one's eyes receptively to whatever offered itself to one's vision, without strain and the desire to possess. But when Immanuel Kant appeared on the philosophical scene in the eighteenth century, he dismissed the contemplative mode and postulated that knowledge was exclusively discursive rather than intuitive. It was realized in comparing, relating, deducting, demonstrating—all exclusively activity. This idea that knowledge was work because knowing is activity led logically to Kant's second thesis which has influenced modern thought as much as the first: It was because intellectual contemplation cost nothing that it was questionable knowledge. Thereafter the *effort* of acquiring knowledge gave one the assurance of the truth and value of the knowledge acquired. The more difficult a thing was the higher it became in the order of goodness. Hard work, then, was what was good:

> The inmost significance of the exaggerated value which is set upon hard work appears to be this: he can only enjoy, with a good conscience, what he has acquired with toil and trouble; he refuses to have anything as a gift.[15]

Thus like the wage earner or proletarian, the educated professional person too often is merely an intellectual worker, allotted his place among workers, a functionary in the world of total work, confined to the poverty of an exclusively workaday existence.[16]

His condition is also militated against by the utilitarian bias described above. Because professional and religious people dedicate their lives to serving others, they are fearful of being idle, of wasting time that could be used to produce useful results. They are frequently good to others, yet they are rarely good to themselves. And so they work feverishly, usefully on, until they are psychologically, if not physically, exhausted and spent. They toil and suffer, seemingly unaware that God made them primarily for joy, not mere endurance. They plan and manage and control and manipulate as if all knowledge, health, and salvation, physical and spiritual, were a responsibility laid personally on their shoulders, often as if they were so important that God's kingdom could not possibly come about without their efficient busyness. How can such dedicated workers come to see that life has meaning as a whole and not just in terms of useful work? How can they be freed to occupy themselves with another, perhaps more important, half of their existence?

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[15]Ibid., p. 33.

[16]Ibid., p. 34.

Inner Conflict: the Necessity to Trust

Such people have grown up with hardly any concept of or respect for leisure and play because they have been led to believe that serious work is *the* business of life. This Western disrespect for play as childish or unimportant is not, however, a healthy climate in which to live. It may well be a symptom of cultural neurosis rather than of maturity.[17] Robert Neale observes that "the seriousness of the worker is sober and conceals his inner conflict; the seriousness of the player is drunken and reveals his inner harmony."[18] If this upside-down situation prevails, then it is time to rediscover the meaning of one's being as man playing as well as man working and thus a more balanced life.

This will entail a real process of conversion in a person who has previously valued himself and sought the esteem and love of others mainly in terms of his work. What is necessary first of all is an attitude of basic trust that he is of value, good, and lovable simply because he *is*. Basically this is what faith in God is: The trust that God loves man just as he is, that he does not have to merit God's love or live up to expectations because Christ has merited for him and has met all possible expectations. To have this faith in God and to be able to have this basic self-esteem, a person has to have experienced another human being's acceptance of him as a good person in himself and not for what he can achieve or produce. Priest-psychiatrist James J. Gill, S.J., notes that priests, but also people of any and every occupation, whose childhood background has made them perfectionistic and compulsive about their work, are likely to become depressed when it is not appreciated. They find it virtually impossible to accept and esteem themselves valuable as persons: they value themselves in terms of their work. In these cases, it may be that the person will require professional help:

> He should be helped to recognize the irrationally severe, demanding, and punitive voice (superego) within him that requires better performance than others expect of him. His insatiable thirst for recognition, approval, and love must be explored with him. He must come to an understanding of the way he uses his work to manipulate people into praising him, and how his depression occurred after this applause had died down. The resentment he harbors toward those who have disappointed him by not making him feel special or precious must be uncovered. Finally, completely successful therapy will involve the patient's developing new ways of finding enjoyment and fulfillment in his life.[19]

The Necessity to Pray

Not all inner conflict involved in work-orientation, however, requires psy-

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[17]William A. Sadler, Jr., "Creative Existence: Play as a Pathway to Personal Freedom and Community," *Humanitas* III, No. 1 (Spring, 1967), p. 58.

[18]Neale, p. 173

[19]James J. Gill, "Despondence—Why We See It in Priests," *Medical Insight*, I, (December, 1969), p. 32.

chiatric therapy. The inner conflicts and anxiety that urge men to more and more work and activity, manual and intellectual, can be an invitation from God to "be still" and reflect on ourselves and our lives in His presence. Swiss psychiatrist Paul Tournier observes that to rediscover the creative imagination, to see the problems that are raised in life and that men skirt without confronting, to understand them, to reflect on them and to resolve them, men must know how to stop and observe moments of contemplation.[20] He relates his own experience of being very pressured and fatigued by his medical practice and yet unable to find time for meditation. At a meeting of friends he happened to talk with a Dutch official in the League of Nations, a very active man with many responsibilities, who remarked that he found time to set aside at least a half-hour but normally enough two hours for his daily meditation. With this astonishing example, Tournier himself began to rise early for a face-to-face encounter with God. Gradually he found his life freed from many hindrances, his relationships with his family and patients enriched. By putting his life thus under the guidance of God, he found that he achieved an inner unity and harmony that gradually freed him from a fatiguing existence of fragmented toil for a life of creative, fulfilling work in the positive sense. His life became infinitely more fruitful and profound:

> To rediscover our inner unity: This inner unity, which is so necessary to a true radiance, and an efficacious action, is created in meditation. Many times in seeking in meditation the hidden causes of our fatigues, we discover what still divides us, and we are then able to receive from God a more harmonious inner unity and what I would call a spirit of repose which can rule not only in our moments of repose but also in full activity.[21]

Tournier's experience, valuable because he speaks as a psychiatrist as well as a Christian, can be multiplied many times over. It must be noted, however, that prayer is not utilitarian. It is a time when one can simply be oneself, not trying to be someone else, and not striving to measure up to some goal. It is not a duty but a relationship. It is not a means to inner harmony, but, paradoxically, that is exactly the effect it has. The East seems to have understood this far better than the West. Today many people are borrowing insights from ancient religious such as Taoism and Buddhism that stress contemplation, creative inaction, the attempt to experience God and the world in a pre-cognitive, intuitive way, and they are finding that their lives have more meaning and fewer conflicts.

The Necessity to Take Time

This lived experience of East and West seems to indicate that in addition to a basic attitude of trust and self-esteem, the next step away from a work-orientation is simply the decision to *take* time. If a compulsive worker

[20]Paul Tournier, Ed., *Fatigue in Modern Society* (Richmond, Va.: John Knox Press, 1969), p. 18.

[21]Ibid., p. 23.

thinks of time he would like to have for leisure as something he will get after work, he will never get it. If, on the other hand, he thinks of the time he needs for inner growth as something he can get in his busiest moments if only he *takes* it, then he will *take* the time, no matter how busy he is. For such a person, life has frequently become a relentless schedule. To know himself, to find some sort of orientation in the world, it may be necessary to ignore the schedule, to do as he likes for a while, to do nothing but look and listen. The only way to develop a sense of leisure is to *be* leisurely. This will be difficult for a generous person who feels morally constrained to be involved and useful even to the point of being overworked and fatigued. If he is ever to *take* time, however, he will have to cultivate the ability to say no to many useful services without feeling guilty about it. The recognition that in order to build up the kingdom of God a Christian is called not merely to create something outside himself but to create himself is powerful motivation. What people need for this is not necessarily *more* time but an inner attitude of contemplative celebration of the time they have. And this, at last, is the positive essence of leisure:

> Compared with the exclusive ideal of work as activity, leisure implies (in the first place) an attitude of non-activity, of inward calm, of silence; it means not being busy, but letting things happen. Leisure is a form of silence, of that silence which is the prerequisite of the apprehension of reality. . . . Silence, as it is used in this context does not mean "dumbness" or "noiselessness"; it means more nearly that the soul's power to "answer" to the reality of the world is left undisturbed. For leisure is a receptive attitude of mind, a contemplative attitude, and it is not only the occasion but also the capacity for steeping oneself in the whole of creation.[22]

Contemplation: Play of the Mind and Heart

This "steeping oneself in the whole of creation" may be a new experience for one habituated to the activity and toil of discursive knowledge. But to enjoy the experience, the would-be player has only to relax and open himself to take it all in; that is, to turn from the work of the mind that has fatigued him to the play of the mind, contemplation or affective awareness. What is necessary is to become a little child again and resume a child's sense of wonder and delight, his loving intuitive perception of concrete objects. Walter Kerr compares such pleasure-knowledge to falling in love—a knowledge of the other that is free from discursive effort, a knowledge of the heart that expands the being, a knowledge by contact with the thing itself, a knowledge that is not grasping but gratuitous, a knowledge whose end is not utilitarian profit but love:

> Suppose we were to let ourselves, submissively, be drawn to a view, and then, with only so much alertness as is needed to hear a baby cry in the night, not let ourselves be drawn away from it. Suppose in a kind of contented abstin-

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[22]Pieper, pp. 40-1.

> ence, we were to refrain from trying to understand more of the landscape before us than the landscape cared to display for us, that we were willing to follow the bend of bough and straggle of gravel and tilt of pole wherever the bend and the straggle and tilt chanced to take us, that we concerned ourselves not with pattern or profit or even pleasure but merely with watching like a token sentinel in safe country, that we gave our eyes a quiet carte blanche and permitted our minds to play at liberty over the face of an untouched terrain? Could that, then, be called the play of the mind?[23]

Kerr calls it that and maintains that unless a man is able to satisfy the dual powers of his mind and move freely and frequently between discursive and intuitive knowledge, he is not going to be very happy because he is not going to love very much.

What the worker must train himself to do—to see things in themselves rather than to see the use he can make of them—the genuine leisure person, the artist, does instinctively. When the latter looks at something, he sees it for itself and not with a view to action. He is born detached; and depending whether this detachment is that of a particular sense or of consciousness, he is a musician or poet, painter or sculptor. Because the artist is less intent on utilizing his perception, he perceives a greater number of things.[24] He is preeminently a player of the mind. His creations begin with playing with ideas and forms and end in the play and delight his masterpieces offer to those less gifted with loving objectivity. In his preface to *The Nigger of the Narcissus,* Joseph Conrad suggests the state of mind the conscious artist hopes to produce in his readers:

> To arrest, for the space of breath, the hands busy about the work of the earth, and compel men entranced by the sight of distant goals to glance for a moment at the surrounding vision of form and colour, or sunshine and shadows; to make them pause for a look, for a sigh, for a smile—such is the aim, difficult and evanescent of the artist.[25]

This playful attitude genuinely reorientates one's world and one's mode of attention. Ernest Schachtel calls this special way of seeing and learning "focal attention" and maintains that it is crucial to the development of objectivity and sanity. When one focuses attentively on objects, they emerge from global awareness and are perceived for what they are. The more driven a person is through need, neurosis, or habit, the less able he is to perceive and understand objects and himself. Man needs the opportunity to pause in his pursuit of clearly defined goals, to become detached, and to explore his experience so as to make sense of it.[26]

John Macmurray seems to put Schachtel's theory into practice as he de-

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[23]Kerr, p. 188.

[24]Henri Bergson, *Creative Evolution* (New York: Modern Library, 1944), pp. 162-3.

[25]Joseph Conrad, *The Nigger of the Narcissus,* quoted in Kerr, p. 189.

[26]Ernest G. Schachtel, "The Development of Focal Attention and the Emergence of Reality," *Psychiatry* 17 (November, 1954), 309-24, quoted in Sadler, p. 66.

scribes using the senses for the sake of awareness itself rather than for utilitarian motives:

> We look at things not because we want to use them but because we want to see them. We touch things because we want to feel them. Sensitive awareness becomes then a life in itself with an intrinsic value of its own which we maintain and develop for its own sake, because it is a way of living, perhaps the essence of all living. When we use our senses in this way we come alive in them, as it were, and this opens up a whole new world of possibility. We see and hear and feel things that we never noticed before and find ourselves taking delight in their existence. We find ourselves living in our senses for love's sake, for the essence of love lies in this. When you love anyone you want above all things to be aware of him more and more completely and delicately. You want to see him and hear him, not because you want to make use of him but simply because that is the natural and only way of taking delight in his existence for his sake. That is the way of love and it is the only way of being alive. Life when it is really lived consists of this glad awareness.[27]

"Life when it is really lived consists of this glad awareness." It is evident that intellectual knowledge, for all its worth, can only tell about the world; it can never reveal the world as it is. Only emotional knowledge can do that. Intellectual knowledge is egocentric; it uses the senses as an instrument. But direct sensual awareness has its center in the world outside, in the thing that is sensed and loved just for being itself.

Thus this leisure attitude of glad awareness, of a perceptive eye and a responsive heart, of contemplation, reverence, and wonder is, in Pieper's sense, the "ability to steep oneself in the whole of creation" and to affirm joyously that it is good. When a person has shed his workaday and utilitarian seriousness and given himself up to the play of the mind and spirit, he can rest in the joy of the Lord's works rather than his own. When he has accepted his role as a lover, he fulfills Corita Kent's definition: "To celebrate is to explain who we are and to say yes ceremonially."[28]

Celebration: Saying Yes to Life

Celebration is certainly the Biblical way of life. Through their experience of God's saving presence and personal care, the Israelites were able to understand their own existence and to be response-able to their gracious God. Their response was spontaneously to celebrate, to rejoice in sharing God's gifts. Over and over again, the Psalms invite all men to delight in the Lord, to glorify Him, to thank Him. Christians, too, are essentially called to accept their existence and their world as a gift, to find God in all things, to grow into the Biblical life style of response-ability to God's saving presence in creation, in all the events of daily life, in their fellow men, in the person

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[27]John Macmurray, *Reason and Emotion* (London: Faber and Faber), quoted by Bernard Basset, S.J., *The Noonday Devil* (London: Burns and Oates, 1964), pp. 79-80.

[28]Corita Kent, *Footnotes and Headlines* (New York: Herder and Herder, 1969), p. 2.

of Jesus Christ.[29] Every discovery a person makes of his relationship to God, to others, to himself, to the universe, of his essential fellowship with all beings is cause for celebration.

Celebration is the soul of leisure. Therefore the justification and possibility of leisure is the same as that of celebration of a festival—and that basis is divine worship.[30] The history of religions demonstrates that in the days of Greece or Rome, as in the Christian era, the day of rest was a day withdrawn from any specifically utilitarian ends and reserved for divine worship:

> Separated from the sphere of divine worship, the cult of the divine, and from the power it radiates, leisure is as impossible as the celebration of a feast. Cut off from the worship of the divine, leisure becomes laziness and work, inhuman.
>
> The vacancy left by absence of worship is filled by mere killing of time and by boredom, which is related to inability to enjoy leisure; for one can only be bored if the spiritual power to be leisurely has been lost.[31]

Celebration is the direct opposite of boredom. Festivals could not be celebrated as special, rare, and exceptional days if the festive occasions did not exist continually and could not be experienced. God Himself, in bringing all things into being, affirmed and loved them without exception as good. Christian life, therefore, is essentially affirmation of the happiness of being created, of thanksgiving for participation in the life of God and the overcoming of death in the Resurrection of Jesus Christ. As Corita Kent again advises:

> one way to prepare for big celebrations
> is to allow life to reveal its many small ones
> to keep it from being so daily
> there are three things that keep life
> from being so daily
> to make love
> to make believe
> to make hope
> with
> the ordinary every day people and stuff
> around us
> if we slow down and take a close look and include out
> if instead of having some expectations of things
> to have all expectations . . .
> this may take time and a habit of perceiving
> which may at the beginning be very tedious
> but the rewards are great and they come as
> surprises
> often and daily becomes special
> and needs no equipment but to be seen extraordinarily well.[32]

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[29]James M. Reese, O.S.F.S., "Biblical Roots of Celebration," *American Ecclesiastical Review* (November, 1970), p. 297.

[30]Pieper, p. 56.

[31]Ibid., p. 59.

[32]Kent, pp. 16-7.

Thus contemplative celebration is the liberating dimension of all existence when a person accepts everything as a gift and spontaneously affirms with St. Chrysostom: "God be blessed—for everything."

Conclusion

In Psalm 46 the Psalmist has God say: "Be still and know that I am God." Be still—have leisure—and know that life has not only purpose but meaning. What, then, is leisure? It is freedom from the idolatrous attachment to activism and utilitarianism; it is freedom for a playful response of the whole person to God, other persons, and the world. Paradoxically, it is the origin and ground of all creative work. It is the ability to be still, to transcend anxieties and cares, to accept oneself and be at peace with oneself and all creation. It is the serenity to rest in intrinsically meaningful activity: in contemplative listening and intuitive rejoicing. It is re-creation of the spirit and body, re-creation of the mind and heart. It is wisdom to live wholly and holily in each present moment, accepting it from the hands of a loving Father and celebrating it with thanksgiving as a gift. Leisure is an attitude of "waiting upon" meaning[33] without knowing what it will be, an openness for the ever-unfolding adventure and surprise of life. Since leisure consists in experience rather than information, all the time that is necessary for it is the present moment.

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[33]Martin Heidegger, *Discourse on Thinking* (New York: Harper and Row, 1966), pp. 22-3.

Disappointment in Prayer: Prelude to Growth?

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"I've put a lot of time and effort into prayer, but . . . . "

"I thought talking to you about prayer would get me started again, and it worked for a few days, but then . . . ."

These words and others like them describe an experience that is at least as common as the buoyant successes described in some current books and articles on prayer. They are hard words: hard to say, dispiriting to hear, and they express an experience that a person of faith can find hard to understand. So it is not difficult to see why the literature does not give more attention to this experience of disappointment. Yet it is often a crucial experience, for it can lead to fixated bitterness or to great creativity.

Take the situation of a religious for whom serious prayer has had little meaning for several years. Influenced by the conviction and vitality of friends who have been affected by one of the current movements for the renewal of prayer, he decides he wants "to deepen in prayer." He will usually mean by this that he wants prayer to be more satisfying, more sustaining, a more significant reference point for his life. However, he is aware that when he last tried to pray fairly frequently, he became enmeshed in worries, plans, questions, anything but prayer. So he gave up. His first goal now will be to spend time in prayer without being constantly harassed by "distractions."

Prayer and Achievement Orientation

However, a person approaches prayer with the attitudes he has toward the rest of life. A person for whom trying to achieve is the basic approach

to life will try to achieve prayer. He will come to it as he would come to a wall to be built, a room to be painted, logarithms to be mastered. He will put the latest methods to strenuous use, go out of his way to consult an expert, or take up with dogged regularity practices he learned in school, in the novitiate, or in the seminary. He will inevitably fail and experience disappointment. The higher his hopes were and the stronger his achievement orientation, the more bitter his disappointment will be.

The emphasis given by American Catholics in the past to formal ascetical practices and forms of prayer—most noticeable in religious communities, but not confined to them—suggests that there are few of us who do not experience achievement orientation to a high degree. The experience of disappointment will thus be frequently encountered, and at different times in a person's life it will signal that he is putting his faith in his own strength and must let himself be more receptive.

Because this achievement orientation is so usual among Americans, we probably should banish from discussions of prayer terms like "work at," "be faithful to," and "regularity." It is not that the seriousness they express has no place in a balanced consideration of prayer. Far from it. But the terms serve to strengthen our bias toward a spiritual work ethic, and for most of us that bias is already too strong, whether we actually work in response to it or merely feel guilty about the work we don't do.

Reaction to Disappointment

Whatever the reasons for the strength of this bias, the experience of disappointment itself is a crucial event. The person can retreat now from his desire to pray, or he can question his assumptions about prayer and consider new approaches.

It is the practical assumptions, not the theoretical, that should be questioned most carefully. The person is not likely to need new definitions, but insight into what actually happens when he tries to pray. Does he spend as much time thinking about God as he spends thinking about himself, for instance? When he uses Scripture for prayer, does he let the Word speak to him or does he become so introspective that he cannot hear the Word? Does he let himself live a relationship with God in prayer?

It can be helpful to compare our reactions to God in prayer with our reactions to other persons. I know that a person comes to mean something to me only if I let myself look at him or listen to him. I know that he cannot mean anything to me if I am so intent on my own moods and problems that I pay no attention to him. Nor can he mean anything if he is for me simply a function of my moods and problems. I do not begin to relate to him until I listen to him or observe him in action. In the same way, I let prayer develop only when I listen to God and look at His action. It is then that I can begin to realize who He is and can react to Him rather than to my own feelings.

No method, no spiritual director, no amount of effort will enable me to pray until I am willing to listen to the Lord.

Disappointment in prayer is an experience of our own inability to save ourselves. It piques, prods, and urges us to listen, to be receptive. We can theorize eloquently and endlessly about the nature of prayer and relationship with God, but disappointment will sour us like bile until we listen.

The spiritual work ethic, the achievement orientation can be overcome only if we decide to pay attention. This means that a person will let what he hears strike his feelings and confront his anger, beat upon his fears, wash against his guilts. He has to let the Word come upon him where he lives, and so it may take time for him to begin really to listen. If he is unaccustomed to letting his feelings be touched by the Word he may have to ask himself what he actually does feel when he reads a Biblical text, or when circumstances in his life speak to him. He may have to talk over his reactions with someone else before he can know what he feels.

Disappointment and Receptivity

Several other observations on the experience of disappointment may be worth mentioning. The experience is not a once-in-a-lifetime occurrence. It seems to be a normal accompaniment of a call to deeper receptivity, and a person may be called to deeper levels of receptivity on a number of occasions in his life. Acceptance will often be followed, sooner or later, by another call to be still more receptive, to be receptive in another area of his life, or to be receptive on a deeper level of his consciousness. The deep, clear realization that I am incapable of a goodness that means anything to me, incapable even of sincerely inviting God to enter my life, but that He enters anyway because He loves me, seems to be the typical level to which the disappointment-receptivity sequence finally leads.

It is important to remember that "receptivity" here does not mean passivity. A person may well become more active as he becomes more receptive. He will always become more responsive to the needs and the companionship of his brothers. It is not only prayer that is spoken to by disappointment, but the whole prayerful life. Prayer itself is a microcosm in which the forces that operate in the whole of life can be experienced more distinctly than they usually can in other experience. The disappointment of losing a job, of seeing a career come to an end, of losing a close friend often occasions a deeper receptivity in one's attitude toward life, whether or not this new receptivity appears explicitly in prayer. That such disappointments can also result in fixation is abundantly clear today, particularly perhaps in religious communities.

It is impossible to overestimate how tough-fibered our subconscious resistance to receptivity can be. This toughness is evident in the bitterness of our disappointment, and such bitterness often seems necessary if the resistance is to be overcome.

Conclusion

A spiritual theology that conceives of the Christian life in terms of static perfection will make little sense of the recurring disappointment-receptivity experience. But to a theology that shares Gregory of Nyssa's vision of Christian perfection as progress, growth, journeying, this experience is essential. The Christian is often in need of rescue from blind alleys and tributary paths on his journey. Traveling habits that were helpful at an earlier stage later become hindrances, and he needs rescue from them too. Disappointment is a vivid signal that the need for rescue is present.

Send Butterflies, Lord

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In His tenderness and mercy God has always sent butterflies to me in my heart's most wintered moments. Always His love promises eternal Spring and there is a song in my being which never dies. This song of Love and Presence, of Life and Death is what I would share with you in this article.

It is about prayer because it has been in prayer that God tries to bring together in harmony and wholeness the mysteries of my own life. I write with joy yet I am shy and hesitant. How can I presume to speak of prayer? If I did not know that "to sing" is to be sung in and with and through (for Another is making the song) I would not dare.

Help Wanted

So many people need and want help in prayer. They have come to think of God as a very far away being indeed—and certainly not as Person, Father, Lord. Searching and thirsting they find only empty wells in theology, methods, lectures, and complicated books. They fail to find that Source of Living Water whose word is always "Come."

I have often been discouraged and disappointed myself in so many "holy" books and so my words here are intentionally very simple; but so is the reality behind them. They shall be based very much upon Scripture for it is in His word that God speaks with the power to move and lead us, teaching us His ways. Scriptural references are given that they might become an inspiration and springboard for your own prayer.

Perhaps I am too brief, but you must seek for yourself the mystery of

prayer. You yourself shall expand these simple words as you experience the far-reaching and penetrating depths of God's work of love in you.

Foundations

Prayer is for all of us. It is not only for those we call spiritual geniuses, mystics, and saints. Somehow we have put these people outside the category of being human. In reality, it is probably because they are so *deeply* human that God works such good in them. No, prayer is meant to be what happens in all of us, for it is one of the principal means by which God communicates Himself to us.

These remarks will not teach you to pray, for they are *about* prayer; they are not prayer. It is for God Himself to teach you to pray. No matter what anyone claims, it is God in His Spirit who is teacher. Prayer is first and foremost *God's* action within us and what I say in these words will constantly reiterate this very essential point. Revelation is God's province. We must allow Him this freedom in us and with us.

Prayer is God's work in us and it "happens" in us because God is the source. The initiative is always His. God is constantly speaking His love in our lives (1 Jn 4:10). We have to ask always to really "see" and to grow in faith.

Faith is always the fundamental disposition of one who truly prays, for it is only in faith that we accept God's action in our lives (Heb 11). This is a reality beyond what we can see and touch with our hands. Yet when we surrender (Is 6:9) and allow God to lead us we *know* we have been touched by Him.

This mystery is not to be taken lightly or for granted. And so surprise (wonder) is another disposition necessary for prayer. We are children of such a loving Father, so anxious that we should know Him as He is. It is all so amazing and wonderful (Is 64:3)!

LORD, WHAT DOES IT MEAN TO PRAY?

Prayer as God Speaking

All of Scripture concerns a God who reveals Himself, *speaks* Himself, in human history (experience) and in human flesh (the Word). God speaks, not to tell us about His attributes or powers, but to communicate *Himself*. He longs to be known as He really is. We forget who He is because sometimes we are so tied up in what He does. He has said that He is love (1 Jn 4:8), that His name is Emmanuel, God-with-us (Rev 21:3). Does this not tell us that He wants to be known as a Person, for "Love" implies relatedness and "Emmanuel" signifies nearness?

He speaks. What does He say? He says "I love you." He says it so profoundly that His Word becomes flesh. That Word is *Jesus* (Jn 1:14). Our Father speaks Jesus. Jesus is the Word who reveals to us who God *is* (Heb

1:1-14; Col 1:15-20). Truly, God has not spoken in secret (Is 45:19) but in terms we can understand and know. It is Jesus who tells us that God is our Father, merciful and always watching out for us.

If prayer is God speaking, it implies that we must dispose ourselves to *listen.* He does in fact plead with us to listen (Is 55:1-3; Jer 7:21-8). God needs us to listen or what is the point of His saying "I love you." More than hearing the sound of God's Word, we must allow the reality of that Word to penetrate our whole being. It is possible to be caught up and made one with the song of eternal love.

Prayer as Seeing God and Being Seen by Him

If I were to give you a very hard look you might be hurt. On the other hand, if I were to look upon you admiringly you would sort of bloom. This is because seeing in this sense is creative. We can act upon what we see. In the intimate relationship in faith between God and myself which is called prayer, God sees me (Ps 139). His seeing is always an act of loving and in His loving gaze He continually calls me to be myself—the self He hopes I will become, one in all things with Jesus. This is, after all, His view of me as an adopted child. I am to be one with the natural heir (Rom 8:17).

God sees my frailty and my sinfulness (Ecc 17:15-24; Ps 56:8). And though He sees them, the good that I do is so precious in His sight that He cherishes it. God looks upon us with merciful and forgiving love and His looking transforms our hearts and lives.

We mustn't be afraid or run from His looking at us. On the contrary, we must be very sensitive to it. All this quite naturally calls to mind that most sensitive of women, Mary. God looked upon her (Lk 1:47) and all generations call her blessed forever. Clothe yourself, as she did, in the gifts He so marvelously gives you and simply let Him look upon you tenderly (Baruch 5:1; Is 61:10).

One effect of God's creative seeing is described in Ecc 34:16-7: "He revives the spirit and brightens the eyes, he gives healing, life and blessing." This is the reward of those who welcome His gaze, for "the eyes of the Lord watch over those who love Him."

Returning God's look is to cooperate in my own creation. It says to Him that I experience my limits, my inability to make it on my own. It says quite simply that I love Him, for love directs my eyes to Him (Ps 25:15).

In the face of His love, I *see* and then grow in perception, in my ability to find Him more and more. This kind of perception leads to a life which is more whole, more integrated, and more in harmony with God's ways, with His view of things. In the face of His love, I see what *sin* is, that egotistic self-sufficiency of Gen 2 and 3.

The eyes of Jesus were always on the Father; His will, His glory, that His name be known. In and with Jesus the Lord (Heb 12:2) we have our hearts forever fixed upon our Father.

SEE ME, LORD. WE LOVE EACH OTHER.

Prayer as Poverty

Before God we are poor. We must recognize this and not only accept but *embrace* it, for our poverty makes us very lovable in God's eyes (Is 66:1-2). This should be a great source of joy and peace to us in our prayer. God looks with great tenderness upon those who seek Him, welcome Him, and are humble before Him (Ps 34). He is the shelter of all who find refuge in Him.

We find it so hard to let go of our ideas of God, trying sometimes in this way to keep Him at a safe and manageable distance. After all, coming too close could mean that I might be changed. We fail to surrender ourselves unconditionally and thus fail to be poor because we would be rich in our self-fulfillment and security. In His goodness, God sometimes removes the obstacles that hinder our true freedom, but only that *He* might become our true riches.

To be poor in our prayer (indeed, in all of our life) is to abandon oneself in faith and confidence to a God who is our Father, numbering even the hairs of our head (Lk 12:6ff). This kind of abandonment is often learned through suffering when surrender becomes silence (as with Job 42:2-6). It is always childlike (Ps 131) and full of humility.

Like the man who called out pleadingly and insistently, with faith, for Jesus to have mercy on him, we too should advertise our need, our poverty, our littleness to God. He finds it irresistible and fills our emptiness and isolation with His presence, knowing full well what we *really* need.

Jesus chose poverty (2 Cor 8:9) and He made it clear that actual material poverty is a path to poverty of spirit (Mt 13:22). The kingdom requires the surrender of all we have (Mt 13:45-46); Jesus desires His followers to be free of things (Mk 6:8-11), and fixing our hearts where true treasures are to be found (Lk 12:33-34). We have so many "riches" which must be abandoned as we begin to learn the things that really matter.

Ours is the kingdom of heaven and blessed are we if we are poor in spirit (Mt 5:3), longing for the kingdom and always deeply convinced of our need to be saved and healed.

YOUR JOY IS TO GIVE TO THOSE WHO ARE POOR.
HERE I AM, MY GOD. YOU ARE ALL.

Prayer as Letting God be God

Faith is always the most fundamental disposition of prayer and obedience is an expression of faith. To let God be God is to say to Him: "You are the Lord. I am yours entirely. I listen to your word. I seek your will. I desire always to be docile and available to you."

In prayer, obedience is being guided by God and docile to His Spirit.

It is to be like Abraham, our model in faith (Heb 11:8), and one with Jesus who led a life of obedience (Phil 2:6ff).

It is this oneness with Jesus which makes the desire to always "say and do what pleases the Father" come alive and grow in us (Jn 8:28-9, 42). This is something of the Spirit with which we utter with Jesus the "Our Father": "Hallowed be *Thy* name. *Thy* kingdom come. *Thy* will be done . . ." The Spirit of Jesus, alive in Him, making His whole life one of complete giving, obedience to death, glorifying the Father, this same Spirit lives in us. He is *our* Spirit. We are moved by the Spirit of sons (Rom 8) crying out "Father" in the Spirit and with Jesus. This "with Jesus" means the union of our poverty, our faith, our obedience, our love with His.

Our life of prayer is not to be divorced from our life of service, for the one we call "Lord" washed the feet of His disciples (Jn 13:13). Jesus is among us as one who serves (Lk 22:24-7) and loves tenderly (Lk 18:15; 7:11-7).

As loving and obedient children we pray to be set in the way of God's truth and taught His ways (Ps 25).

YOU ARE THE LORD. I AM YOURS.

Prayer as Being

Ordinarily there is a kind of veil between ourselves and reality. Yet there are times when God lets us see or pass through it to the heart of truth. At those times when God lifts us up, we know what it is not only to see Beauty or Goodness but to *be one* with it. Prayer is a kind of paying attention to being in a special way. Again, it is not we ourselves who do this, but God who gradually makes His presence known in every feature of our lives (Ecc 42:15ff, 43).

It is this unseen aspect of prayer, this ability to *be* that must underlie whatever form our prayer takes. If we are praising God, then our whole being worships Him, not merely our lips (Is 6:3). Never can it be enough to cry out "Father" without tasting the reality of that relationship. We *are* His children.

I am. But I *am in Christ* (Eph 1:3ff). This truth colors all of my life because at every moment the Father re-creates me in His Son and all I experience is affected by this mystery of sonship with Jesus.

In all this, it is necessary to remember that the *Spirit* prays in us (Rom 8); He *is* in us and we *are* in Him. Whatever the difficulty or inadequacy we may experience on the surface of our consciousness, it is the Spirit who makes good our humble efforts and who knows the mind of God.

Here is God. Here I am. Whatever way I pray, it is enough that we are together.

MY DESIRE, LORD, IS TO BE WITH YOU.

Conclusion

Why is there nothing said here about prayer as love? But it is *all* about love. Prayer is being (in faith, in poverty, in obedience) with the God who is Love and whom I seek. It is because we love Him that we cherish and embrace our poverty, seeking always to be as God desires, letting Him lead, accepting His action in our life.

God does sing a song of love within every person. Listen with faith. Be poor, ready, and watching. Signs of God's eternal love for you are everywhere.

MAYBE THIS ARTICLE IS A BUTTERFLY?

A Creed for Today

This creed was composed by students of the Indian National Urban Industrial Course at Dungapur, India.

I believe in one world full of riches
meant for everyone to enjoy;
I believe in one race, the family of mankind,
learning how to live together by the hard way of self-sacrifice.
I believe in one life, exciting and positive;
which enjoys all beauty, integrity, and science;
uses the discipline of work to enrich society;
and develops into a total joy.
I believe in one morality, love,
the holiness of sharing the sorrow and joys of others;
of bringing together people as true friends;
of working to get rid of the root causes of
poverty and injustice,
ignorance and fear;
love, the test of all my thoughts and motives;
love, guiding me;
controlling me;
assuring me of God's forgiveness;
and giving me confidence under His Spirit's control.
I believe in Jesus and the Bible's evidence about Him;
whose life, death, and resurrection prove God's
lasting love for the world;

who combines in Himself, life, love, truth,
humanity, reality, and God;
who saves, guides, and unites
all people who follow His way.
I believe in the purpose of God,
to unite in Christ everything, spiritual or secular;
to bring about constructive revolution in
society, individuals, and nations;
and to establish world government
under His fatherly direction.

Discernment and the Vow of Obedience

James V. Gau, S.J.

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In the immediate past we have looked upon obedience as submission to the superior. How often have we heard about the hierarchy of authority descending from God, Christ, the Church, the Pope, the superior general, the local superior to us. There is nothing wrong with this hierarchy, only with the idea of submission as the measure of obedience. Religious people have rightly felt uncomfortable with submission as the measure of obedience because of what it did to them as persons; they have wrongly, however, though not always consciously or juridically, thrown obedience out of their lives.

Union the Measure of Obedience

This presentation will emphasize union as the measure of obedience, the union that comes from immediate, concrete awareness of God in one's self, in one's community, and in all of creation. Obedience understood in this way is the basis for discerning the will of God. Submission we cannot rid ourselves of completely because it is the sign of sin among us and is juridically necessary to preserve the union in crisis moments. To put succinctly the thesis of this presentation, then: Jesus Christ is the union of the community; union in Christ is the measure of obedience; union in Christ for a community, thus, is the basis for the community's—and the individual's—discerning the will of God. Everything that follows in explanation of this thesis is an attempt to articulate the ideal, for unless we articulate the ideal and try to live by it, the way we live, in all its mediocrity, is likely to become the ideal.

Bonds of Affection and Spirituality

To discern the will of God, the community must be soldered together by bonds of affection and deep spirituality. While sharing with one another the cares and comforts of common life, the members of the community must, more importantly, share with one another their deepest religious experiences and insights of God. Such a union will express itself in a thousand delicate ways as a community lives together; but a few of the more obvious are: prayer, testimonial, individual and group study of the Scriptures, consecration to the service of God in the vows, and frequent sharing of the Eucharist. The life of the community thus lived will overflow into spontaneous and frequent spiritual conversation where each is challenged more and more to reach out for God. Thus, the person of Jesus will confirm the community and orient it to service. The community oriented to service of Jesus Christ, if it is to remain in this orientation, especially now in these times of renewal, will need frequent opportunities to re-assert this confirmation. In a community's struggle to orient all to the glory of God and to the service of neighbor, the Lord will help them to attain a special love for one another and for Himself to sustain one another and all their forces, even materially. For a religious and a religious community under the vow of obedience, bonds of affection and deep spirituality are the starting point for discerning God's will.

The growth of the community in affection and spirituality into deeper union leads the community to agree not to separate because of mutual good faith and good will in a commonly understood truth, here, fundamentally, the contemplation and the preaching of the gospel. The purpose of community is not the contemplation and preaching of the gospel commonly appreciated, but the purpose of the community is experience of union in appreciating the contemplation and preaching of the gospel. The purpose of a true community is communion itself, the enjoyment of one another in the contemplation and preaching of the commonly loved gospel.

Accepting Decisions

This presupposes that each member of the community for the sake of union in contemplating and preaching the gospel will accept any decision (which the Spirit has shown) even a decision foreign to personal desire, because he values the union of the community in the contemplation and preaching of the gospel to be his chief commitment. This is basic to discerning the will of God under the vow of obedience. Thus, the movement of the Spirit in the group as a whole determines the conduct of all.

This presupposes again that each individual at some time may have to accept displacing his own desires in favor of affirming the community's ultimate vision and goal. This agreement not to separate, and each individual's examination of his desires in the light of the community's ultimate goal and vision, will lead to a universality which will join the com-

munity to the catholicity of the Church. Very important, however, at this stage, is that the affective base founded in deep spirituality be present within the community in our Lord Jesus Christ; otherwise manipulation and mere submission to coercion is the price.

Search for Mission

Having experienced affective and spiritual union in appreciating the contemplation and preaching of the gospel as the starting point for discerning the will of God in obedience to the point that the community agrees that it will not break-up or separate, the discernment of a mission becomes a real question for the community. The life of the community will not be possible, concretely, unless the same ideal animates all its members. Anyone who has lived in community for six months knows how different each of the members is, different in nationality (still a question for Americans), temperaments, tastes, and cultures; yet the Lord unites all and touches all at the deepest levels of their being and unites all. Then when the community strives to discover a mutually agreed upon overall mission, in order that its individual and small group works be in agreement and complementary, nothing is more touching than to be a part of a community confronting its individual desires until it comes into agreement.

As the community struggles together trying to discern the unity of their apostolic vision, they are faithful to the unbreakable law of their community not to separate, their spiritual ideal and goal—to contemplate and preach the gospel—will purify itself within them, their charism will clarify, and the concrete actions they should take will emerge. The community gives itself, in each of its members, to Christ in the future and the forever by its total disponibility to the entire Mystical Body in the concreteness of the Church.

At the heart of this community formed by affection and deep spirituality and by the same ideal of action is revealed a community in the Holy Spirit. The history of such a community will show an active presence which seals their communion: each member is animated by the same Spirit, by an interior motion which orients all to the same attitude and the same decisions. (Unanimity of Spirit will tolerate a diversity of external activities, 1 Cor 12: 4-6.)

Discernment and Mystery

In the discernment of the will of God under the vow of obedience the community must have the ability to rest in the presence of a mystery and *the* mystery—God—to live in suspension because no true mystery allows of a solution but only of contemplation. Our first impulse—perhaps our second, third, and fourth—is to come down on one side or the other of the mystery, to solve the mystery, at least for ourselves, so that we do not have to live in a state of ambiguity, of insecurity, of risk.

For example, not too many years ago we solved the mystery of "dis-

cerning" the will of God under obedience by having superiors gather in closet caucuses and squeeze out through the key hole the assignment of the individual members of the community, which then the individuals took and carried out submissively, with consequent loss of personal dignity and freedom. Another way of solving the mystery is the current reaction to the above example. Today we "discern" the will of God for ourselves, individually, saying that never again will I surrender my human dignity and freedom and be squeezed through a keyhole, and so we, following what we recognize to be our talents and gifts, plan and provide for our futures apart from the community, with consequent loss of an ideal that demands complete self-sacrifice. Obviously, both of these examples are caricatures to make a point—the point being that to truly discern the will of God we must live in the presence of a mystery.

Living in the presence of a mystery, religious, eager and prepared for action, in this process of discerning the will of God under obedience, must endure a veritable school of passivity. They must endure this school to arrive at a point where they see that it is no longer they who are making the decision but the Spirit of Jesus in their community who makes it. The decisions which brought this community together in a pledge not to separate will leave them with many doubts and uncertainties, not knowing what God wants of them; He could at any time overturn their plans and call all into question. Standing before this mystery, they will suffer much from not being able to fix their future. Some are likely not to have the courage to support themselves in this state of uncertainty and suspension and will leave, much as this goes against the group's agreement not to separate (though the group might decide with an individual that he should leave as it seems in accordance with God's will). But during this time, if the community continues to live in community, patience will seal them more profoundly in their union.

From the union of Jesus Christ in affection and deep spirituality emanates the ideal of service of Jesus Christ in apostolic community. Founded on the interior certitude of Jesus Christ, the community can be called a community of love, and each member of the community learns that it is his proper vocation to know himself and his fellow religious as one, because the same love of the Father holds them. The realization of this union will spontaneously move members of the community to expressions of affection and love. But this union of love cannot flourish unless it puts each member in mission, perhaps thousands of miles away.

Assigning a Superior

The next step in the community's experience of union in contemplating and preaching the gospel, in laying a firm foundation for discerning the will of God under obedience, is affirmation of the group identity by the assigning of a superior. The identity of the group in Jesus Christ, in union and service, comes from the group and the Spirit in the group, manifested by the

bonds of affection and deep spirituality. Realizing their identity in Jesus Christ, the community will also realize that it has no other superior than Jesus Christ Himself. The community, then, having no other superior than Jesus Christ can assign, from the presence of Jesus in its midst, from its identity in Jesus Christ in union and service, a superior *who holds the place of* Christ our Lord. The superior as one who holds the place of Christ our Lord, then, symbolizes and incarnates the closeness of Christ our Lord to all the members of the community.

The chief bond of union between the members of the community and the superior is the love and intimacy of Christ our Lord. When the superior and the subjects are closely united to Christ our Lord, they will very easily be united among themselves and with all other men. Thus, community as we have developed it sweeps its members up into the unity of the Trinity. Thus, the community's accepting no other superior than Christ our Lord has deepened until their union becomes more than a "being with" Christ, but Christ being the "presence in" the community. Understood in this way the superior then simply "holds the place of Christ our Lord" as he is present in the whole community.

With the concrete determination of the community's vision and the assigning by the community of a superior to hold the place of Christ our Lord, the love which permeates the community appears now to be the love which unites the Father and the Son in obedience. The community is very much aware that it shares a spiritual love which binds them until death. But at the decisive moment of assigning a superior who holds the place of Christ our Lord, the Father reveals that it was the initiative of His grace that brought them to this depth of fraternal love. Becoming community in this sense means entering into the cycle of the eternal love by which the Father gives all to the Son and by which the Son returns all to the Father. To create an indissoluble community of love is to leave its conduct and movement to God alone. This is the bedrock of a community's discerning the will of God under the vow of obedience.

Role of the Superior

Fraternal love, as important as it is, being the starting point for discerning the will of God under obedience, does not suffice of itself in bringing to completion this goal. The superior has a special place in discerning the will of God and therefore in obedience. The union of the community sustains itself in the order of subordination, through obedience, through discerning the will of God, not simply by fraternal love. Far from being a rigid virtue which imposes submission to responsibility and conscience, obedience, under its true light, preserves fraternal love and submission to the Spirit, for better effect in the service of the Church.

This makes great demands on the superior. He should be a person who manifests love and solicitude towards the members of the community in

order that they may be certain that he knows and loves them and that he will be able, with them, to discern the will of God, the fruit of which union in discernment, for both of them, will be obedience, for it is both who are obedient to the Spirit and not merely the subject to the superior. The superior should act with all love, as one coming from the spirit of Christ in the community. The community should be able to sense the point of meeting between the superior and the member of the community, to sense the realization of love between them, as this love ought to be the love which moves between all the members of the community.

Obedience and the discernment of the will of God is able to be exercised "in the Lord" if it is—on the part of the superior and on the part of the member(s) of community—a free communication, an exchange, a welcome reception, if it disposes one and the other to the Holy Spirit. The superior can be said to hold the place of Christ our Lord in his relationship with the community *only* because of the presence of Christ in the community itself, but he also holds the place of Christ our Lord *for* the community to be a constant and incarnate sign of what the community is on the deepest level of its existence.

With a love so much refined, controlled and guaranteed by an authority, the unique end of which is the better service of Christ, the community will fully expand the desires of all to do the work of the Lord. The desire which sustains and seals the union of the community is the desire to serve, continuing the work of Christ, and thus revealing the glory of the Father in Christ. Each member of the community will be able to assure a small part in revealing the glory of the Father in Christ through himself, and he will know that in the other parts of the Church his fellow religious in Christ will also be working for the greater honor and glory of the Father. All are united, each in his place in the work for which they have assumed a universal heart. The cohesion of all in one community permits each to assure a real universal work which is not his own doing because it is distributed among all.

Into the Love of the Trinity

The members of the community enter, then, through the presence of Christ our Lord in their midst, as represented by the superior who holds his place, into the love of the Trinity extending it to all creation by participating in the revelation of the Father's glory. The vision and orientation of the community must be, then, the living out of the pattern of Christ's life, must be Jesus Christ crucified. The foundation of community is the love of the Father opened by His Son across the world leading everything toward His glory. Altogether, then, the members of the community will continue the revelation of the Father's glory in space and time by every means that will make real the mystery of Jesus. Such a community comprehends, finally, the total design of God for men.

Perfection or Wholeness?

Manuel J. Costa

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Seminarians and novices who went through formation ten or fifteen years ago heard a great deal about "striving for perfection." The Christian or spiritual life, they were told (and subsequently told the same thing to people they taught), involved rooting out vices and acquiring virtues. The more vices that one exterminated and the more virtues that one cultivated, the more he grew in perfection. Matthew 5:48 was quoted often: "You must be perfect as your heavenly Father is perfect."

The Dead-end of Discouragement

This quest for perfection led a great many people into the dead-end of discouragement. For try as they may, they could not exterminate their vices and negative feelings. Often they succeeded only in repressing them and driving them underground. Eventually these repressed areas would surface in the form of physical ailments like ulcers, hypertension, high blood pressure, or tension headaches, or perhaps in the guise of emotional disorders like long-term depression, unresolved anxiety, or aimless hostility.

The perfection seekers would then often find themselves in a kind of split. At times they saw themselves as light and bright, but much more often they tended to exaggerate their dark side, their deficiences. In fact, they would *identify* with these deficiences, seeing nothing in themselves but evil and worthlessness. And so the quest for perfection became hopeless. After all, how could someone so ugly and so bad ever become "perfect as the heavenly Father is perfect." Self-acceptance became impossible because they were ensnared in the steel jaws of self-rejection.

They set themselves up for certain failure, for the more strenuously they sought perfection as they felt they were obliged to do, the more they fell short of their goals. And the more they fell short, the more evil they thought themselves to be. The more evil they thought themselves to be, the more they wallowed in self-pity and self-rejection. And the more they slipped around in the muck of self-rejection, the more hopeless the possibility of perfection seemed. There was no other course, then, but to remain in the muck.

It seems, in the light of the above, that "striving for perfection" is not psychologically or humanly sound. Perhaps the effort of the Christian or spiritually-oriented person should be, as the great Doctor Carl G. Jung said, toward wholeness rather than perfection.

Wholeness Rather than Perfection

Growth toward wholeness involves a continuing attempt to heal the split between the darkness and light, good and evil in ourselves. When we strive to be whole rather than perfect, we are able, first of all, to admit to ourselves that we have negative feelings, imperfections, faults, and sinfulness. But we do not fall into the trap of *identifying* with that dark side, of thinking that is *all* we are. We are able to admit our good points, too—our virtues and abilities.

And we have enough self-acceptance and self confidence to work at integrating the negative with the positive. It is a slow, painful process, this kind of integration. But the process itself is a very important aspect of growth as a human person.

This process of integration is described by Jesus very beautifully in the part of His Sermon on the Mount (Mt 5:43-8) which includes the saying quoted above: "You must be perfect as your heavenly Father is perfect." In fact, from the context as we will explore it, it will be seen that an alternate reading given in a few ancient manuscripts for that particular verse is more to the point: "You must be *all-inclusive* as your heavenly Father is all-inclusive."

The context around that verse (5:48) speaks of loving our enemies and praying for our persecutors, of loving those who do not love us back and greeting those who do not greet us. It says that our heavenly Father makes his sun rise on the *good and the bad* alike, and sends his rain on the *honest and dishonest*. In other words, He is all-inclusive; He embraces both darkness and light, good and evil. And if we are to be His children, then we must strive to accept the good and evil in this way—and not just the good and evil outside ourselves but also *within* ourselves.

When we seek to let the sun rise and the rain fall on our own positive and negative sides, then we are truly trying to be all-inclusive as our heavenly Father is. Then we are indeed involved in the process of integration and growth.

Only when we succeed, in some measure at least, in such inner all-inclusiveness and self-acceptance will be able to tolerate and accept the evil in other people. Inner acceptance and all-inclusiveness leads to outer acceptance and all-inclusiveness. This is just another application of the ancient commandment: "Love your neighbor as you love yourself." A healthy and rightly ordered love of oneself is the starting point for one's love for others.

The Yin-yang Symbol

Not only does sound Christian tradition point in the direction of wholeness rather than perfection—Oriental philosophy points that way, too. The Chinese "yin-yang" symbol, for example, is a beautiful concrete illustration of the meaning of wholeness. The figure used is a circle divided in half by a curved S line. One side of the circle is dark and the other light. In the center of the dark section is a small light circle, and in the center of the light section is a small dark circle.

These smaller circles in the heart of their opposites are reminders that our darkness is not all dark and that our brightness is not all light. In other words, there is much potential for newness and life in the things about ourselves that we do not like. Out of our mud, beautiful flowers can grow.

And there is some weakness in what we consider to be our strong points. The man, for example, whose strength lies in his gentleness and compassion will very likely have as a weakness a difficulty in saying "no" when he should. Conversely, the man who has the ability to say a firm "no" easily will often be deficient in gentleness and compassion.

I have often used a drawing of the "yin-yang" figure to help explain to people I am counseling the meaning of wholeness in contradistinction to perfection.

As counselors and spiritual directors, we priests and religious can do a great service to people by helping them to shift their quest in the life of the Spirit from that for perfection to that for wholeness. If they can make such a shift, they will begin to realize that they are children of their heavenly Father who is all-inclusive. And they will experience in their relationship to Him and to others a great deal more joy, peace, and confidence.

Religious Life: The Real Polarity

Thomas Dubay, S.M.

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Religious life has gone through a curious involution during the past five years. We have passed from vigorous debate about live issues to a dull proclamation of platitudes. Then we dialogued and made progress. Now we refuse to dialogue and are tragically polarized. Of course we give all the appearances of communication to outsiders, but those who have even a modicum of contacts on the inside know painfully well that 90% (or more) of the dialogue is intramural, among those of like mind. Variegated exchange above the level of chit-chat is almost non-existent. We religious are so far from the ideal of open discussion of real differences that I cannot yet say what is on my mind. Preparation is in order.

Lack of Basic Dialogue

To what do I refer? On the surface of it pluriformity, freedom, dialogue are in. But it only seems that way. They are not in—except for tame subjects: thrust of apostolate, women's liberation, social amelioration. One can almost never get an articulated confrontation among religious of *basically* differing visions. What one does get when he raises fundamental questions (such as I propose below) is either silence or evasion.

This is odd. On the one hand proponents of what I shall below refer to as Vision or Trend A speak of the need to heal, to bring polar positions together, to discuss our differences. On the other they react to what one says not by taking up the specific issues and producing evidences, but by dismissing the whole matter with a few caricaturing flourishes. What I fear is not that someone may respond to my thoughts but that with a few relevant-

sounding remarks decline to respond: "He is polarizing . . . the visions are static categories . . . they divide and dichotomize . . . he is making us look like 'good guys and bad guys.' "

All this is plain evasion because it is untrue. It may even be an unwitting defense mechanism to avoid specific charges. The polarizations and divisions are already plainly present. The visions or trends are neither static nor categoric. Whether there are "good guys and bad guys" is not for me to say; honest dialogue may throw some light on that. Silence or caricature surely will not.

What Is the Problem?

I may proceed to what is on my mind. If communal discernment of the Spirit brings peace and consensus (as our Biblical theology of the New Testament insists it does), we can only conclude that many congregations of religious men and women have not adequately discerned the Spirit. Peace and consensus they have not. That there are profound polarizations in many of our institutions few will question.

To the interested layman, even to the casual outsider, American religious life is in vigorous ferment or tragic turmoil. Which description one chooses will depend on his sympathies. That there are serious problems no one denies.

But few suspect that the observable phenomena (for example, large scale departures, widespread closing of schools, clashes with authority, obvious polarization) are only tips of an iceberg. We have, in my judgment, come to the point where we ought candidly to face up to our root divisions, lay them out in the open, and talk about them in honesty and humility.

Popular Explanations

The usual diagnoses of our more serious problems in contemporary religious life may be reduced to two:

(1) The problems result from typical liberal-conservative differences. The key issue in this explanation is the acceptance of or resistance to change. In this view some insecure religious yearn for the good old days of uniformity, while others press on to the future and are willing to change with it. The first group emphasizes prayer and holiness, while the second is more concerned with social justice and the marketplace. This explanation will often emphasize the operational. Because we have not understood psychology and the dynamics of communication sufficiently well, and because our liberal-conservative positions have not been sufficiently open to each other, we have not achieved a unity of vision in many of our congregations and in the religious life as a whole. This explanation may note that the two sides have made many mistakes in the area of group dynamics, so that if these mistakes can be remedied a happy mutual understanding is still possible.

(2) The second explanation sees polarization problems as ecclesial

repercussions of an all-pervasive social upheaval. Pluralism, questioning, doubt, revolution are found everywhere, and so they will be found also in convent and monastery, in rectory and seminary. This explanation discounts the significance of the problems, not totally, but to some extent. It does not consider the differences among religious as greatly important, especially when one thinks of the great issues of the world at large. Hence in this view the solution is an acceptance of pluralism as a fact both of modern life in general and religious life in particular. Concern about what religious life is implies a turning in on oneself, a petty preoccupation that drains attention and energy away from the large problems in our world.

Radically Diverse Trends

These explanations possess truth, but by no means the whole truth, not even the most important truth. If one turns from popular essays appearing in religious journals and rosy resolutions emanating from congresses, and instead speaks privately with hundreds of individual religious men and women of all persuasions, he finds that beneath surface disagreements there are often radically diverse premises, usually unexpressed. These undergird the expressed and less radical differences. The premises are an interesting blend of psychological outlooks and theological positions. I shall call them Trend A and Trend B.

I shall try to describe these trends without caricature just as they occur in the literature (books, articles, reports, position papers and so forth). If one thinks I am being unfair to either trend, I ask him to compare my summary not with his own opinions (obviously there will be disagreements) but with the literature. If anything, I am minimizing the differences rather than exaggerating them.[1] I shall likewise reflect discussions with audiences to whom I have given lectures (at the rate of approximately 200 lectures per year—to religious). However, for our purposes here I especially value the many private conversations I am privileged to have with religious men and women in the United States, Canada, and abroad.

I shall attempt to achieve greater objectivity in this emotionally toned area by separating my description from later evaluation.

Notes on This Description

(1) This description of trends is not an attempt to fit everyone into a neat category. I am describing trends, not constructing boxes. Some few religious may accept most of one trend and reject the rest. Yet such persons ought to think out the implications of their choices and examine the consistency of their views. They are probably embracing incompatible positions. While "A" and "B" are mutually incompatible positions, each does possess

[1]For one example of my minimizing see the article on religious life by Roger Van Allen in *Cross Currents* for Spring 1972. There are not a few others.

it itself an inner consistency. Hence, one does not invalidate a trend formulation by saying that he does not accept this or that aspect of it. The question rather is: Are there considerable numbers of persons who do hold this?

(2) The differences indicated below are for the most part Biblical and theological, even though I do not offer a rationale for each item. They are not descriptions of liberal and conservative positions. As a matter of fact Trend B does include many who would style themselves liberal, many conservative, and many middle of the road. Trend A likewise has at least two wings and possibly a middle position. If I were describing the liberal-conservative debate, I would be saying quite different things.

The Trends or Visions

For the sake of clarity I shall describe the two positions in single paragraphs and in the areas of significant difference.

(1) *Searching-knowing.* Trend A emphasizes searching, that is, it is not sure what religious life essentially is; some question whether it has an identifiable and stable core. Trend B holds that religious life does have an identifiable and stable core, and it emphasizes that it does know that core even as it pursues adaptations in changeable elements.

(2) *Diversity of vocation.* Trend A wishes to become more one with the laity and thus it tends to diminish or deny (except for celibacy) significant differences between religious and lay lives. Trend B for the most part wishes to be closer to the laity but it holds that the two vocations are quite diverse, even though all men and women aim at the same holiness.

(3) *Sources for renewal.* In practice surely (and for some possibly also in theory) Vision A considers that experience, sociology, and psychology are the primary sources for the ongoing development of what religious life ought to become. Vision B on the other hand looks upon Scripture, the magisterium, and theology as the primary sources for renewal and change in the development of religious life. It should be noted that most people in both visions accept all or most of the sources, but where they lay the primacy is significantly different.

(4) *Relationship to hierarchy.* Trend A favors lessening of ties to the hierarchical element in the Church regarding teaching and discipline; many feel that this hierarchical element should not regulate religious life and thus they tend towards a non-canonical status, even though many would not wish such; some in this trend have quite completely rejected the hierarchy. Trend B favors firm ties with pope and bishops, though some are annoyed with some decisions or lack of decisions; this vision accepts the regulation of religious life as normative, though it desires dialogue on all levels; there is a definite desire to retain canonical status and none have rejected the hierarchy.

(5) *Concept of consecration.* Some in Vision A wish to drop the vows of poverty and obedience; it is not clear how much support there is for the proposal that all three vows be eliminated; this trend does, however, de-

emphasize the vows, while at the same time most wish to retain the concept and reality of consecration. Most in Vision B recognize terminological and practical problems with poverty, but nonetheless they look upon it, as well as celibacy and obedience, as essential to religious consecration; the three vows are insisted upon rather than deemphasized.

(6) *Rules: obsolete and otherwise.* Obsolete rules have been dropped in Trend A; the interim directives tend to omit specifics, so that several rather diverse life styles are possible. Many obsolete rules have been dropped in Trend B (though some remain in some congregations); the interim directives include enough specifics to rule out quite diverse life styles.

(7) *Poverty/simplicity.* In Trend A poverty tends to be described in terms of sharing of goods and availability of one's person rather than in terms of frugality regarding material goods; hence there is considerable independence in the use of money; sizable wardrobes are considered acceptable; some wish to eliminate this vow. In Trend B poverty is seen as including factual deprivation (but not destitution) in addition to the availability of one's person; hence, there is emphasis on dependence in the use of money, on simplicity in dress; there is no desire to eliminate the vow of poverty though not all problems in regard to it have been worked out.

(8) *Obedience.* Trend A speaks much of unmediated obedience to the Father and of listening to the Spirit in community dialogue and decisions; it seldom speaks of obedience to human superiors. Trend B holds to unmediated obedience to the Father and to listening to the Spirit in community but holds also to mediated obedience to human superiors.

(9) *Community.* Community is viewed in Vision A as a supportive group, but each member is free to work, play, pray alone or in a small subgroup; communal prayer is infrequent and sometimes non-existent. Community is seen in Vision B as supportive, but there is less emphasis on individual enterprises, though they are provided for; communal prayer is regular and frequent.

(10) *Gospel asceticism.* Both groups have problems with Biblical ideas like James 4:4: "Love of the world is enmity to God," or 1 Jn 2:15: "Have no love for the world, nor the things that the world affords" (see also Mt 7:13-4; Lk 8:14; Rm 12:2 and many other texts). In Trend A, however, these ideas and texts are rarely mentioned. In Trend B they are more frequently mentioned and not ruled out, although some religious are not sure how they apply today.

(11) *Apostolate.* In Vision A individual apostolate is promoted, though corporate activity is not excluded. In Vision B individual apostolates are sometimes allowed, but corporateness is stressed.

(12) *Recreation.* Certain types of recreation (such as dating, frequenting expensive restaurants, social drinking) are considered by some in Trend A as acceptable for religious but by all in Trend B as unacceptable.

(13) *Protestant critique.* Trend A seems to have embraced much of the early Protestant critique of religious life; Trend B rejects this critique.

Evaluation

If this is a substantially accurate picture of our real polarities—and a vast amount of evidence indicates that it is, evidence both written and spoken—we may next reflect on its significance. I shall comment on four items: (a) Communal discernment not yet achieved; (b) Incompatibility of the polarities; (c) Trend B; (d) Trend A.

Communal Discernment Not Yet Achieved

Both the New Testament and a growing literature on communal discernment indicate that a general satisfaction, harmony, agreement (Ignatius' *todos contentos*) are a principal sign that a community has found the mind of God for it. The New Testament says this in several ways. A house divided against itself cannot survive (Mk 3:25). Factions are intolerable and must be healed (1 Cor CC 1-3). We must achieve a oneness of mind, a single judgment—at least in important matters (1 Cor 1:10ff; Phil 2:1-4). Oneness of heart and mind is a trait of the early *ekklesia* (Acts 4:32). Factions and divisions are a sign that some at least are unfaithful to the Gospel. They are spiritually immature, selfish (Gal 5:19-20; Phil 1:27-8; 1 Cor 1:11; 3:3). The community gathered in the Spirit is full of peace, harmony, joy (Acts 9:31; 1 Thess 1:1; 2 Thess 1:2; Rm 1:7; 1 Cor 1:3; 2 Cor 1:2; Phil 1:2).

This New Testament message is so clear that the whole theological tradition on discerning the Spirit up to and including our own day affirms that a community has not discerned the Spirit if it does not enjoy the peaceful unity given by the indwelling Spirit. It may have reached some correct decisions, but quite likely it has reached some incorrect ones. Surely, it has further work to do. Hence, if a given religious congregation finds that there remains a notable minority of sincere, prayerful men or women unhappy with the chapter's decisions, if the community is rent apart, even silently, we must conclude that it has not yet fully discerned the Spirit. It needs to re-evaluate what it has done and is doing.

Incompatible Polarities

The two visions that I have traced out are so radically different that they are incompatible. A careful comparison shows this. However, I may add a few more indications of how deep the cleavage is.

The incompatibility shows up in practical life. Attempts to live the two visions under one roof seem to be quite unsuccessful. Members of a community may be pleasant and peaceful in their external relations, but the minority are often bleeding in their hearts. One learns this in confidential consultations. It may not appear even to companions in the one congregation. It surely does not appear in official reports.

The incompatibility appears also in the theory. There is no middle ground between contradictories. Yet the two trends do affirm and deny about the same important realities, for example, about knowing and not

knowing what the core of religious life is . . . about the importance of mediated obedience . . . of factual poverty . . . of accepting magisterial teaching and regulation as normative.

Actions belie words ("We have unity in diversity"). The two groups have as a matter of fact naturally separated in interesting ways: (1) Major superiors of one trend carefully avoid inviting speakers who represent the other (just as Protestants and Catholics used to do). (2) Desires to live in small groups and apartments according to "compatible types" illustrates exactly the point I am making. (3) There seems to be no little emotion, even hostility, among Trend A persons when the two trends are distinguished, even when they are distinguished without caricature. This reaction may suggest a basic insecurity in their position. (4) It is not unknown for one group to ridicule the practices of the other—they must be radically different.

Trend B

Trend B is fundamentally sound Biblically and theologically. Theologians who specialize in the religious life uniformly support it and are working at developing their understanding of it. A considerable amount of healthy adaptation has taken place, even though further improvements are often still needed. The weaknesses of this trend lie mainly in the practical order. For example, solutions to the actual living of factual frugality have not commonly and fully been found by general chapters. Some orders and congregations have not yet completely succeeded in dropping unneeded or obsolete regulations.

(I may remark here that in my evaluation of both trends I shall not speak of obvious abuses. No reasonable person countenances them.)

Trend A

The affirmations found in Trend A are praiseworthy. Religious life clearly needed, and still needs, the aid of psychology and sociology. Sensitivity to the Spirit speaking through the signs of the times and in one's peers together with a sharpened awareness of the freedom He brings are likewise positive contributions. So, too, are efforts aimed at reaching the needs of a bleeding world. In the case of women's institutes especially, the greater emphasis on adult responsibility and the elimination of meaningless accretions are surely of plus value.

However, the weaknesses of Trend A are serious, even fatal. The first is that it lacks Scriptural and theological support. I have seen no one even attempt to establish Trend A with a thorough, non-selective use of Scripture. And I have seen only one partially theological effort, one that impressed me as sketchy and weak. This effort concluded with the telling admission that ours is a period "in which—let us be frank—the Protestant doctrinal critique of religious life is being substantially accepted."[2] If one knows what the Protestant critique was (in the 16th and 17th centuries), he also knows that my evaluation is possibly understated.

Trend A spokesmen and women commonly speak of "going beyond" Vatican Council II. Some more bluntly criticize the conciliar concept of religious life as having been defective from the beginning. In any event Trend A is clearly incompatible with the description of religious life found in *Lumen gentium,* #43-47, *Perfectae caritatis,* in toto, *Christus Dominus,* #33-35, *Ad gentes,* #18. These four loci together make up a coherent theology of religious life. The fact that adherents of Vision A are still searching for a concept of religious life is still another indication that they do not accept the conciliar concept.

Two Observations

It is recognized even by secular observers that people tend to err more in what they deny and omit than in what they affirm. I find it of more than moderate interest that most of Trend A's affirmations are good (experience, sociology, psychology, availability, obedience to the Father, dialogue, and so forth), while most of its omissions and denials are deficient and offend against Scripture (for example, neglect of factual poverty, mediated obedience, relationship to hierarchy). The fact that "B" accepts many of "A's" affirmations, while "A" does not return the favor, creates even on the natural level a strong presumption against the validity of "A's" position.

If one wonders how Trend A could be so widespread if it lacks magisterial, Scriptural, and theological support regarding what religious life is, the answer is easy indeed. Large numbers of people are directly influenced not by scholarly studies and careful commentaries on Scriptural and conciliar documents but by popular essays and talks. Of these latter we have had a great number. See also my #3 among trend traits.

What Can Be Done?

First of all, we should admit that we have a problem much deeper than liberal/conservative differences. We need to face honestly the full reality of our polarizations. If the message of this article is true, it should be addressed squarely and not be evaded either by silence or by nit-picking or by emotive labeling.

Further, major superiors, for reasons given above, might cease supposing and saying that the root differences are compatible, that we have unity in diversity *as religious.* We clearly do not. A lack of realism never solves problems; it just delays a final issue.

Ideally one would hope that dialogue and discernment would bring Trends A and B together. However, the last five years yield precious little evidence that this is happening. On the contrary there is no little evidence that the cleavages have deepened and hardened.

As our theology of discerning the Spirit makes clear, we can achieve ecclesial and communal consensus only through a prior conversion of our

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[2]See p. 180 of the article by Van Allen cited in footnote 1.

hearts. This conversion includes humility and a desire to be corrected both by our peers and by our leaders in the Church. Am I teachable? Do I welcome correction? "Rebuke a wicked man," say the Sage, "you get insult in return. . . . Rebuke a wise man and he will love you for it . . . he grows wiser still" (Prov 9:7-9). Do I welcome correction especially from those to whom Christ gave the commission to correct (see Lk 10:16; 2 Tim 4:1-4)? Do I really accept what is one of the very clearest texts on discerning the Spirit in all of Scripture: "Those who know God listen to us; those who are not of God refuse to listen to us. This is how we can tell the Spirit of truth from the spirit of falsehood" (1 Jn 4:6).

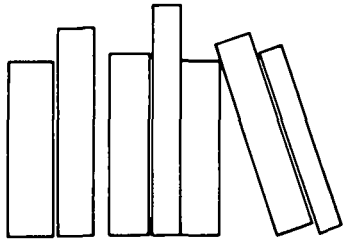
Our problem is so widespread that episcopal leadership on a national level would seem indispensable. If some religious have strayed from Catholic teaching, it is especially the shepherd who is to seek them out just as he seeks out anyone else. While it is true that bishops ought not to enter into the internal affairs of pontifical congregations, yet the revealed content of religious life (evangelical poverty, ecclesial obedience, celibacy, prayer, self-denial, ecclesial apostolate, and so forth) is no mere internal matter. As part of public revelation this content surely lies within the scope of episcopal proclamation. This leadership could be exercised both by the bishops' own teaching and through the work of invited specialists (for example, through meetings with superiors and lectures for religious dealing with the roots of our problems). These specialists would have to be up to date in the current theology of religious life and faithful to the teaching Church.

If concerted effort does not yield a fundamental shared vision in a given congregation reasonably soon, there seems to be no solution on the horizon other than separation. Good people should not be made to suffer indefinitely. And candidates are not being attracted to polarized congregations. The evidence is plain for anyone to see.

A Suggestion

Recent history indicates that the popular explanations of problems in religious life, such as we noted them at the outset of this article, have proved to be poor pointers to solutions. Healing has not taken place in a large number of congregations. Quite the contrary. May I therefore suggest that this present analysis may be worth investigation?

And if it merits investigation, may I further suggest that discussion include reasonable documentation? Theology (and I have raised theological questions here) works with hard evidence and not merely with opinions. While hard evidence includes many things, for us it means before all else Sacred Scripture and those who have been commissioned to articulate the faith in our community. We all favor a healthy pluriformity in theology, one that is compatible with a unity in faith. The second without the first may be suffocating; the first without the second is a blind alley.



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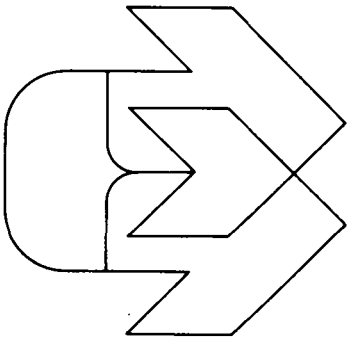

Views News Previews

Master's Program in Religious Studies

The Department of Theology of St. Louis University announces a Master's Program in Religious Studies. The program is designed to be completed in five or six summers. It has as its purpose not only the development of greater competency in the area of man's knowledge of God and His creation, but also the development of those habits of mind and modes of thought proper to the field, enabling him to continue his studies by constant personal research. The summer session will last from June 19 to July 27 1973 and will offer the following courses: Theological Method and Research; The Psalms; I and II Corinthians; Contemporary Developments in Christian Education; Moral Theology of the New Testament; Counseling the Adolescent; and The Problem of Faith. Preceding the summer session will be a two-week institute lasting from June 4 to June 15 1973. The institute (a two credit one) will be on the subject, "U.S.A. Contemporary Religious Scene" and will be conducted by Richard F. Smith, S.J., Chairman of the Department of Historical Theology in the St. Louis University School of Divinity. For further information, contact: The Reverend Patrick Gaffney; Chairman, Department of Theology; St. Louis University; 221 North Grand Boulevard; St. Louis, Missouri 63103. Telephone: (314) 535-3300 Extension 509.

Religious Ministry Institute

The School of Divinity of St. Louis University in the Fall Semester of the academic year 1973-1974 will offer two new ministry training programs for men and women, priests, religious, laity. Each program will be a one-year certificate program with regular academic credit. The Pastoral Orienta-

tions Program is designed for those who seek pastoral-theological training and orientation. The Corporate Ministry Program is intended for those who have been involved in religious service and ministry and seek a greater integration of their ministry with the social reality of man and the Church. For further information write to Religious Ministry Institute; St. Louis University; School of Divinity; 220 North Spring Avenue; St. Louis, Missouri 63108.

Summer House of Prayer

The Diocese of Youngstown, Ohio, is offering its third summer House of Prayer from July 1 to August 3 1973. A comfortable home, adjacent to a wooded park in an urban-residential area, provides privacy in a relaxed atmosphere. Under the direction of Monsignor Robert C. Fannon, Vicar for Religious and author of published articles on prayer, the thrust of spirituality is toward personal, individual growth and development for sisters involved in the active apostolate. The donation is $150. For further information write: Office of the Vicar for Religious; 298 Tod Lane; Youngstown, Ohio 44504.

Oxford, England, Hostel for Sisters

At Oxford, England, a hostel is provided for sisters; the hostel is conveniently located for use of the Bodleian, is centrally heated, and is available from mid-September through June. Room and full board is approximately 13 pounds per week. For particulars write Sister Clare Julie, S.N.D.; Convent of Notre Dame; 145 Woodstock Road, Oxford, England.

New Monthly Magazine for the Blind

The Xavier Society for the Blind announces the publication of a new monthly magazine, *The Catholic Review in Large Print,* containing a wide selection of interesting and informative articles from Catholic newspapers and periodicals. Each issue will run about 66 pages in length and will be printed in type about three times the ordinary size. It will be particularly convenient for those persons who need a larger print. Sample issue of this magazine may be had without obligation from: Xavier Society for the Blind; 154 East 23rd Street; New York, New York 10010.

Institute in Mid-career Planning

An Institute in Mid-career Planning, "Exploration '73," will be sponsored by the Sisters of Notre Dame of the California Province and will be held from June 24 to July 31 1973 at Notre Dame High School; Belmont, California. Active participation in the Institute will be limited to 45 religious. Experts in the fields of prayer, medicine, and social services in San Mateo and Santa Clara counties will contribute their services to the Institute. Learning opportunities will be provided in music, sewing, and the creative arts.

Apostolic involvement, the sense of personal worth, and the continuing contributions to society are issues upon which "Exploration '73" will focus. The registration fee is $25.00 and the Institute fee (which includes room and board) is $200.00. Send registrations directly to: Sister Sean Henessey; 20 Santa Teresa Way; Salinas, California 93901. The telephone number is (408) 424-4370.

Spectrum of Pastoral Ministries Program

"Spectrum of Pastoral Ministries" Program will be offered July 1 to August 3 1973 at Nazareth College; Nazareth, Michigan; it is intended to prepare and to enrich those involved in various Church ministries (priests, religious, and laity). It will be a five-week program focusing on communication skills, moral development, sacramental and liturgical life, Scriptural insights, leadership patterns; there will also be day seminars related to specific ministerial situations: services to the aged, hospital ministry, prison ministry, adult education, campus ministry, the drug addict, alcoholic apostolates, and others. For those who have previously taken the Spectrum Program or one similar to it, there will also be offered the Spectrum II Program which will include studies on teaching moral values and developing moral maturity in adults as well as young people; liturgy and adaptations to various settings and groups; Old Testament themes such as creation, sin, law, freedom, the struggle of faith; and explorations into political theology. For further information write: Spectrum; Center for Continuing Education; Nazareth College; Kalamazoo, Michigan 49074. Telephone: (616) 349-7783.

Summer Master's Degree in Religious Education

The Marywood College Graduate School of Arts and Sciences will once again offer its summer school of theological enrichment leading to a master's degree in religious education. This year's offerings of required as well as elective courses include such areas as "The Synoptic Gospels," "Introduction to Scripture and Revelation," "Philosophical Approaches to Ethics," "Evil and Hope," "Christian Morality," "God: A Contemporary Reality," and many more. For further information, contact: Sister M. Josephine Brennan, I.H.M.; Dean, Graduate School of Arts and Sciences; Marywood College; Scranton, Pennsylvania 18509. Telephone: (717) 343-6521, Extension 282.

Quest for Social Justice Institute

The Quest for Social Justice Institute will be held from August 6 to August 10 1973 at Thomas More College; Covington, Kentucky. The Institute is intended for men and women religious, priests, and laymen and is designed to provide: a vision of a just Church as a model for a just society; knowledge and stimulus for involvement in the promotion of justice throughout the world; opportunity for dialogue with others on the simplications of social

justice and the methods of furthering it. The Institute will be under the direction of William Reed Callahan, S.J. For further information: Dean, Program of Continuing Education; Thomas More College; P.O. Box 85; Covington, Kentucky 41017.

Sacred Scripture Institute

The Fifth Annual Institute on Sacred Scripture open to priests, sisters, brothers, and lay persons will be offered at College Misericordia; Dallas, Pennsylvania from August 12 to August 17 1973. Professors who will conduct the institute are: Raymond E. Brown, S.S.; Eugene H. Maly; and Addison G. Wright, S.S. Tuition is $100.00 and includes board, room, and attendance at the institute. For further information write Sister Marianna Gildea, R.S.M.; College Misericordia; Dallas, Pennsylvania 18612.

Scripture Workshop and Ten-day Retreat

A ten-day Scripture-Prayer Workshop will be held at Pevely, Missouri, from June 11 to June 22 1973. The workshop will be divided into two units, the first of which will be conducted by the Reverend Anselm Ginter, O.S.B., and will center on the Gospel of St. John. The second unit will be given by the Reverend Lucien Bianchi, O.S.B., who will discuss the Book of Revelation and its significance for our times.

From July 2 to July 13 1973 a ten day retreat will be conducted for sisters by the Reverend Wilfrid Tunink, O.S.B. In the retreat every effort will be made to meet the unique needs of each individual. For further information on the Workshop and on the retreat, write: St. Pius X Abbey; Pevely, Missouri 63070. Telephone (314) 296-7470.

Theology Institutes and Courses

Spalding College in Louisville, Kentucky, offers institutes in Value Clarification with Dr. Sidney Simon (July 9-20) and in Team-Pastoral Ministry (June 17-July 19) as accredited parts of its summer Master's Program in Religious Studies. Other courses (June 25-August 3) include: History of Theology; Jesus, Man, and God; Liturgy and Sacraments; Elements of Methodology in Religious Education; The Prophetic Literature; Problems in Pastoral Theology. For further information write: The Reverend Paul Schrodt, C.P.; Department of Religious Studies; 851 South 4th Street; Louisville, Kentucky 40203. Telephone: (502) 585-9911.

Pastoral Team Ministry Summer Institute

From July 1 to July 28 1973 the Catholic University of America will offer a six-credit summer institute in Pastoral Team Ministry. The Institute will consider areas such as the following: The practical problems of worship that exist in every parish; understanding what it means to counsel within the Christian context; the principles guiding community organization and re-

sponsible social action; the practical means of serving the parish community more effectively. For further information write: The Reverend Mel Blanchette, Director; The Catholic University of America; Box 75; Washington, D.C. 20017.

Master's Program for Spiritual Directors and Formation Personnel

The Center for the Study of Spirituality of the Institute of Man at Duquesne University in Pittsburgh administers a Master's program for spiritual directors and formation personnel. In the light of the basic doctrine of the Catholic Church and its magisterium, this program takes into account those insights and findings of the spiritual masters, of the various schools of spirituality, and of other sources of knowledge that may enlighten the student in regard to the principles, conditions, structures, and dynamics of spiritual life, spiritual direction, and religious formation. For further information write: Secretary, Institute of Man; Duquesne University; Pittsburgh, Pennsylvania 15219.

St. Paul University 1973 Summer Session

The faculty of theology of St. Paul University, Ottawa, Canada, is offering a 1973 summer session of its baccalaureate program. The following courses will be offered: Fundamental Theology by William Marrevee (July 3 to July 20); The Church by A. Peelman (July 3 to August 20); Theology of Religious Life by C. A. Joachim Pillai (July 23 to August 10); Herméneutique des Evangiles by J. P. Michaud (July 3 to August 10); Morale et corporalité by André Guindon (July 23 to August 10); and Le temps liturgique by G. Lavergne (July 3 to July 20). For further information, write: The Secretary; Faculty of Theology; St. Paul University; 223 Main Street; Ottawa, Ontario K1S 1C4; Canada.

Theological Critique of Culture

The Regis Institute of Religious Thought of Regis College in Toronto, Canada, will sponsor a two-week program on the theme, "Theological Critique of Culture." The program will feature Professor James M. Gustafson who will provide theological reflection on North American culture. The program will run from July 16 to July 27 1973. For further information write: Regis Institute of Religious Thought; Regis College; 3425 Bayview Avenue; Willowdale, Ontario M2M 3S5; Canada.

Workshops in Personal Growth and Interpersonal Communication

Project Touchstone will offer two six-day workshops in personal growth and interpersonal communication this summer from June 16 to June 22 in Lake Forest, Illinois, and from June 24 to June 30 in Noroton, Connecticut. Both workshops are self-contained and will be conducted by Paul Donoghue, S.M., and by Touchstone Team members. Each workshop will be designed

to offer participants the experience of sharing and learning communication skills through small-group interaction, general sessions, and leisure time for reflection and informal gatherings. There will also be sessions in dance, sensory awareness, and other forms of creative exploration and expression. For further information on the workhops, write: Sister Brenda Byrne; Touchstone; 1177 King Street; Greenwich, Connecticut 06830. Telephone: (203) 531-6500.

Berkeley Institute for Spirituality and Worship

The Jesuit School of Theology at Berkeley, California, announces the beginning in Fall 1973 of its new Institute for Spirituality and Worship. The Institute is a program of theological renewal for (1) persons seeking a deeper understanding of the Biblical and historical foundations of spirituality and religious life, facility in spiritual direction and discernment, and exposure to different forms of religious experience; and (2) persons seeking a deeper understanding of liturgical history and theology, facility in liturgical planning, communication, and celebration, and exposure to ecumenical and creative worship. Applicants to the Institute must have a B.A. degree or its equivalent. A non-degree program is offered as well as two degree programs leading to a Th.M. with focus on pastoral application of spirituality and/or liturgy or to a S.T.M. with focus on deeper personal knowledge and scholarly advancement in spirituality and/or liturgy. For further information, write: The Reverend James L. Empereur, S.J.; Director, Berkeley Institute for Spirituality and Worship; 1735 LeRoy Avenue; Berkeley, California 94709.

Retreats for Women Religious

From July 1 to July 20, 1973, a team of twelve sisters, priests, brothers, and seminarians will conduct an indepth retreat for women religious preparing to take final vows. The retreat will center on the call, response, and mission of women religious in the 70s. There will be daily conferences, shared prayer, liturgy, and discussion. Later two one-week retreats (August 5 to August 10, 1973, and August 12 to August 17, 1973) will be given on the same thematic by a similar staff. For further information on any of the above write: Director of Summer Retreats; St. Francis Friary; Rye Beach, New Hampshire 03871; telephone: (603) 964-5559.

Cenacle Retreats for Religious Women

There will be an intercommunity retreat for sisters at the Cenacle in Brighton, Massachusetts, from August 3 to August 9, 1973. This will be a guided retreat in a quiet, prayerful atmosphere. The director of the retreat will be the Reverend Joseph H. Casey, S.J.; at the same time there will be opportunity for personally directed retreats with Cenacle sisters as directors. Religious are also welcome on retreats given for the laity: May 25 to May

27, 1973, a Christian Yoga retreat; June 29 to July 1, 1973, an Effective Living Weekend; July 20 to July 25, 1973, a five-day general retreat; and August 17 to August 19, 1973, a charismatic prayer retreat. For information on the above programs as well as for private and directed retreats, contact: Sister Barbara O'Brien; Cenacle Retreat House; 200 Lake Street; Brighton, Massachusetts 02135; telephone: (617) 254-3150.

Mexican American Cultural Center

The Mexican American Cultural Center will offer during the academic year 1973-1974 a Pastoral Education and Renewal Institute for priests, religious, and laity who are working with or who plan to work with Spanish-speaking persons. The Institute will not only provide language training but also a solid Biblical, theological, and anthropological orientation for the Spanish-speaking apostolate. For further information write: Mexican American Cultural Center; 3000 French Place; P.O. Box 28125; San Antonio, Texas 78284.

Emmaus House of Prayer

In September, 1973, Emmaus House of Prayer at St. Josephs, New York, will begin its second year in its prayer apostolate. Its program is dominantly Scripture-oriented with an inclusion of Jesus Prayer and of Yoga. The House is an intercommunity one that welcomes members of religious communities and the laity for full year commitment as well as for sharing shorter periods of time and weekends. For further information, contact: Emmaus House of Prayer; St. Josephs, New York 12777; telephone: (914) 794-8732.

College of St. Teresa Summer Session

An innovative and unique pattern of programs will be offered at the College of St. Teresa; Winona, Minnesota, during its 1973 Summer Session. Included will be mini-max patterns or short intensive courses for undergraduate students; workshops for elementary and high school teachers; religion studies workshops on renewal in prayer for teachers, pastors, parents, housewives, and families. For further information, write or call: Director of the Summer Session; College of St. Teresa; Winona, Minnesota, 55987; telephone: (507) 454-3491.

Avila College Summer Programs

Avila College again offers a summer program in religion education: A New Age for Christians. It is an undergraduate program oriented toward personal renewal and professional competence in pastoral apostolates. Persons not wishing to enroll in a degree program can earn a certificate of major or minor equivalence. The program runs for three weeks, June 10-30, 1973, and offers seminars and courses in theology, religion education, pas-

toral care, and communications dynamics. For further information, please contact: Religion Education Program; Avila College; 11901 Wornall Road; Kansas City, Missouri 64145.

Reprint Volumes

The first twenty-five volumes (1942-1966) inclusive of the *Review* have been reprinted in twenty-five clothbound volumes. Volumes 1 to 20 (1942-1961) sell at $6.50 the volume; volumes 21 to 25 (1962-1966) sell at $7.50 the volume. Orders for these reprint volumes may be for single volumes or for entire sets and should be sent to:

Review for Religious
612 Humboldt Building
539 North Grand Boulevard
St. Louis, Missouri 63103

The Church's Holiness and Religious Life

Review for Religious has published a hardbound edition of *The Church's Holiness and Religious Life* by Gustave Martelet, S.J., theological consultant to African bishops during Vatican Council II. The importance and significance of the book can be seen by its chapter titles: The Church and Holiness; The Church's Holiness and Her Spousehood; Marriage and Virginity; Virginity and Eschatology; Religious Life and Preferential Love of Christ; The Love of Christ and the Mystery of the Spirit; The Charismatic Origin of Religious Life and the Mystery of the Hierarchy; and Religious Life and the Sanctification of the Entire Church. The book has vi + 124 pages, costs $2.50, and should be ordered from:

Review for Religious
612 Humboldt Building
539 North Grand Boulevard
St. Louis, Missouri 63103

Questions on Religious Life

Review for Religious has also published a book entitled *Questions on Religious Life* consisting of a selection of questions and answers that have appeared in the *Review* from 1942-1961. The volume is arranged according to the order generally found in constitutions of religious institutes. A general subject index, and a canon law index are included at the end. The book is hardbound, has xiv + 337 pages, costs $6.00, and should be ordered from:

Review for Religious
612 Humboldt Building
539 North Grand Boulevard
St. Louis, Missouri 63103

Back Issues of the Review

The following is a list of the back issues of *Review for Religious* that are presently available:

1967: All issues
1968: All issues
1969: All issues
1970: All issues
1971: All issues
1972: All issues

Some of these issues are available only in small numbers. The issues cost $1.25 (plus postage) each and should be ordered from:

Review for Religious
612 Humboldt Building
539 North Grand Boulevard
St. Louis, Missouri 63103

Reprints from the Review

The following is a list of the currently available reprints of articles that originally appeared in *Review for Religious:*

"Femininity and Spirituality" by Joseph F. Gallen, S.J. (30 cents)

"Gifts to Religious" by Adam C. Ellis, S.J. (50 cents)

"Praying the Office" by Hildebrand Fleischmann, O.S.B. (20 cents)

"Meditations on the Rosary" by John XXIII (20 cents)

"The Teaching Sister in the Church" by Elio Gambari, S.M.M. (20 cents)

"Heterosexual Relationships in Adolescence" by Richard McCormick, S.J. (20 cents)

"Understanding in a Superior" by Thomas Dubay, S.M. (20 cents)

"The Theology of the Eucharistic Presence" by Jean Galot, S.J. (20 cents)

"The Meaning of the Religious Sisterhood" by Charles A. Schleck, C.S.C. (15 cents)

"Confession and the Religious Life" by Jean Galot, S.J., together with "Confession: An End-Time Phenomenon" by Angelo P. O'Hagan, O.F.M. (20 cents)

"Examination of Conscience for the Religious Woman" by Sister Vincent Ferrer, S.P., and Sister Mary Elizabeth, S.P. (15 cents)

"The Nature of Religious Authority" by Lorenzo Boisvert, O.F.M. (20 cents)

"The Major Religious Superior and the Meaning of Her Subjects' Vocation" by Charles A. Schleck, C.S.C. (25 cents)

"Sanctification through Virginity" by Charles A. Schleck, C.S.C. (35 cents)

"Religious Women and Pastoral Work" by J. M. R. Tillard, O.P. (15 cents)

"Typical Constitutions of Lay Religious Congregations" by Joseph F. Gallen, S.J. (45 cents)

"A Life Charter for the Sisters Adorers of the Most Precious Blood" by Sister Angelita Myerscough, Ad. PP.S., and Sister Mary Agnes Kurilla, Ad. PP.S. (30 cents)

"Bibliography for Renewal" by Damien Isabell, O.F.M., and Brother Joachim, O.F.M. (15 cents)

"The Vows and Christian Life" by Gary F. Greif, S.J. (25 cents)

"The Confessions of Religious Women" by Sister M. Denis, S.O.S. (25 cents)

"Institutional Business Administration and Religious" by John J. Flanagan, S.J., and James I. O'Connor, S.J. (20 cents)

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"The Death of Atheism" by Rene H. Chabot, M.S. (20 cents)

"The Four Moments of Prayer" by John R. Sheets, S.J. (25 cents)

"Instruction on the Renewal of Religious Formation" by the Congregation for Religious (35 cents)

"Meditative Description of the Gospel Counsels" (20 cents)

"A Method for Eliminating Method in Prayer" by Herbert Francis Smith, S.J. (25 cents)

"Religious Life in the Mystery of the Church" by J. M. R. Tillard, O.P. (30 cents)

"Profile of the Spirit: A Theology of Discernment of Spirits" by John R. Sheets, S.J. (30 cents)

"Consciousness Examen" by George A. Aschenbrenner, S.J. (20 cents)

"Retirement or Vigil?" by Benedict Ashley, O.P. (25 cents)

"Celibacy and Contemplation" by Denis Dennehy, S.J. (20 cents)

"The Nature and Value of a Directed Retreat" by Herbert F. Smith, S.J. (20 cents)

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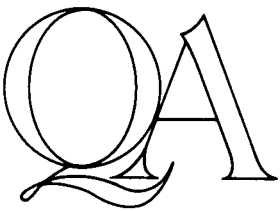


Questions and Answers

The following answers are given by Father Joseph F. Gallen, S.J.; St. Joseph's Church; 321 Willings Alley; Philadelphia, Pennsylvania 19106.

Our constitutions state: "The chapter immediately elects from among the capitulars, by a relative majority of votes and on the one secret ballot, the two tellers and the secretary of the chapter." Must we follow this plan or is it possible to appoint a secretary and tellers from among the capitulars or non-capitulars?

The questioner may mean election by the word "appoint" but we shall take it in the sense of appointment. Canon law permits that the tellers be designated by election in secret balloting, appointment of the constitutions or customs, or appointment by the president (can. 171, § 1). All of these methods are also permitted for the designation of the secretary because canon law says nothing on the manner of designating the secretary (can. 171, § 5). In the practice of the Holy See in approving constitutions, the tellers and secretary of the general and usually also of the provincial chapter have been elected. These officials are sometimes designated by the constitutions or appointed by the provincial superior for the provincial chapter. The tellers, prescinding from the chapters of nuns (can. 506, §§ 2-3), must be members of the chapter since this is explicitly demanded by canon 171, § 1 (*"e gremio collegii"*). Canon law does not demand that the secretary be a capitular (can. 171, § 5). The practice of the law of religious institutes has been to confine the office of secretary also to capitulars. Therefore, unless the law of the institute is to the contrary, a general or provincial chapter may designate a non-capitular as secretary.

The constitutions of the institute must be observed even if they are over and above canon law. A special or the following ordinary general chapter could experimentally change provisions of the constitutions unless these are canonical prescriptions. Such changes could be made in either of these chapters before the designation of the tellers and the secretary in the particular chapter.

The following occurred in an election. In the election of the third general councilor votes were cast in favor of the sister who had already been elected the second councilor. Were such votes to be regarded as invalid?

Yes, because they were cast for a completely ineligible person, one who could neither be elected nor postulated, and who therefore was entirely lacking in passive voice. This is evident from the fact that the second and third councilors must be distinct persons.

Our province is considering the election of the provincial superior and council at a provincial chapter meeting in January but not to take office until June of the same year. Is this feasible according to canon law and the constitutions?—Could the superior general and her council be elected in general chapter sessions to be held six months before the expiration date of the term of the present superior general but take office only at this expiration date?

Undoubtedly in the first case also the elections are to be held six months before the expiration date of the term of the present provincial superior. In itself a juridical act may be placed in such a way that it is effective only at a later date. For example, a contract on real estate may be made so that the transfer of property will be effective only one year in the future. The marriage contract may be entered into in the same way (can. 1092, 3°). Future effectiveness is also familiar to all from the civil practice of one elected taking office only at a later date, e.g., presidents, governors, and mayors. The only problem therefore is whether an election of this same type is excluded by canon law or the constitutions.

There is nothing in this future effectiveness that is contrary to canon law. The pertinent general requisites of canon law are that the one elected obtains the number of votes required by law and accepts the election within eight days (can. 174-5). The election of a superior general in a diocesan congregation of sisters must be confirmed by the ordinary of the place of election (can. 506, § 4). The particular law of an institute may require the confirmation of the superior general for the election of a provincial superior and/or his council and other elective provincial officials. It is evident that future effectiveness of an election is in no way contrary to these

requirements. The convocation of a chapter is invalid if made before the vacancy of the office *when the office is held for life* (can. 162, § 5). Perpetual superiors general are practically nonexistent in the present practice, and even in the past there was no common knowledge of perpetual provincial superiors. Both higher superiors of the questions have temporary and determined terms of office, and neither election is effective before the expiration date of the present incumbent.

In the general practice of constitutions approved by the Holy See, there is no article that excludes future effectiveness of an election (see *Review for Religious,* 25 [1966], 396-408). If the constitutions have an article of the following type, its reasonable interpretation is that an elective term of office always terminates at the effective election of the successor in this office: "The office of the mother general and of the elected general officials always terminates at the election of their successors." The prudence of such future effectiveness depends on the circumstances and the reasons for and against it in the particular case.

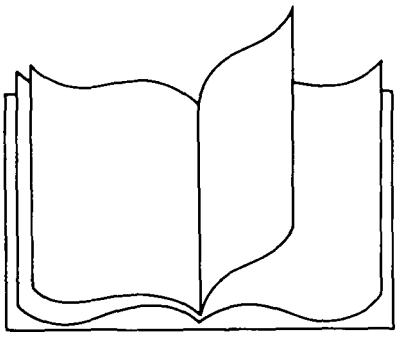
If a sister who has been elected a delegate to the provincial chapter is elected to the general council at the general chapter, will she still go to the provincial chapter for which she was elected a delegate?

This case did not occur in the past because then the provincial chapter was completely finished and dissolved before the general chapter. Now the fact is that in some institutes sessions of the provincial chapter are held also after the general chapter. The problem therefore is: May a general councilor be a delegate member at a provincial chapter?

The two duties are evidently not incompatible from their very nature. It is possible to fulfill the duties of a provincial chapter member while holding the office of general councilor. A general councilor is frequently absent from the generalate for such duties as that of a delegated visitor. No law of the Church declares the two offices incompatible (see can. 156). The constitutions usually demand only perpetual profession for eligibility as a delegate to the general or provincial chapter. More recent constitutions sometimes excluded the election of a religious as a delegate to a chapter when he or she was already an ex officio member of the *same* chapter. The sister in question is only an elected member of the provincial chapter, not also an ex officio member of it as she is of the general chapter. Some may allege the principle heard at times that the different levels of government should be kept distinct. This principle has its valid applications in fact. However, its legal origin and force are sufficiently dubious and it is not universally applicable; for example, a general or provincial councilor may also be a local superior and is in fact often such. The present question did not come up in questions in the past. However, I have seen one case of the approval of the following article in constitutions: "The Assistants General in their own

Province, if for some other reason they are staying in their own Province during the Chapter." Therefore, by the law of the constitutions of this one institute, a general councilor was in the described circumstances an ex officio member of a provincial chapter.

In my opinion the sister should have been admitted as a member of the provincial chapter because she was not certainly excluded from this office by the nature of the matter or by any certain prescription of general or particular law. An added argument can be urged in the case of the sister of the question. She was certainly already a member of the provincial chapter, and therefore only a certain and evident ensuing fact or law could deprive her of this office already possessed.



Book Reviews

Material for this department should be sent to Book Review Editor; *Review for Religious;* 612 Humboldt Building; 539 North Grand Boulevard; St. Louis, Missouri 63103.

The Openness of Being: Natural Theology Today. *By Eric Lionel Mascall. Philadelphia: Westminster, 1972. Pp. xiv, 278. $9.75*

Professor Mascall's Gifford Lectures in the University of Edinburgh 1970-1971 present a critical survey of the present status of natural theology from the viewpoint of an highly intelligent, articulate, and committed neo-Thomist. Though the book reports and evaluates theological discussion in such widely divergent areas as linguistic analysis and transcendental Thomism, the author's chief concern is an exposition and defense of a metaphysical natural theology founded upon our perception of extramental beings as real and contingent. Mascall presents an account of classical theism inspired by Aquinas and heavily influenced by the neo-Thomism of Gilson and Maritain. For the educated Christian in our present age of philosophical and theological pluralism, Mascall's lectures offer an intelligent evaluation of much recent discussion as well as a shrewd and at times even witty defense of a metaphysical approach to God as a transcendent creator. The four appendices to the lectures provide a summary and evaluation of Boyce Gibson's empirical theism and Peter Berger's sociological approach to God as well as a lengthy discussion of the relation between nature and grace in Eastern and Western Christian theologies and a brief discussion of creation and the human soul. Though Mascall finds in both Gibson and Berger a great deal that is of value, he is highly critical of Leslie Dewart's recent works especially on the question of the objectivity of truth. Mascall is at his best in his concern with the relation between reason and revelation or between nature and grace, and in his discussion of this question crucially important for a Christian natural theology he is deeply influenced by the thought of Karl Rahner. Though Mascall's study is excellent in its clarity and in its scope, there are two points in his positive argument for a transcendent God that seem weak: First, his description of the passage from contingent to

necessary being as an "intuition" or even a "contuition," and, second, his tacitly assuming the principle that being is intelligible. The latter assumption perhaps accounts for his somewhat abrupt dismissal of the efforts of the transcendetal Thomists as interesting, but superfluous.—*Roland J. Teske, S.J., Department of Philosophy, Marquette University; 1131 West Wisconsin Avenue; Milwaukee, Wisconsin 53233.*

Rediscovering Prayer. *By John R. Yungblut. New York: Seabury, 1972. Pp. xii, 180. $5.95*

Admitting the present decline in private prayer, Yungblut constructs "a credible and persuasive rationale." He addresses himself primarily to those who may doubt and neglect prayer and yet who somehow recognize their own need for it. Two strong influences, the evolutionary perspective and depth psychology, may appear to be modern obstacles to prayer, but an understanding of them can actually help people pray; this theme runs through the book. The basis of all prayer is man's "experience of a presence in himself, not altogether himself, and of a presence in other men, not to be wholly identified with themselves." The experience of God leads to adoration, repentance, celebration—here developed with an interesting insight—"celebrating human-heartedness," which means empathy and reflection; thanksgiving is defined as "the inwardness of the way in which I receive and accept the good things of life." Praying for others involves recognizing God as both immanent and transcendent: God who "is in my friend for whom I pray . . . has a present diaphony in him." A person becomes better, more concerned in praying for another and in some mysterious way is then a "channel for the movement of his [God's] energies."

The author, a Quaker, is familiar with Scripture and traditional Christian spirituality and values any sincere approach to the supreme being. Throughout the book he leans heavily—sometimes awkwardly but more often effectively—on Teilhard de Chardin, ending with a chapter on the final diminishment, death. The small volume reads easily despite some mannerisms of style. It is a balanced and practical treatment of prayer, helpful for the conviction and optimism with which Yungblut demonstrates that prayer can indeed be rediscovered.—*Helen Condon, R.S.C.J.; Duchesne Academy; Omaha, Nebraska 68131.*

Psychoanalytische Interpretationen Biblischer Texte. *Edited by Yorick Spiegel. Munich, Germany: Kaiser, 1972. Pp. 274. Paper. DM 35.*

This collection of essays which cover over half a century of psychoanalytical interpretations of Biblical texts is presented by the editor in a somewhat apologetic tone in his opening paper. He sets down three presuppositions to be accepted by the reader who would try to appreciate the following essays in their independence and originality: (1) the authors are not scientifically trained exegetes; (2) they are psychoanalysts (Freudian or Jungian); (3) most come from a background of Judaism. Thus E. Konig is the only Biblical scholar represented, but such names as Theodor Reik, Emil Lorenz, Ernest Jones, Geza Roheim will be recognized by many readers, not to mention Erich Fromm, Carl Gustav Jung, and Sigmund Freud himself. Spiegel draws a parallel, following Freud, between the interpretation of dreams and that of sacred texts, particularly as the latter have been seen in the Talmudic tradition. But while historical-critical exegesis seeks the ancient traditions behind the present form of the text, psychoanalytic exegesis is primarily concerned with the psychosocial processes that have led to its official form. Psychoanalytic concepts are used on three different levels in these essays: (1) to describe the inner psychic processes of Biblical individuals; (2) to analyze figures whose mythological form has overriden their historical

reality, as in Job; (3) to illustrate the historical processes in the people of Israel conceived as an individual person. Two 1968 essays by J. Scharfenberg and H. Harsch are concerned with the dialogue between psychoanalysis and theology, but most of the other papers address themselves to specific Biblical topics, such as "Sexual Symbolism in the Samson Stories." While the various approaches do offer some titillating reading, not only is their theological value questionable, but the price (US $11.20) is sufficiently inhibitive to repress all but the most compulsive agorazomania.—*Charles H. Miller, S.M.; Department of Biblical Languages and Literature; St. Louis University Divinity School; St. Louis, Missouri 63108.*

Alienation: Plight of Modern Man? *Edited by William C. Bier, S.J., New York: Fordham University, 1972. Pp. xi, 271. $10.00.*

For eighteen years the Psychology Department of Fordham University has sponsored periodic pastoral psychology institutes; this volume reports the eighth institute and is the seventh in the Pastoral Psychology Series. Understandably enough, any volume based on a series of brief papers on a topical issue will be uneven. What is striking, however, is that in general the quality of the papers holds up quite well. None are technical, and yet few stoop to sensationalism. They are fine examples of *haute vulgarisation.*

Father Bier, the eminent Fordham psychologist, has served as both editor and conference convener. The twenty-six articles cover a wide range of contemporary alienated groups, with the greatest emphasis on the problem of the alienation of youth. Only one article ranges outside American culture, and that a brief six pages. Nevertheless, the scope of concerns ranges from political alienation to religious alienation, with articles on the aged, drug users, suicide, racial groups, the poor, and homosexuals. Readers of *Review for Religious* will be particularly interested in the articles on religious alienation among priests and among religious. While neither offers new insights or information, they are good summaries of the issues involved.

Perhaps because of the necessary brevity, the theoretical articles are more stimulating than the topical analyses. Two of the best are on political alienation and form an unintentional contrast—the cool Aristotelian naturalism of Joseph Cropsey's "Response to Alienation from Political Science" and the intense, committed Marxist humanism of H. Mark Roelofs' "Dimensions of Political Alienation."

As in the past, the Pastoral Psychology Institute seems to have touched a topic that exposes a raw nerve in contemporary human experience. And again, it has done it with consistent high quality.—*Norbert C. Brockman, S.M.; Marianist Residence; 4528 Maryland Avenue; St. Louis, Missouri 63108.*

Twentieth Century Faith: Hope and Survival. *By Margaret Mead. New York: Harper and Row, 1972. Pp. xviii, 172. $6.95.*

The book is part of the series, "Religious Perspectives," and is a compilation of previously published articles by the author, dating from 1953 to 1971. In general, the thrust of most of the chapters is to show the complementarity of technology and religion and to give insight into Christianity from anthropological data on man's religious sense. A good point is made that technology now enables man to love his neighbor, not just by individual acts of charity, nor by simple compassion with inability to change suffering, but by world involvement and technological improvement of society. Nevertheless, some of the chapters of the book, reprints of old articles, are dated. They make no reference to the negative results of technology on the ecology and on society. There seems also little notice that Christianity has taken steps to become more involved in the world situation, and it is no longer necessary

to coax the Christianity of pre-Vatican II.

There is a good chapter on celebration and ritual as essential to man's culture, and on celebration as being old tradition—not endless (and inevitably) mediocre novelty—but also tradition alive, fresh and open to new vision and change. Then there is an excellent analysis of how American culture views the aged and the problems created by this attitude. Some suggestions are made to help overcome the crisis. Final chapters deal with man's cosmic consciousness and his quest for immortality.

In summary, the book is an interesting presentation of Christianity from the viewpoint of an anthropologist. While the chapters are not essentially interlinked and while there is a certain amount of repetition, the individual topics, such as the ones just described, merit favorable comment and are worthwhile reading.—*Anthony J. Tambasco, S.M.M.; Department of Theology of St. Louis University; 221 North Grand Boulevard; St. Louis, Missouri 63103.*

Pierre Teilhard de Chardin's Philosophy of Evolution. *By H. James Birx. Springfield, Illinois: Charles C Thomas, 1972. Pp. xxii, 163.*

This is a fundamentally anti-Teilhardian book. The author, a non-theistic anthropologist, first of all attempts to summarize the basic philosophical principles in the work of the famous Jesuit anthropologist-theologian. This he does in four principles: spiritual monism, the law of complexity-consciousness (the more complex an organism, the more conscious), the fact of critical thresholds (matter to life to consciousness), and the Omega Point (union with God as the goal of evolution). Next, Birx tries to show how all of Chardin's basic evolutionary ideas have been anticipated in similar if not identical forms in other evolutionary philosophers and scientists, as well as having been rejected by other evolutionary thinkers. The net result of the study is a clearer picture of the place of Chardin's thought in the history of evolutionary reflection. However, while respecting the scope and breath of the priest-scientists's vision, Birx concludes that religious presuppositions have led Chardin astray on all of these basic principles, so that in spite of his intentions, he is ultimately a bad scientist and consequently a doubtful philosopher.

The author does a commendable job of summarizing the thought of a large number of evolutionary scientists and philosophers, and it is also interesting for the non-scientist to see where a humanist anthropologist begs to differ with a religious one. Serious difficulties in Chardin's thought do emerge, but over all one has the impression that Birx is as much a prisoner of his scientific materialism (and of Marvin Faber's naturalistic phenomenology) as he claims Chardin is of his religious presuppositions. The latter never imagined that religion proved science or the reverse, only that given a Christian faith, one may ask whether an evolutionary view of the cosmos fits. Chardin's work tries to show that it does. Birx doesn't seem to understand the question.

For readers interested in situating Chardin in modern evolutionary thought and in seeing him evaluated from a strictly humanist scientific viewpoint, Birx's book is quite interesting. For those interested in an adequate philosophical-theological evaluation of Chardin, this work leaves something to be desired.—*Francis W. Nichols; Theology Department of St. Louis University; 221 North Grand Boulevard; St. Louis, Missouri 63103.*

Jesus in Bad Company. *By Adolph Holl. Translated by Simon King. New York: Holt, Rinehart and Winston, 1973. Pp. 159. $5.95.*

The dustjacket of this book proclaims it a "new European best-seller," the author "drawing not only on contemporary biblical criticism but also on the findings of

sociology and psychology." As an exegete, this reviewer can only hope that Holl's use of the latter sciences is more careful than his borrowings from the former. If he interprets "Bethel" as "House of Elohim," confusing not only El and Elohim, but also betraying an ignorance of the Canaanite god Bethel (p. 53), and if he fails to distinguish clearly between Elohim and the covenant god Yahweh (p. 54), not to speak of his convenient omission of Luke's attitudes towards Jerusalem and the Temple, one might also question the accuracy and validity of his psychosocial analyses of Jesus and his times. Holl has his pet axes to grind, such as the virgin birth ("legendary"), the priesthood and churches as sacred space, authority (of course), the Eucharist (Jesus never intended it as a ritual meal—so Holl), and so forth, all of which have been subject to attacks over many centuries already. On the other hand, in basing his perspective on Jesus on what he sees as three key historical facts about Him ("criminality, independence of family, and the tendency to spread downwards" socially), the writer, Catholic chaplain at the University of Vienna, draws attention to attitudes and aspects of established religion that do seem to clash with Jesus's own teachings and radicalism. Holl sees Jesus primarily as an innovator, not a rebel or revolutionary, not a ritualist or retreatist or conformist. Chapter 6, concentrating on the third of the above-mentioned "historical facts," is a worthwhile reminder of Jesus's disrespectability, the theme of the entire book, with a deserved passing jab at "the bourgeois if liberal textual criticism of the scholars" (p. 81). Holl's treatment of John's Gospel as the book of a small in-group, while not new in itself, is helpful in placing the Jesus of that document in a broader socio-historical context. The last few chapters of the book contain some good brief meditations on the meaning of Jesus for today's world, but a world larger than the United States. Some readers will undoubtedly challenge Holl's orthodoxy, and with justice; hopefully the heresy-hunting will not obstruct or too much blunt the genuine challenges in his presentation of Jesus.—*Charles H. Miller, S.M.; Department of Biblical Languages and Literature; St. Louis University School of Divinity; St. Louis, Missouri 63108.*

The Letters of John Hus. *Translated from the Latin and the Czech by Matthew Spinka. Totowa, N.J.: Rowman and Littlefield, 1972. Pp. ix, 233. $12.00.*

The present volume contains a translation into English of Hus's letters based on the critical edition of them published in 1920 by Vaclav Novotny. Thus it replaces the selected letters translated and commented on by Workman and Pope in 1904. Spinka's translation is virtually without commentary, and therefore it must be used in conjunction with his other writings on Hus especially his *John Hus, A Biography* (Princeton, 1968).

Spinka's translation will be helpful for anybody with a professional interest in late medieval religion or in the general areas of ecclesiology and religious orthodoxy. Even specialists will find it helpful, for few have mastered the Czech in which some of these letters were written. The more casual reader will perhaps be intrigued by Hus's view of the campaign which was mounted against him before and during the Council of Constance. The letters make a distant and difficult—even scandalous—case come to life. But the book will basically appeal only to professionals.—*John W. O'Malley, S.J.; History Department, University of Detroit; Detroit, Michigan 48221.*

The Study of Judaism: Bibliographical Essays. *By Richard Bavier, Henry Friedlander, and others. New York: Anti-Defamation League of B'nai B'rith, 1972. Pp. 229. $12.50.*

This study of Judaism in the form of a series of bibliographical essays covers some of

the most important problems encountered by serious students who are beginning such a study. "Judaism in New Testament Times," "Rabbinic Sources," "Judaism on Christianity: Christianity on Judaism," "Modern Jewish Thought," "The Contemporary Jewish Community," and "The Holocaust: Anti-Semitism and the Jewish Catastrophe" are the topics handled by experts in their fields. Each contributor provides a careful introduction to the literature, while adhering to his own bibliographical style. The essays are not merely lists of books but thoughtful essays—essays which provide not only insightful annotation but excellent critical reviews of the literature.

This work will be of significant help to students beginning a study of Judaism and will provide more advanced students with a wealth of research materials for additional study. The bibliographies will also be helpful for librarians who are interested in titles for a collection of Judaica. They will be invaluable for teachers in all areas of Judaic-Christian thought.

In the first essay Richard Bavier demonstrates that Judaism in late antiquity may be studied by students with no preliminary preparation, and it thus serves as a wise guide for beginners. John T. Townsend has assembled a full list of important compilations of rabbinic traditions in "Rabbinic Sources." Frank Talmadge in his study of Jewish-Christian relations not only introduces bibliographical materials but, in his manner of doing so, advances the understanding of the Christian-Jewish relationship. "Modern Jewish Thought" is treated by Fritz A. Rothschild and Seymour Siegel in a catholic and comprehensive way. Lloyd Gartner in "The Contemporay Jewish Community" brings the reader up to the present with a thorough and meticulous bibliography. Especially significant is the bibliography dealing with the State of Israel. The literature on "The Holocaust" is presented by Henry Friedlander. One cannot understand contemporary Jewry and Judaism without a thorough and accurate knowledge of the "Holocaust" and how Jews responded to it. Friedlander's bibliography is undoubtedly one of the most important in the English language.

This work is to be recommended to all who are interested in any aspect of Jewish-Christian relations: the theologian and the historian, the scholar and the beginning student, and the very important man in the street.—*Sister M. Alfred Noble, C.S.J.; Fontbonne College; Wydown and Big Bend Boulevards; St. Louis, Missouri 63105.*

The Historical Jesus: A Continuing Quest. *By Charles C. Anderson. Grand Rapids: Eerdmans, 1972. Pp. 271. Paper. $3.95.*

Charles C. Anderson has earned a Ph.D. from the University of Chicago, has been ordained a minister in the American Baptist Convention, has published a survey of the schools of thought engaged in the Quest for the Historical Jesus *(Critical Quests of Jesus),* and is now Chairman of the Division of Religion and Philosophy at Ottawa University; Ottawa, Kansas. All these elements of his background are evident in his present book, *The Historical Jesus: A Continuing Quest.*

His new book is divided into seven chapters. The first specifies the starting point of his interpreting—a welcome surprise for the reader accustomed to deducing an author's presuppositions from his argumentation. Dr. Anderson acknowledges his position on such normally "given" matters as his view of man, his concept of special revelation, his description of inspiration, and his position on what it means to interpret the Bible. The first question he treats is the feasibility of writing a biography of Jesus. Then, in Chapter Three, he fits miracles into his concept of Jesus' life. In the remaining chapters he discusses the Resurrection, the place of mythology in the New Testament, the historical value of John's Gospel, and the significance of Jesus.

The most striking aspect of *The Historical Jesus: A Continuing Quest* is Dr. Anderson's clearly thought-out theology. His scheme of things fits together. It explains

human life. Most importantly it finds God, and therefore Jesus, at the center of human life. Although Dr. Anderson tends to explain God's revelation more as a message which is handed down in the Bible than as a Person whose presence vivifies and saves each generation, he can, for that very reason, give God's revelation a clear and definite shape. He presents it as a definable deposit of faith guaranteed by God's word in the Bible (see pp. 22, 117). His synthesis is calm and assured. There is no attempt to overawe with technical terminology. What he says is said simply and clearly. Overall, the tone of the book will be familiar to Catholics who have read the untroubled, "imprimatured," Catholic Biblical studies of the post-Modernist, pre-*Divino afflante Spiritu* era. In such writing, there are no problems in truly important matters which cannot be solved. There are true difficulties only in peripheral matters. Such writing can meet the personal needs of many troubled believers, and Dr. Anderson's book will serve that purpose. In addition, his clear, logical statement and "proof" of many basic Christian truths will appeal to readers who are looking for help in confronting the shallow and flippant rejection of Christ so often encountered among those with a veneer of learning.

The book's scope guarantees that knowledgeable readers will find many points to disagree with in its 271 pages. Dr. Anderson tries to say so much in so few pages that of necessity he is writing for those who agree with him. There is simply not room for him to marshall sufficient evidence and argumentation to convince the hesitant. But aside from individual points of interpretation, he seems to have a blind spot when it comes to the observations of men like Bultmann. Too often he rejects their positions absolutely, without acknowledging the aspect of truth which they have illumined. This is not to say that he has slighted his reading. On the contrary he seems to have read the necessary books—his research for his previous book, *Critical Quests of Jesus,* would have guaranteed that. The question is whether his reading is backed by an experiential common denominator sufficient for him to resonate with the religious experience of men like Bultmann. On the positive side, he does realize the importance of presuppositions in any explanation of the Bible, and he has made a good attempt at defining a conservative (not fundamentalist) hermeneutical position. His emphasis on the centrality of God is timely.

Despite its probable attractiveness to many confused and troubled Christians, this book is inadequate as a statement of truth. First of all, it oversimplifies. Even for an introductory survey, clarity and certitude are bought too often by convenient omission. Secondly, the God that is presented tends to become an idol shaped in man's likeness rather than remaining the living, unpredictable God of the Bible. The argumentation too often follows the pattern actually expressed on page 237: "If God were to become a man we would expect . . ." This reviewer believes that more attention should be given to what God actually did—no matter how surprising—than to what we feel He should have done.—*Paul M. Jurkowitz; School of Divinity of St. Louis University; 500 South Mason Road; St. Louis, Missouri 63141.*

Gerard Manley Hopkins and the Victorian Temper. *By Alison G. Sulloway. New York: Columbia University, 1972. Pp. xxiv, 245.*

This fine historical study on the famous Jesuit poet allows us to view him completely in the context of his Victorian ambience. The book presupposes some knowledge of Hopkins and should not be approached as an introduction to the man. Even a seasoned Hopkins fan, however, will appreciate the way Ms. Sulloway makes him part of the world of Newman, Arnold, Ruskin, Jowett, Pusey, and the Oxonians of the second half of the 19th century.

The first chapter is largely biographical, dealing with Hopkins in the Oxford years prior to his becoming a Catholic in 1866. We see him caught up in both the

Tractarian Movement and the liberalizing influence of the Platonist Jowett, finally taking the path to Newman. A second chapter treats the influence of Ruskin's aesthetic theories on the poetry of Hopkins. Sulloway's arguments for direct influence are quite convincing. The two remaining chapters are concerned with Hopkin's place in both the Christian humanism of his day and the apocalyptic spirit of Victorian religion. The latter had the greatest bearing on his *The Wreck of the Deutschland.*

This is an interesting book and easy to read. Its rapid exegesis of some of Hopkins' poetry is helpful, particularly the remarks on *The Windhover.* The historical perspective allows one to experience Hopkins in his religious and cultural setting more than perhaps any biography of the man has been able to accomplish. Ms. Sulloway's documentation is thorough and her knowledge of the material obviously vast.

Only one qualification can be placed on this excellent book: its price. The latter is not listed on the jacket, but this reviewer knows it to be $12.50, a figure so unreasonable for a work of such size that it will in the main be sought from the shelves of libraries.—*Patrick Henry Reardon; Bellarmine College; 2000 Norris Place; Louisville, Kentucky 40205.*

To The Hebrews. *Translation, Comment and Conclusions by George Wesley Buchanan. "Anchor Bible," volume 36. Garden City: Doubleday, 1972. Pp. xxx, 271. $7.00.*

This latest volume of the "Anchor Bible" does a valuable service for its readers in providing a good commentary on one of the most theologically dense books of the New Testament, a commentary that incorporates many of the important structural insights of Vanhoye and the theological appreciation of Spicq. Professor Buchanan's "Introduction" explains clearly the various literary styles and techniques employed by the author of the epistle (which it really isn't), such as hòmiletic midrash and florilegia, as well as certain basic theological categories like typology and "treasury of merits." The translation is clear and the verse by verse commentary broad in both literary analysis and theological explanation. The "Conclusions" discuss the basic message of the document and attempt to situate it in time and space, as addressed to "a very strict, communal, monastic sect" living in Jerusalem before A.D. 70. For Buchanan, the Jesus of this document is "the ideal monk who had denied his family to join a brotherhood" (p. 254), and whose death and ascension are seen in terms of the Day of Atonement rather than of the more usual Passover context. Chapter 13 is evaluated as an originally separate document. Buchanan sprinkles his commentary liberally with transliterated Greek and Hebrew words and phrases, as have done the other scholars who have participated in the Anchor Bible project. Such a practice is probably inescapable in a work like this, but most such foreign words are accompanied by an English translation, so that an ignorance of Greek, while a genuine handicap, should not really inhibit one from using this book. In the second printing, the editors will want to correct, on page 3, the Hebrew *dābār b^e* to *dibbēr b^e*, since the verb *dbr* never occurs in the *Qal* perfect form in the Old Testament, and the reference to 2 Samuel 23:2 is actually to the *Pi'el* form.—*Charles H. Miller, S.M.; Department of Biblical Languages and Literature; St. Louis University Divinity School; St. Louis, Missouri 63108.*

Between Husband and Wife. *By Victor Salz. New York: Paulist, 1972. Pp. 282. Paper $1.95.*

Victor Salz is an experienced marriage counselor and group leader. Holder of degrees in philosophy, theology, and psychology, he is now completing advanced work in psychotherapy at the University of Detroit. After addressing himself to the parent-

child relationship in 1970 in his *Communication: Parent and Child,* he now addresses himself to the husband-wife relationship in *Between Husband and Wife.* The book is a splendid practical guide for improving communication, expressing feelings, making creative use of conflict, and generally strengthening a marriage. There are exercises at the end of each chapter to help couples to listen better, fight fairer, and love more deeply despite their human limitations. Meant primarily for married couples and those preparing for marriage, the book is valuable also for counselors, pastors, teachers, and others.—*Charles T. Hunter, S.J.; Pastor, St. Francis Xavier (College) Church; 3628 Lindell Boulevard; St. Louis, Missouri 63108.*

Oneida Community: The Breakup, 1876-1881. *By Constance Noyes Robertson: Syracuse: Syracuse University, 1972. Pp. xi, 327. $9.95.*

America has maintained a proclivity toward being the scene in which numerous communitarian movements have played out various models of the good life. From Puritan ideals of the little commonwealth to the current counter-cultural vogue for Walden II type experiments in the hills of Vermont, the United States has been the locus for what Arthur Bestor *(Backwoods Utopias)* has called "patent office models of the good society."

The focus of this volume is the declining years of one of the most significant nineteenth-century communitarian experiments at Oneida, New York. The Oneida Community which was founded by a Vermont Congregational minister, John Humphrey Noyes, was a substantial community of men and women dedicated to the ideals of shared property, new forms of familial relationships and sexual mores, and the living out of their particular interpretations of New Testament community life. Ms. Robertson, who is a direct descendant of Noyes himself, traced the formative years of the community's life in a preceding volume, *Oneida Community: An Autobiography, 1851-1876.* Her concern in the present volume is to interpret the final wavering course of the experiment's life and its transition from being a community to its becoming a joint stock company. The story is one of the waning influence of the founder's charisma, the development of ideological disputes, and the forming of dissident groups within the larger organization.

Although the author gathers an abundant amount of primary source material, isolates the key facets of the story, and provides an extensive bibliography, she does not provide an adequate interpretative scheme in which to analyze the significance of the material she has collected. At best, the book is a fully documented chronicle of a significant social and religious movement in American history. At its worst, however, *Oneida Community* is a half-digested story that provides only a tentative beginning for a real history of the community.—*Malcolm L. Warford; School of Divinity of St. Louis University; 220 North Spring Avenue; St. Louis, Missouri 63108.*

New Churches. *By Reinhard Gieselmann. New York: Architectural Book Publishing Co., 1972. Pp. 176. $20.00.*

Architect Reinhard Gieselmann analyzes the developments in church architecture of the last decade in a sequel to his earlier work *Kirchenbau,* published in 1960. A substantial part of the book is the introductory material on the currents in the Church, in architecture, and in the world which influence church architecture of this latest period. The presentation provides also a short summary of the history of church architecture and its developments in this century. The main body of the book is a

pictorial essay of the new churches of the last ten years. The expertise of the author is chiefly architectural; hence the organization of the book follows the categories of this field. Three main types of churches emerge from his study: longitudinal, transverse, and centralized.

Although the author has assimilated very many currents of contemporary thought, his interest is architectural and this emphasis predominates. It is here that several of the examples chosen represent only the initial architectural contribution and fail to demonstrate any subsequent liturgical life or use of the building. The Church of Reconciliation, Taizé, France, is such an example. The photos and comments of the author (pp. 58-60) present the church at the time of its construction. Initially the space was constructed for longitudinal use. However, more recently the space has been re-oriented and the focus centralized.

Most of the churches in this work are European. Out of the more than sixty churches presented only five are non-European.

The pictorial format makes a product that is most enjoyable. In such a brief treatment of this subject the reader can readily see for himself what might otherwise take volumes if the presentation were limited to words alone. Yet it is not the kind of work that a reader with casual interests would be inclined to purchase. But he should not bypass the opportunity of going to an art library to read and look at this very informative work.—*Reverend Edgar O. Rasch; School of Divinity of St. Louis University; 5418 Louisiana Avenue; St. Louis, Missouri 63111.*

Toward a New Earth: Apocalypse in the American Novel. *By John R. May, S.J. Notre Dame: University of Notre Dame, 1972. Pp. ix, 254. $8.75.*

Here is a book that sheds light in a necessary direction. Beginning with definitions of primitive and Judaeo-Christian apocalypse and touching upon the background of Puritan apocalyptic expectation, this discriminating study attempts to discuss the ways in which the meaning of apocalypse enters the American novel from mid-nineteenth century to the present. We have long needed such a book. From a general definition of apocalypse as judgment, catastrophe, and renewal, Father May demonstrates how selected works of twelve novelists from Nathaniel Hawthorne to Kurt Vonnegut have adhered to, or departed from, this definition. The chapters proceed from "the possibility of renewal" to the "loss of world" and humorous apocalypse. Between are chapters on apocalyptic judgment (Faulkner, West, and O'Connor) and vestiges of Christian apocalypse (Ellison, Baldwin, and Wright). Overall, as secularization of apocalypse becomes more evident, judgment and catastrophe continue to appear, but renewal tends to disappear or be implied, as in humorous apocalypse (Pynchon's *The Crying of Lot 49* and Vonnegut's *Cat's Cradle*). The book also concerns itself a good deal with the symbolism of the sacred number seven, with the imagery of fire and water, and the last loosing of Satan. Engaging chapters are those on Hawthorne, Melville, Faulkner, and O'Connor. The conclusion is a useful source for students of apocalypse and myth criticism, possibly of an American literary tradition.

Perhaps the greatest attribute of *Toward a New Earth* is its deliberate attempt to interpret American literary preoccupation wih violence, death, and despair. If "America is our legacy" *and* "the name of our disease," as Father May says, he also suggests a way of understanding it. Catastrophe and despair are not new under the sun. What is new, and *will have to be new*, is the way in which we respond to them. If the Zenobias and Miss Lonelyhearts of our literature come to the tragic through self-presumption, it is because they fail to accept time as linear, the Christian's "fall into history." Man may be sacred, as Vonnegut implies, but unless he is willing to share responsibility of his day-to-day choices, he gains no mature hope. O'Connor's

Tarwater is a warning as well as prophet. He tragically uses himself up before he has been able to put his new knowledge to good use.

This book does not pick the usual titles for its assessment of apocalypse, but it plunges deep and answers much about the absurd in our literature. It may tell us much about our life. It courageously employs one of the tenets of its own apocalyptic vision—it has the nerve to imply, and convince us, that growth and development may come from the theological and literary discussion of the novels examined.—*Theodore Haddin; Department of English, St. Louis University; St. Louis, Missouri 63103.*

Power and Sexuality: The Emergence of Canon Law at the Synod of Elvira. *By Samuel Laeuchli. Philadelphia: Temple University, 1972. Pp. x, 143. $6.00.*

As the author notes in his preface, this study of the Council of Elvira is an experiment in methodology which arose out of graduate patristic seminars and out of discussion with colleagues in other disciplines at Temple University. At the end of the volume there is a translation of the eighty-six canons of the Council, the oldest surviving conciliar canons known to exist, dating from around 309. By identifying the canons' various linguistic patterns, frequently at odds with each other, and by exposing the conditions and tensions producing these patterns, the author examines what he sees as the currents and crosscurrents operating during the Council; by analyzing the equivocations he sees in the canons, he seeks to demonstrate the dynamic of ancient Christianity at the moment of its crucial transformation from a sectarian to an imperial religion. The title is catchy and probably meant to be so, but it does not give too much of a clue as to what the reader might expect to find in the book. The opening chapters which employ historical analogy to flesh out the canons offer an interesting methodology, especially for historians and canonists. However the validity of many of the suppositions set forth by the author must be questioned. Indeed real bias is evident. Someone more sympathetic to the Church and the role of the hierarchy in it and who shared the faith principles which motivate its members would sketch a quite different Conciliar scene. A believing Christian instinctively reacts to such statements as: "One cannot explain why members of such an aristocratic group [the Roman flamens] should undergo catechumenate and baptism and join a despised group [the Christians] unless they sensed that the church was on its way to power and that in its dynamism lay new social and political opportunities" (p. 64). Thank God, at all times there have been found men of all classes with better motives for dying with Christ in baptism. The author sees and judges in the light of only certain aspects and these the more superficial. Many other examples could be given. This book does raise the question: Can one who does not share the faith that animates its life write or interpret with any real understanding and depth the history of the Church? Yet certainly the outsider looking in can challenge the believing member to take a good hard look at some of the facts he might prefer to gloss over. On the whole I must say I cannot recommend the book; it misses too much of the substance and does not seem to be aware of it.—*M. Basil Pennington, O.C.S.O. St. Joseph's Abbey; Spencer, Massachusetts 01562.*

The Faith of the People of God: A Lay Theology. *By John Macquarrie. New York: Scribner's, 1972. Pp. 191. $6.95.*

The title needs explaining. Professor Macquarrie's newest book is a lucid, tightly knit, simplified version of his more technical *An Existentialist Theology*, this time center-

ing about the basic notion of the Christian Church as the People of God. It is lay in the sense that it by and large avoids technical jargon and is founded on the visible reality of the whole People *(laos)* of God. It is a theology in the sense that it attempts, in brief compass, to touch on most of the principal themes of systematic theology: Church, God, world, Christ, Spirit, sacraments, prayer, eschatology—in about that order.

The advantages of this approach are numerous. The procedure of going from manifest reality, the Christian community, then to its historical roots, its dynamic principles, its structure and goals, makes the presentation of Christianity more plausible than the customary God-Christ-man sequence. Furthermore, it is most useful to have Macquarrie's almost unique combination of a very traditional theology (Anglo-Catholic) wedded to existentialist thought in language accessible to the average reader of religious literature. But the book's virtues are also its vices. While the brief treatment of the People of God as a theological starting point is especially well done and the integrated vision of a theology built on this idea is presented attractively, there is simply no way that all Christian thought can be equally well compacted into so little space. For fuller treatment of these other themes in this theological style, one ought to consult Macquarrie's more extensive studies. The appended reading list, though interesting for one who already knows his way around theology, might be woefully confusing for the amateur to whom it is directed. Imagine Ott's *Fundamentals of Catholic Dogma* in the same breath as Barth's *Church Dogmatics!*

In short, this is a concise, unencumbered, orthodox-existentialist summary of Christian faith by one of today's foremost systematic theologians, and as such it recommends itself to the literate believer seeking a fresh vision of his faith as well as to the doubter for whom routine formulas no longer seem tenable.—*Francis W. Nichols; Theology Department of St. Louis University; 221 North Grand Boulevard; St. Louis, Missouri 63103.*

George Whitefield and the Great Awakening. *By John Pollock. Garden City: Doubleday, 1972. Pp. x, 272. $6.95.*

In the religious revival of the mid-eighteenth century in England and America, usually called the Great Awakening, George Whitefield played a prominent role. Throughout his own country and the thirteen American colonies Whitefield, an Anglican minister, traveled to preach the "new birth" of regeneration. The greatest preacher of the age, Whitefield drew thousands of people for several sermons a day and converted many to the "new birth." He crossed the Atlantic many times in his care for an orphanage in Georgia and to preach to the Americans. Closely associated with the Wesley brothers, John and Charles, in the early years of the Awakening, Whitefield drew away from them over theological questions.

Although there is a lack of good biographies of Whitefield and although this book is well written, it leaves something to be desired. While the author insists that all the quotations are from original sources (and that is possible considering the fact that Whitefield published his diary or journal almost every year), the semi-fictional approach will not be serious enough for most readers of *Review for Religious.* The first twenty-seven years of Whitefield's life are presented in great detail, while the last twenty-eight years are dismissed with a series of stories or vignettes. The absence of any analysis of Whitefield as a person is also disappointing; the book is simply a narrative of his words and his comings and goings. A map or two would have helped to follow Whitefield's many journeys.—*Michael G. Morrison, S.J.; History Department, Marquette University; 1309 West Wisconsin Avenue; Milwaukee, Wisconsin 53233.*

Brother Francis: An Anthology of Writings by and about St. Francis of Assisi. *Edited by Lawrence Cunningham. New York: Harper and Row, 1972. Pp. xxii, 201. $5.95.*

Brother Francis reminds one of the early animated cartoons where successive frames were swiftly superimposed on each other causing the figures to assume changing postures. This collection of writings from such diverse authors as Thomas of Celano to Nikos Kazantzakis; from Paul Sabatier to Joseph Roddy—not overlooking G. K. Chesterton's perceptive words on Francis—aspires to be in the editor's intentions "a first word about a man who loved this world, the men in it, and the God over it with a singular intensity."

Mr. Cunningham's anthology includes some writings and prayers of Francis himself translated (in some instances quite freely) by the editor. There are also selections from the Fioretti and the Legend of Celano, as well as a few other early sources. *Brother Francis* is not a scholarly study of the spirit of St. Francis but rather a series of sketches which capture with extraordinary vividness one or other pose of this enigmatic saint.

The sketches, which are grouped under such intriguing heads as "Francis and Nature," "Francis and Women," "Francis the Mystic" present sometimes contradictory pictures of the saint largely because many of the selected authors "froze" Francis in one pose without reference to the larger framework of his mission and his times. Lawrence Cunningham points out in his introduction that St. Francis' real importance for our times was his utter seriousness—the seriousness of a man who was "totally dedicated, unbending, searching for the ultimate meaning of love and service, a God-haunted man who gave up all to obtain all."

This book can be recommended to the discerning lover of St. Francis who enjoys viewing Francis through many colored lenses and is willing to set aside momentary irritations over obvious distortions by some authors. One can glimpse, behind the shifting scenery on front stage, flashes of the man of genius playing out a unique role before God—a man and a mission which has not, and perhaps never will be, fully concretized in words. His was a life, as Lawrence Cunningham remarks, which "brings up the whole embarrassing question of whether we can really live humanly and creatively without saints."—*Sister Mary Seraphim, P.C.P.A.; Sancta Clara Monastery; 4200 Market Avenue N.; Canton, Ohio 44714.*

Dokumente zum religiösen Sozialismus in Deutschland. *Edited by Renate Briepohl. Munich, Germany: Kaiser, 1972. Pp. 244. Paper DM 16.50.*

In the 1920s and lasting until 1933 a considerable Christian Socialist movement existed in Germany. This movement, now known only vaguely and this even in Germany itself as the editor of this volume admits in his introduction, was important in itself and perhaps even more important with reference to our own time when various Christian socialistic groups have arisen in different parts of the globe. The editor of this volume has assembled a number of writings from the Christian Socialists of the 1920s, prefixing to the anthology an introductory essay of orientation to the movement. The anthology itself is divided into three main sections, the first of which is concerned with the identity crisis of the Christian Socialists, a crisis that revolved around two principal points: Was Christian Socialism really religious or was it a purely political program decked out in religious array? And how was Christian Socialism to be distinguished—if at all—from Marxism? The second main part of the anthology grows out of the last mentioned question, for in the second part Christian Socialists detail how they differ from Marxism. The third and last section of the

anthology deals with the criticism leveled by the Christian Socialists against the theology and the institutional Church of their day. At the end of the volume is given a list of source materials on the Christian Socialist movement of the 1920s as well as a bibliography of secondary sources on the movement. No index is provided. The movement is one of the important religious realities of the twentieth century; libraries who want to possess adequate treatment of the entirety of the religious situation of the world of the twentieth century will need to acquire this volume.—*R. F. Smith, S.J.; Department of Historical Theology; St. Louis University Divinity School; 220 North Spring Avenue; St. Louis, Missouri 63108.*

The Wounded Healer: Ministry in Contemporary Society. *By Henri Nouwen. Garden City: Doubleday, 1972. Pp. xiv, 104. $5.95.*

What does it mean to be a minister in our contemporary society? "The four chapters (of this book) can be seen as four different doors through which I have tried to enter into the problems of ministry in our modern world. The first door represents the condition of a suffering world (Chapter 1); the second door, the condition of a suffering generation (Chapter 2); the third door, the condition of a suffering man (Chapter 3); and the fourth door, the condition of a suffering minister (Chapter 4). The unity of this book lies more in a tenacious attempt to respond to the ministers who are questioning their own relevance and effectiveness, than in a consistent theme, or a fully documented theoretical argument. . . . After all attempts to articulate the predicament of modern man, the necessity to articulate the predicament of the minister himself became most important. For the minister is called to recognize the sufferings of his time in his own heart and make that recognition the starting point of his own service. Whether he tries to enter into a dislocated world, relate to a convulsive generation, or speak to a dying man, his service will not be perceived as authentic unless it comes from a heart wounded by the suffering about which he speaks." This is how Henri Nouwen himself introduces and summarizes this collection of addresses. With his usual insightful penetration and ability to articulate he provides much food for thought. Despite the exorbitant price I would highly recommend this book to all priests, sisters, and brothers as well as to all who recognize that in calling themselves Christian they are called to be ministers of healing.—*John B. Freund, C.M.; Director of Pastoral Field Education; St. John's University; Jamaica, New York 11439.*

A Book of Religious Verse. *Edited by Helen Gardner. New York: Oxford University, 1972. Pp. 377.*

Ranging from the Anglo Saxon to the contemporary, this volume includes two hundred poems which qualify as religious verse according to the definition of the editor, Helen Gardner. Defining a religious poem as one "concerned in some way with revelation and with man's response to it," Dame Helen allows that response may be positive or negative. Too, she sees as a distinguishing mark of religious poetry the concept of commitment or obligation. Her text, therefore, does not include poems which deal only with "metaphysical speculation, religious musing, or . . . incidental apprehension of the divine." Given the sound and fair limitations of her definition as clearly stated in the preface (a preface that is valuable for its technical as well as conceptual directives), the poems which follow are logical selections. If the editor fails in this regard, it is perhaps by omission. For some undesignated reason, the book is restricted to English poets. Although some range control is understandably necessary, this particular restriction may also impose a limitation on the quality of the poetry. One might

question, for example, the choice of some of the twentieth century poems in terms of technical excellence, even though they may be thematically appropriate. Arranged in chronological order with a skillful postscript of textual sources, explicative and biographical notes, the book demonstrates the repetition and progression of religious thought throughout the centuries, as well as the evolution of language and poetic technique. It could, therefore, be a solid text for the instructor of a genre course who is willing to restrict thematic direction, or an easy reading for somebody who already likes poetry, who is comfortable with it, and who has an interest in religious verse. Somewhat formidable in structure, it probably would not lend itself as a causal intoxicant for the uncommitted reader. But as a scholarly, logical, and solid book of verse, it reads well.—*Sister Mary Ellen, S.S.N.D.; College of Notre Dame of Maryland; Baltimore, Maryland 21210.*

Essays on the Moral Concepts. *By R. M. Hare. Berkeley and Los Angeles: University of California, 1972. Pp. x, 109. $6.25.*

This slender volume presents the recent thinking of a distinguished British ethicist, the White's Professor of Moral Philosophy at Oxford. Six of its seven chapters are previously published journal articles. Hare is a prescriptivist—which means that his ethics is midway between descriptivism (the facts of a moral action do imply a moral oughtness) and emotivism (moral judgments are expressions of feelings of approval/disapproval, plus some added hortatory meaning). His second chapter, for instance, discusses with approval the universalization test: "What would happen if everyone in my situation acted as I propose to do?" On the other hand, the analysis of the meaning of "harm" makes the final chapter a good example of the technique of analytic philosophy. Other topics include: free will, good and evil, the types of contemporary ethics, defects of naturalism, and the moral significance of pain. Not difficult to read, the book is a good introduction to modern ethics.—*Vernon J. Bourke; Department of Philosophy; St. Louis University; 221 North Grand Boulevard; St. Louis, Missouri 63103.*

When Parochial Schools Close: A Study in Educational Financing. *By Martin A. Larson. Washington-New York: Robert B. Luce, Inc., 1972. Pp. vi, 313. $7.50.*

This book presents masses of data on financing and enrollment in Catholic and public schools in many areas of the United States over the recent years and an analysis of the causes of declining enrollment in Catholic schools and of the impact on public school systems of the closing of Catholic schools. The data given in Part I of the book are valuable and evince hard and careful work by the author. He should be commended for this part of the book. But in his analysis of the impact of closing of Catholic schools on public school systems and his discussions of Catholic education, a strong anti-Catholic bias is very evident. He argues: (1) that the Catholic church is a monolithic structure under foreign control which would replace all public schools in America with Catholic ones if it had the chance; (2) that the schools are under the exclusive control of the pastors; (3) that closing of all Catholic schools would cause not a ripple in our public school systems; and (4) that Catholic children would be better off in public schools. All of these assertions are open to serious debate.

The book is quite difficult to read, even to one very interested in its subject. Material presented in tables could have been much more effectively presented in graphs. Often the same numbers given in tables are repeated in narrative in the text. Insistence

on listing all costs to the dollar, rather than rounding off, may be proper in a financial report, but only induces boredom in the book. But, in spite of its shortcomings, the book should be read by Catholic educators. The general public will undoubtedly find it much too tedious to hold interest.—*Dr. Wilfred E. Baker (President, St. Peter Prince of the Apostles School Board); 218 East Edgewood Place; San Antonio, Texas 78209.*

The Way They Should Go. *By D. Bruce Lockerbie. New York: Oxford University, 1972. Pp. 174. $5.95.*

The much publicized crisis of methods and values in contemporary American education has prompted this book by the Chairman of the English Department at Stony Brook School in Long Island. He describes his book as a presentation of "the plight of American education and a case for schools that retain historic Christian values by integrating faith and learning."

With many school systems experimenting with alternative formats to traditional education, Lockerbie is afraid that the long standing Christian alternative is being overlooked. "Christian" for Lockerbie means evangelical Protestantism centered around the Bible as the core both of the academic curriculum and of character formation. It is not clear from the book how literal an approach to Biblical studies the school endorses, but the tension between rigid fundamentalism and contemporary scholarship is clearly an issue the school has to deal with.

Lockerbie presents his alternative by detailing the history of the Stony Brook School. This is the major and more significant part of the book. The first and last chapters are general analyses of Christian education in America, its past importance, its present dilemma, and its future hope. The central five chapters are the history of Stony Brook from its founding in 1921.

The historical material is interesting, but it reads very much like the story of any private Eastern prep school, especially when the school encounters the modern problems of racial integration, coeducation, and rising costs. The motto of "character before career" is stressed, and one is impressed with the school's aim and the dedication of its faculty. However I feel the school's evangelical orientation will fail to impress anyone who does not already view things from that perspective. And Mr. Lockerbie's style is dry and unmoving, detracting even from the effect of the anecdotes he relates.—*Ralph F. Taylor, S.J.; Regis High School; West 50th and Lowell Boulevard; Denver, Colorado 80221.*

The Forbidden City. *By Roderick MacFarquhar and the editors of the Newsweek Book Division. "Wonders of Man" series. New York: Newsweek, 1973. Pp. 172 with 150 black and white and full color illustrations. $10.00.*

A volume in the remarkably fine series, "Wonders of Man," published under the auspices of *Newsweek*, this work will open up hitherto unsuspected vistas to the reader who is not familiar with Chinese history and culture. Though directly cast in the form of a picture and essay treatment of the city of Peking, the book is at the same time an introduction to the general history of the entirety of China. The volume is divided into two parts, "The Forbidden City in History" and "The Forbidden City in Literature." The first part is by far the larger of the two parts; it follows a chronological order from the middle of the eighth century A.D. down to 1972. The second part of the work is an anthology of writing about the city of Peking beginning with selections from the thirteenth century Marco Polo and ending with a 1972 excerpt

from *Newsweek*. The work concludes with a number of appendixes: "Chronology of Chinese History," "The Great Wall," "Guide to Other Monuments of China," "Selected Bibliography," and "Acknowledgments and Pictures Credits." A general index completes the work. The text of the volume reads easily and well, and the illustrations provide striking visual entry into the mystery of Peking and China. The price of the volume is notably low; every high school and college library should seriously consider this volume.—*R. F. Smith, S.J.; Department of Historical Theology; St. Louis University Divinity School; 220 North Spring Avenue; St. Louis, Missouri 63108.*

Humanity and Society: A World History. *By Kenneth Neill Cameron. Bloomington: Indiana University, 1973. Pp. x, 470. $12.50.*

This book is an intelligent amateur's view of the interplay of economic-commercial development and the social-cultural patterns of society in various areas of the world. In comparing and contrasting the stages of growth from primitive man to capitalism, the author finds many similarities and questions many accepted theories in man's progress from the wandering tribal stage, through farming and agriculture, to class struggles with slavery and feudalism, up to the commercial capitalism of the present age. Happily he chooses to investigate not only the Western-European structures but also those of eastern and western Asia, Africa, the islands of the Pacific, and the Indian cultures of all three Americas.

An otherwise interesting presentation is flawed by either an ignorance of, or a bias against, any organized religion. Some sections, especially those on the life of Christ, are based on rationalistic political interpretations only. Judaism was not merely an outgrowth of Zoroastrianism nor a political tool focused against Roman domination. Also there should be some appreciation for the theological and rational searchings of a St. Thomas Aquinas as well as for the physical investigations of Roger Bacon. Nor did the Jesuits of South America euphemistically exploit their many Indian converts in so-called missions. Many of the facts presented are at least interpreted questionably, if not twisted. Religion is not always what it should be, nor are churchmen; but it does not deserve to be scorned in any age or culture merely as a drug for the oppressed, an irrational subservience to the unknown, a medium for aggrandizement, or a cultural by-product. Lucretius, Locke, and Bacon are not everyone's heroes.

In other areas—economics, art, literature, social patterns—this book has the merit an amateur sweep gives. The book reads well and easily; but one is left wondering why the University of Indiana bothered to publish it. The scholar will question many of its statements, assumptions, and interpretations; the non-scholar risks being misled and misinformed, at least at times; the religiously educated will be appalled. Its real merit lies in seeing how one man can arbitrarily interpret the facts of history.—*Reverend J. Timothy Lawless, S.J.; College Church; St. Louis University; 3628 Lindell Boulevard; St. Louis, Missouri 63108.*

Tradition History and the Old Testament. *By Walter E. Rast. Philadelphia: Fortress, 1972. Pp. xiii, 82. Paper. $2.50.*

This is the third and most interesting of the Old Testament volumes in the "Guides to Biblical Scholarship" series (see *Review for Religious*, 1972, p. 144). Dr. Rast, a professor at Valparaiso University in Indiana, begins by tracing the development over the past century of scholarly research into the process of the transmission of Old Testament traditions. Hermann Gunkel's work provides his starting point; the concept of the oral traditions behind the sacred books is paralleled to Mesopotamian dis-

coveries and seen in the work of the Scandinavian scholars Nyberg, Engnell, and so forth. Rast himself takes a balanced view of the debate over oral versus written transmission. The second chapter examines the notion of "tradition," its bearers, its localizations, dynamics, themes, and motifs. A brief but clear presentation of the problem of historical credibility of traditions is given with various contemporary approaches to it. In the third chapter the author practices what he preaches, so to say; he applies the methods of tradition history to the narratives about Jacob, and then in the fourth chapter does the same to the work of Second Isaiah. The final chapter treats the consequences of the traditio-historical method for the theology of the Old Testament. G. von Rad's work is used as a starting point, but its limitations are shown along with the progress toward a new understanding of typology, especially for the relationship between the Old and New Testaments. A glossary and a short but valuable annotated bibliography complete the work. The foreword by the general editor, J. Coert Rylaarsdam, is the same as that in the two companion volumes. Dr. Rast's book may be recommended for college theology courses and for any adult interested in broadening his understanding of the Bible and the major thrusts of Biblical scholarship today. *—Charles H. Miller, S.M.; Department of Biblical Languages and Literature; St. Louis University Divinity School; St. Louis, Missouri 63103.*

Living Our Future: Francis of Assisi and the Church Tomorrow. *By Mario von Galli, S.J. Chicago: Franciscan Herald, 1972. Pp. 239. $6.95.*

When a new book on Francis of Assisi appears on the market, one is tempted to wonder what could possibly justify another volume on this man. Mario von Galli's present work superbly justifies its existence, for in it we discover an appraisal of St. Francis and his spirit which far outreaches most studies on him. What is more, Father von Galli has put his personal experience of the behind-the-scenes meetings at the Vatican Council to excellent use as he places his finger on some of the most vitally pulsing issues agitating the Church of the post-Council era.

In his first chapter "Why I wrote this Book," Mario von Galli admits that "the unexpected and surprising thing to me was that the longer I studied Francis of Assisi, the more that study helped me to read the signs of the times." Although the author disclaims any credit for exhaustive research, his work rests on authentic scholarship; and his portrait of Francis is true and profoundly perceptive. He delves into some of the most contradictory elements in the Saint and provides us with a very convincing synthesis of these differing ideas as they must have been harmonized by Francis himself. Heart of the matter is poverty and absolute gospel authenticity. And it is precisely these elements which attach to Francis a timelessness that speaks to us today—not just of the present, but more excitingly, of the future.

As Father von Galli sees it, Francis of Assisi was about eight centuries premature in his vision of peace and brotherhood, of poverty and rejoicing in the fatherhood of God. Now, perhaps for the first time in world history, the race of man is in a state where it can implement this pristine vision. Included in this volume as a partial support for his thesis are some practically unknown addresses that the so-called Poverty Bishops made at the Council but which were scarcely heard at that time.

Enhancing immeasurably this already beautiful book are Dennis Stock's magnificent color plates of the Umbrian countryside which was the matrix of Francis' vision and to which so many still journey to rediscover his spirit. The editors have added a valuable bibliography to the book. There is also a fine chronology collating the events in Francis' life with the happenings of the thirteenth century. This is a book which one can unhesitatingly praise—one which contains depth, beauty, and pulsing hope for the future. Sufferers from future shock may find here a valuable assist in keeping their

footing in our fluid era.—*Sister Mary Seraphim, PCPA; Sancta Clara Monastery; 4200 Market Ave. N.; Canton, Ohio 44714*

The Interpreter's One-volume Commentary on the Bible: Introduction and Commentary for Each Book of the Bible Including the Apocrypha with General Articles. *Edited by Charles M. Laymon. Nashville: Abingdon, 1971. Pp. xiv, 1387. $17.95.*

This is the most recently published one-volume Biblical commentary among several now on the market. "It has been written," the editor explains, "for ministers, lay and nonprofessional persons engaged in studying or teaching in the church school, college students, and those who are unequipped to follow the more specialized discussions of biblical matters, but who desire a thoroughly valid and perceptive guide in interpreting the Bible." Authors are a mix of some seventy well known and little known Protestant, Roman Catholic, and Jewish scholars limited to the English-speaking world.

As regards contents, nearly a thousand pages are devoted to a complete set of verse-by-verse commentaries on each book of the Old and New Testaments, including the Old Testament Apocrypha (books and additions to canonical Old Testament books whose canonicity is rejected by Protestants but mostly accepted by Roman Catholics). Three hundred additional pages are given over to a series of general articles grouped under six headings (sample articles are included in parentheses): *Biblical Interpretation* ("History of Biblical Interpretation"); *Geographical and Historical Setting* ("The People of the Old Testament World," "The Dead Sea Scrolls"); *The Making of the Literature* ("The Prophetic Literature," "Noncanonical Early Christian Writings"); *The Religion of the Bible* ("The Kingdom of God in the Old Testament," "The New Testament Interpretation of Jesus"); *Text, Canon, and Translation* ("The Languages of the Bible," "The Transmission of the Biblical Text"); and finally *The Bible and Life* ("The Bible and Preaching," "Teaching the Bible to Youth and Adults"). A final hundred pages include articles on chronology, measures and money, sixteen pages of full-color maps, and indices.

Not surprisingly for such a mass effort, the articles are of uneven worth. Many of the general articles can be recommended, and perhaps here is the real value of the book; but the commentaries on the individual Biblical books often disappoint. Much of the problem concerns severe space limitations, the exegetical "law of critical mass" —once a commentary gets too brief it degenerates into banality and/or mere paraphrase of the Biblical text. I assigned a number of Old Testament commentaries (Prophets and Wisdom books) to classes of seminarians last year, and at the end of the semester the judgment was uniformly negative: they proved of little or no help; the longer *Jerome Commentary* articles were much preferred.

This leads to some final reflections on the existing market competition. Three significant one-volume commentaries are also available: *Peake's Commentary, The Jerome Biblical Commentary* (JBC) and *The New Catholic Commentary* (NCC). *Peake's* is Protestant, still a classic, but this sort of publication ages rapidly (an editor of the JBC remarked that his book would be good for ten years), and it appeared in 1962 (Nelson, $19.50). The JBC is massive (nearly 1600 pages), exclusively by Roman Catholic scholars (of questionable value in itself, except that the general tone is solidly middle-of-the-road). Since more space is given to commentary articles (general articles are fewer), they tend to be more thorough and useful (Prentice-Hall, 1968, $29.95). The NCC is a British production, hardly superior to its American JBC counterpart, but there are two outstanding exceptions: Vawter on Genesis and especially Moran's jewel on Deuteronomy (Nelson, 1969, $27.50).

In sum, check and compare before you buy.—*Francis X. Cleary, S.J.; School of Divinity of St. Louis University; 220 North Spring Avenue; St. Louis, Missouri 63108.*

Humanly Possible: A Biologist's Notes on the Future of Mankind. *By Jean Rostand. Translated by Lowell Bair. New York: Saturday Review, 1973. Pp. 182. $6.95.*

The original title, *Le courrier d'un biologiste,* is less prepossessing than its translated correlative and is more faithful to the modest spirit of the book. This work is a collection of four essays and three addresses which the author assembled at different times and for various occasions over the past several years. Consequently some of the material, such as the chapter "On Biogenesis" (the derivation of life from non-life), written in 1965, fails to include certain recent and important developments in that area. The book is composed for the layman, although some knowledge of biology is needed to fully appreciate it.

The first chapter, "A Biologist's Mail," offers the reader not only an entertaining and stylish piece of writing (the author is the son of the celebrated poet Edmund Rostand, creator of *Cyrano de Bergerac*) but a delightful introduction to the mind and heart of Jean Rostand. The chapters on the evolution of genetics, history of science, biogenesis, and the history of ideas on the origin of life are amply documented, interestingly developed, and written with style and humor. The most significant part of the book is the discussion of the human person and the limits of the human. The need for a philosophy to interpret what is human life and to what extent it can remain human in the face of mechanical prostheses, mutations, homografts, and various processes of mass socialization, is most apparent here. The author, a staunch advocate of individuality, especially because of its empirical basis in biology, champions the social freedoms which must be secured in order to sustain that individuality. He hastens to add, however, that individual freedom must be coordinated with the individual freedoms of others so that society can achieve "harmony without conformity, concord without unison."

Although an atheistic materialist, Rostand terms himself a "vitalist" and regards respect for human life "the closest thing to an absolute in our civilization." He warns of the Nietzschean mentality which seeks to locate inequalities among men. "All men are fully human," he adds, and the degree of a society's civilization may be measured "by the amount of effort and vigilance it imposes on itself out of pure respect for life."—*Donald DeMarco; Philosophy Department; University of St. Jerome College; Waterloo, Ontario; Canada.*

Hospital Chaplain. *By Kenneth R. Mitchell. Philadelphia: Westminster, 1972. Pp. 128. $4.95.*

The author's credentials in writing a book about the work of a hospital chaplain are certainly not lacking: doctoral degrees from Princeton Theological Seminary and the University of Chicago in the fields of theology, pastoral counseling, and psychology; former Director of the Pastoral Theology Department at Vanderbilt University Hospital; and now Director of Training in the Division of Religion and Psychiatry at The Menninger Foundation. His clinical work with patients is as extensive as the academic side of his background. I have been impressed with his other writing in professional pastoral counseling journals, and there is no doubt in my mind that he would be a choice person to work with as a fellow chaplain or to be helped by as a patient or as one of his students. This conviction comes through clearly from the pages of his new

book. *Hospital Chaplain,* however, is to be recommended only with certain reservations.

The book is not a manual for chaplains but a series of experiences which a sharp, caring, professional chaplain has in a modern medical center. The vignettes cover every kind of dramatic crisis which a chaplain can run into with patients, their families, the staff. "Sam," the narrator, becomes for chaplains what Marcus Welby has become for physicians in the eyes of the TV world. Interesting, but unfortunately for anyone looking for serious writing for or about chaplains, too close to a soap opera. In an episode with a dying girl, for instance, the dialogue never gets near the mention of God or life eternal, but rather on I-like-this-kind-of-poetry—how-about-you? Because of his valuable expertise in the area of clinical pastoral education, evident on every page, Reverend Mitchell might have better entitled his book, *Hospital Counselor.—James C. Sunderland, S.J.; Chaplain, St. Louis University Hospitals; 1325 South Grand Boulevard; St. Louis, Missouri 63104.*

The American Peace Movement and Social Reform 1898-1918. *By C. Roland Marchand. Princeton: Princeton University, 1972. Pp. xix, 441. $16.00.*

This is one of those massively documented, deeply thoughtful, scholarly works that will undoubtedly become one of the two or three most authoritative books on the subject. It began as a dissertation but is the most mature piece of scholarship I have seen on the subject.

Dr. Marchand has a central thesis which gives a comprehensive order to an otherwise bewildering mass of factual data. In the late 1890s the peace movement in the U.S. consisted of a few, mostly East coast, societies of well meaning, superannuated eccentrics. By 1912 it had grown to amazing (as these things go) size and prestige, including among its members numerous prestigious public figures. By 1918 it was once again a harmless fringe group. What happened?

By correlating leadership lists and statements of purpose, Marchand shows two things. First, that "before 1914 the dominant bias of the movement had been toward the association of peace with stability" (p. 381). What needed reform lay outside the American experience; other nations needed institutions modeled along American lines. The peace movement was nationalistic, even chauvinistic. After 1914 leadership was taken over by more reform minded activists who were critical of American institutions and saw the possibility of peace only in terms of substantial social change.

Second, the changes that various peace groups sought in international relations "were never divorced from considerations, overt or latent, of what would make the world safe for woman suffrage, the labor movement, domestic law and order, social welfare reforms, or international commerce" (p. xiv). In other words, it was not just a generalized longing for peace that brought people into the movement or caused them to leave, but rather the correlation of peace interests with other, more specific motives and interests. Although the author resists the temptation, the reader cannot help but make comparisons with the peace movements in our own day.—*Paul J. Weber, S.J.; Department of Political Science, University of Chicago; 6946 South Chappel Avenue; Chicago, Illinois 60649.*

Between Ideals and Reality. A Critique of Socialism and Its Future. *By Svetozar Stojanovic. Translated by Gerson S. Sher. New York: Oxford University, 1973. Pp. xvii, 222. $7.95.*

The chairman of the department of philosophy and sociology at Belgrade University shows in this book how vigorous is the thinking of Marxists who live beyond the

control of the great political centers of Communism. Stojanovic is well acquainted with Western philosophies and he can be quite critical of certain features of Russian and Chinese socialism. The growth of "statism" is blamed for many abuses. Nevertheless, Stojanovic makes it evident that his opposition to flaws in the Communist Party does not diminish his faith in socialist ideals. In many ways the last four chapters (7-10) constitute the clearest exposition of Marxist ethics that I have seen. It is the somewhat idealistic morality of Marx's early works that is stressed. Emphatically, Stojanovic presents the Marxist ideal as an ethico-humanist position rather than a mere economic system.—*Vernon J. Bourke; Department of Philosophy, St. Louis University; 221 North Grand Boulevard; St. Louis, Missouri 63103.*

American Civilization: A Portrait from the Twentieth Century. *Edited by Daniel J. Boorstin. New York: McGraw-Hill, 1972. Pp. 352. $35.00.*

What has man in the United States actually succeeded in accomplishing? What has the American fashioned in the way of new attitudes? What is distinctive about the civilization in the U.S.? Daniel J. Boorstin has solicited essays from twelve distinguished American scholars and one noted British expert to answer these questions. The writers perceptively describe and assess those historic characteristics which make the United States, its institutions and its inhabitants different from other countries and other peoples.

The essayists explore and appraise our system of government and law, our methods of business enterprise, our educational system, our foreign policies, and our spiritual attitudes. They examine our architecture, art, cinema, literature, music, and theater. And although each scholar develops his own special interest themes, one inevitably notices two recurrent themes throughout the book: the transformation and the popularization of ideas, attitudes, policies, and institutions. Because words alone cannot convey meaningfully the American experience, this portrait is profusely illustrated with engravings, historic prints, paintings, drawings, and photographs.

No book can present the entire anatomy or history of such a vast subject as a civilization, and this publication is not an attempt to do so. Yet, one must question the absence of a chapter on Black America. Despite what topical shortcomings this publication may have, it should be appealing to both the scholar and the layman; and while its price may make its purchase prohibitive for individuals, libraries would do well to obtain a copy.—*William J. Medland; School of Divinity of Saint Louis University; 220 North Spring Avenue; St. Louis, Missouri 63108.*

Bartolomé de Las Casas in History: Toward an Understanding of the Man and His Work. *Edited by Juan Friede and Benjamin Keen. DeKalb: Northern Illinois University, 1972. Pp. xiii, 632. $20.00.*

This collection of essays honors the memory of a great human being, the sixteenth-century Dominican priest, Bartolomé de Las Casas, who spent most of his life defending the American Indians against exploitation by his fellow Spaniards. The volume contains 12 essays by leading American and European scholars that admirably achieve the aim of increasing public appreciation of the man and his work. Following an excellent introduction in which Benjamin Keen traces "the main currents of international opinion of Las Casas and his writings," are two studies by Giménez Fernández and Juan Friede, one a lengthy biographical sketch of Las Casas, the other a challenging evaluation of the indigenist movement that he organized and headed in his role of political activist. The next three essays (by Carro, Losada, and

Martínez) discuss the friar's ideology as reflected in the juridical-theological debates of the sixteenth century. Marcel Bataillon and Benno Biermann then focus attention on Las Casas' work in America, particularly his social experiments and colonizing ventures. Juan Comas examines historical evidence to refute detractions leveled against Las Casas in his own time and later. Valeri Afanasiev and Raymond Marcus concentrate on the literary heritage of Las Casas. Marcus also contributes a selective Las Casas bibliography. The volume concludes with a glossary of Spanish terms and an index. It is handsomely illustrated with historical cuts and maps.

Readers meeting Las Casas for the first time will be surprised at the modernity of his views on the unity of mankind, on individual and group rights, on the justice of war and armed intervention, on genocide, the democratic origin of legislative power, the philosophy of aid to developing nations, and the principle of national self-determination. They are as applicable today as they were four centuries ago.

Since all but two of these essays (those by Bataillon and Afanasiev) were written expressly for this volume, there is much of value here for specialists as well as the general public. The book is a must for university libraries.—*Eugene H. Korth, S.J.; History Department, University of Detroit; 4001 West McNichols Road; Detroit, Michigan 48221.*

Telepolitics: The Politics of Neuronic Man. *By Frederick D. Wilhelmsem and Jane Bret. Plattsburgh, N.Y.: Tundra, 1972. Pp. 254. $10.00.*

Man the creator of electronics has become the creature of electronics. Specifically he has become the creature of television. This according to the authors of *Telepolitics* is neuronic man and the subject of their book. The implications of this development for man and his basic social institutions, with specific emphasis on government, constitute a theme which the authors reflect upon in these pages. In expanding upon the theme they call attention to television's ability to make time past and time future coalesce into the time now of the television screen and human perception, the tendency of television to break down a consensus of national values and loyalties into sectional and tribal commitments, and the consequent inability of those who win political power through the effective use of the television media to govern the nation through the same media.

As a book calculated to provoke thought and reflection on matters much needing serious analysis, this book is valuable. This remains true even though stylistically the book makes for heavy reading. The authors avoid futurist predictions and have no real answers for the problems generated by widespread utilization of television in American society, though they are convinced that democracy as we have known it has passed. But they do ask good questions and furnish the thoughtful reader with genuine insights into at least some of the things that have happened to us as neuronic men. At the present time perhaps it is this honest facing of the questions that the putting of a television set in practically every American home has posed, that gives the best promise of again seeing man the master of electronics rather than its creature.—*Thomas Joseph Casey, S.J.; Regis College; West 50th and Lowell Boulevard; Denver, Colorado 80221.*

The Gathering of the Ungifted: Toward a Dialogue on Christian Identity. *By John C. Meagher. New York: Herder and Herder, 1972. Pp. 176. $5.95.*

This is a clever and often perceptive description of the situation of the Ungifted—those who no longer believe or practice what the Church teaches but somehow hold

on to Christianity. The author elaborates on how this Ungifted viewpoint cannot be reduced to what has always been meant by faith. While he pretends to respect and aspire to faith through most of the book, he shows himself the cynic on the last page. Here he ventures to kick the faithed off the pedestal. He gives a triumphant negative twist to Christ's question: "Will the Son of Man find Faith on earth when he comes? . . . It may well be that he will find that Christianity has grown up to be the gathering of the Ungifted."

I doubt if there are many people for whom the difference between the old and new Catholic mentality is best described as a discontinuity. To make it appear such the author gives a faithless interpretation to innocent quotes. He also cites what most Catholics today regard as pious myths as if they pertained to the core of relevation. This seems an unworthy and fruitless endeavor. Well enough to say that "there is a unity that is greater than uniformity, stronger and richer because more inclusive." But why revel in our differences when we can build bridges and bring others along? Besides, the Ungifted do not claim to know where they are leading, except that they are sure that things will look different in a thousand or hundred thousand years. Why not see ourselves as strung out along the way, and not lose touch?—*John H. Zupez, S.J.; DeSmet Jesuit High School; 233 North New Ballas Road; St. Louis, Missouri 63141.*

A Dictionary of Liturgy and Worship. *Edited by J. G. Davies. New York: Macmillan, 1972. Pp. ix, 385. $9.95.*

Intended "to provide background knowledge about worship for those who are regularly involved in it or would learn something about it," this dictionary consists of 361 articles by liturgical experts belonging to various Church traditions.

The entries are generally well chosen and do not confine themselves to simple definitions, but provide valuable historical information—a genuine strength of the volume—and generally reliable factual content with some interpretation thereof. The editor, J. G. Davies, states that the entries seek to relate the historical data to the "contemporary scene" and place emphasis on the interpretation of the data. While such an attempt is certainly laudable, it seems that not all the articles succeed in attaining this praiseworthy objective.

The contributors have been deliberately chosen from differing Church traditions and have written on subjects pertaining to their own Church. Thus, many of the major entries are composite and contain varying viewpoints and describe differing Church practices. Lack of uniformity is inevitable, but valuable, since the dictionary aims to present varying Church traditions faithfully.

In any collection of articles written by various experts, the content is bound to be of varying quality. Such unevenness is a strength in certain cases, however. For example, the well written article on "Baptism," consisting of forty-one columns, treats the history and theology of baptism under fifteen separate headings, dealing with the various Church traditions. The treatment of "Vestments" is likewise well done and a full two pages of diagrams plus eight plates complement the twenty-seven columns of text. It is a shame that the treatment of "Anaphora" is about half as long as that dealing with vestments. Nonetheless, fairly comprehensive and well wrought are the major articles. Davies also succeeds in including entries that may well be unique in their combination for such a collection; entries such as "Fan," "Experimental Forms of Worship," "Indigenization," "Hindu Worship," and "Stoup" give an indication of the scope of the collection.

While some bibliographic information is included at the end of some of the articles, the inclusion of such seems to have been left to the devotion of the authors.

Would that such devotion had been stronger! No bibliographic information is provided for the article on "Canonical Hours," while a representative one is given for the entry "Candles, Lamps and Lights." Comprehensiveness of bibliography (where a bibliography has been provided) is not one of the strong points of the book.

Some of the entries strike this reviewer as too succinct as to be of much value. The article on "Calendar" contains only three brief sentences, and while there are cross-references, the information actually provided is minimal. The entry dealing with "Octave" consists of one lonely sentence and there are no entries for either "symbol" or "sign."

Infelicitous phrasing creeps into the volume here and there: "Several priests say mass together, consecrating the same bread and wine" is used to define concelebration; such phrasing hardly seems appropriate in a modern liturgical dictionary. "It is generally only at Christmas, Holy Week and Pentecost, that the average Catholic hears any part of the divine office" is the opening phrase of the article on the "Divine Office"—a wretched and miserly introduction to the Liturgy of the Hours. Less than a single column, this article provides very little information about the Divine Office in either its ancient or any of its restored forms. Likewise, the article contains no reference as such to the excellent article, "Canonical Hours"—an indication that the cross-referencing is not always up to par.

Illustrations and plates are a welcome inclusion in this volume and add to the dictionary's attractiveness.

Despite its obvious and not-so-obvious shortcomings, the volume is a valuable addition to the liturgist's and would-be liturgist's library shelf.—*John Allyn Melloh, S.M.; School of Divinity of St. Louis University; Marianist Residence; 4528 Maryland Avenue; St. Louis, Missouri 63108*

Welfare: A Handbook for Friend and Foe. *By Timothy J. Sampson. Philadelphia: Pilgrim Press, 1972. Pp. 203. $3.95.*

This book describes several welfare programs and several groups who are engaged in welfare reform. The program called Aid to Families with Dependent Children (AFDC) is described and evaluated. Through judicious and imaginative use of figures and graphs, the author dispels some prevailing myths about the recipients of welfare programs. The development of the National Welfare Rights Organization (NWRO) is given a sympathetic treatment. Some of the proposals for welfare reform are evaluated.

The author's style is provocative and he is at his best when he juxtaposes welfare programs with government subsidies received by other groups in society. Some of the questions and action proposals which he presents at the end of each chapter bridge the gap between despair with the present system and hope for reform. Although each topic is put in simple language, the author presents a good up-to-date bibliography at the end of each chapter for those who would like to go into greater depth. This feature makes the book useful for a variety of audiences. A pastor who wants to inform can use a graph as part of his parish bulletin. A teacher of high school social studies can use the book for a unit on welfare. The college professor can use the book for a class on the present welfare system and contemporary issues in welfare reform. —*William J. Hutchison, S.J.; School of Social Service of St. Louis University; 3550 Lindell Boulevard; St. Louis, Missouri 63103.*

Fictional Transformations of Jesus. *By Theodore Ziolkowski. Princeton: Princeton University, 1972. Pp. x, 315. $10.00.*

This was a book waiting to be written, and the discerning reader will not be disappointed in his expectation. Among the various postfigurations in modern literature,

none has been more pronounced and discussed than that of Jesus. Professor Ziolkowski, already celebrated for his fine study of Hesse, brings together in his latest work every imaginable literary transformation of Jesus and, having classified them ideologically, subjects each to a penetrating analysis.

An early chapter traces the development of "the quest for the historical Jesus," as the author is persuaded that in that fascinating phenomenon of the last century one may first perceive the hermeneutic effort later embodied in writers like Mann, Steinbeck, Faulkner, Greene, Kazantzakis, Hesse, Silone, and Pérez Galdós. One soon gets the (nearly accurate) impression that the character of Jesus has been exegetically borrowed by every major ideology of the modern world. Thus we have "the Christian Socialist Jesus," "Comrade Jesus," and so forth. And yet it is clear that such a transformation is present in the New Testament as well!

L. E. Keck has recently called Jesus "the parable of God." More than any other, Jesus lived what Keats termed "the allegorical life," an existence providing a dynamic hermeneutic for every other. The writers of the Gospels were already aware of this, and the Jesus they portray is already a literary transformation. As Jesus lived an interpretation of existence, so His life became, by literature, the object of reinterpretation necessitated by changing historical and sociological contexts. The process continues in a fascinating way through modern fiction, thus "rounding the hermeneutic circle." The only major Christ-figure omitted from this new book is Jiminy Cricket, and this reviewer laments the omission.—*Patrick Henry Reardon; Bellarmine College; 2000 Norris Place; Louisville, Kentucky 40205.*

Inscape: The Christology and Poetry of Gerard Manley Hopkins. *Pittsburgh: University of Pittsburgh, 1972. Pp. xxii, 347. $11.95.*

Of books on Gerard Manley Hopkins there seems to be no end. And many of them are something less than helpful in really getting at the heart of Hopkins' inspiration. But the book under review *is* genuinely helpful. It is not just another imposition of personal idiosyncracies onto the thought and poetry of Hopkins.

By a very careful analysis of the poet's reading in the order in which he did it, the author presents the evolution of his philosophical and theological thought toward a final synthesis around a very personal perception of Christ, the Word incarnate.

The book is divided into three sections: Christology, Poetry, and Gnosis or what the poet himself called Inscape. It is in the first section that we are shown the contributions that Hopkins' wide reading in Parmenides, the Gospels, the Epistles of St. Paul, the Church Fathers, and the Schoolmen made to the poet's final synthesis. Particularly interesting in this section is the discussion of the anticipations of Hopkins' theological ideas in the writings of Samuel Taylor Coleridge, an influence not brought out by previous critics of Hopkins, at least to my knowledge.

In the light of the Christ-centered view of reality that became so pivotal to Hopkins and which in many ways echoes Newman and anticipates Teilhard de Chardin, the author re-reads the major poems in Part Two of his book. The result is one of the most balanced and insightful interpretations that have yet appeared. It is heavy on the theological significance of the poems, but that is actually Hopkins' own emphasis. By centering his attention on this aspect of the poems in the light of the poet's own reading, Professor Cotter has avoided the idiosyncratic, peripheral, and often false interpretations that too many Hopkins commentators have foisted onto the poems. In my opinion, this book is a very helpful corrective to some of the irresponsible criticism that has from time to time clouded the understanding of Hopkins' thought and poetry.—*Maurice B. McNamee, S.J.; Department of English; St. Louis University; 221 North Grand Boulevard; St. Louis, Missouri 63103.*

The Formation of the Christian Bible. *By Hans von Campenhausen. Translated by J. A. Baker. Philadelphia: Fortress, 1972. Pp. xiv, 342. $10.95.*

What did the term "the Scriptures" mean when used by New Testament writers or early Church Fathers? How and why did the Church arrive at the recognition of a given list of "sacred" books? Hans von Campenhausen, a Heidelberg professor of ecclesiastical history and an outstanding historian of the early Church, brings decades of careful scholarship into the work of tracing down the answers to those and related questions in this dense but clearly written work on the early history of the Christian canon. The first three chapters examine the idea of a normative collection of sacred writings from its appearance in the second century B.C., first in terms of the Law in late Judaism and then in the conflicts of Jesus and the Evangelists with their contemporaries about the meaning of the Law. The Gentile Church, once having freed itself from the Law, was able to keep "the Scriptures" as normative prophetic announcements of Christ's salvation. The Christian attitude to the Law and the Hebrew Scriptures evolves from Matthew's acceptance through Paul's agonizing to Luke's freedom and John's almost complete obliviousness to it. But what all have in common is Christ as the key to the Old Testament, and the conviction that "only out of the Old Testament can Christians speak seriously about Christ" (p. 61). But whereas Christians of the first century simply accepted the Hebrew Scriptures as their own sacred books, a true crisis developed in the following century over the righteousness of the Law and its claim to be God's word. Von Campenhausen shows how Justin, like Paul and Luke before him, "found the answer to the problem of the Law, and with it of the whole Old Testament canon, by means of a 'historical' approach," involving the "great epochs of salvation-history" (p. 97), and the idea of divine education to prepare for Christ. Chapters 4-7 treat the emergence and definition of the New Testament canon and its placing in tandem with the Old through the controversies with the Valentinians, Marcionites, Montanists, and others, with the theology of Irenaeus, Clement of Alexandria, and Origen given prominent consideration. The usefulness of this book for a more sophisticated and accurate understanding of the Bible as the Church's divinely inspired touchstone of God's self-revelation should be obvious to students of the Scriptures and of historical and systematic theology alike. *—Charles H. Miller, S.M.; Department of Biblical Languages and Literature; St. Louis University Divinity School; St. Louis, Missouri 63108.*

Abraham Lincoln: Theologian of American Anguish. *By Elton Trueblood. New York: Harper and Row, 1973. Pp. ix, 141. $4.95.*

As America moves closer to 1976 and the bicentennial celebration of the nation's founding, it is not surprising to find publishers releasing books which deal with civil religion, manifest destiny, and the saints of public piety. One of the first of these studies is Elton Trueblood's *Abraham Lincoln: Theologian of American Anguish.*

Trueblood has been a popular voice for evangelical Protestantism in past years. More recently, though, he has been one of the unofficial chaplains in the East Room chapel of the White House, as well as the preacher at the pre-convention worship service for Republicans in Miami. With these credentials, Trueblood serves as the interpreter of Lincoln to the popular, and one might add the Republican, mind in America.

Aside from the more evident historiographical faults in Trueblood's discussion of Lincoln's religious life, the real weakness of the book lies in its being a patch-work assemblage of other scholars' insights, research, and conclusions. Trueblood, as always, writes clearly and succinctly, which in itself is no mean virtue; but these attributes are

not important enough to outweigh the rather superficial treatment of Lincoln and the nation's anguish during the Civil War.

In short, the book does not add to our knowledge of Mr. Lincoln. Rather, it is a summary of research already done, and hardly a book for those who want a thorough discussion of Lincoln's theology and religious experience. Nevertheless, it never hurts to read again about Mr. Lincoln. The depth of that man himself penetrates the superficiality of his interpreters. So, for those who would begin a tentative investigation of Abraham Lincoln, one could do worse than to read Trueblood's book. However, for those who are concerned about scholarship, one can certainly do much better.—*Malcolm L. Warford; School of Divinity of St. Louis University; 220 North Spring Avenue; St. Louis, Missouri 63108.*

The Sensuous Christian: A Celebration of Freedom and Love. *By Lawrence Meredith. New York: Association, 1972. Pp. 192. $6.95.*

This book is yet another example of religion-without-Christianity trying hard to be the reverse. Meredith, a Methodist pastor, college chaplain, and professor of the humanities, appears to be following rather belatedly in the footsteps of the "God-is-dead" theologians. Starting with an analysis of the campus revolts of the 1960s, the drug culture of Timothy Leary, the alienation of modern man as typified in the writings of Camus, and the Playboy syndrome, he sees in a Christianity which wholeheartedly assumes sensuousness and *body* mysticism as *the* authentic element of the Gospel, a possible answer to the rootlessness and desperation of our times.

Christianity, for Meredith, must reject "the Super-Jesus image, the transcendent God-figure." He proceeds to perform a rapid demythologization of the Jesus-Christ-Event, giving us the Christ symbol: a symbol of Everyman-Christ—the Christian. "The Christian Story—aesthetic theology—is a powerful and persuasive myth" (p. 88), which, if appropriately told, might fulfill the need many experience today "for awesome, definitive, cosmic drama." In the framework of his immanentist theology "Jesus-Christ exposes us as creatures of sheer existence, and forces us to declare whether we will affirm life or negate it" (p. 86). Cross and empty tomb beg us mortals to take a gusty hold on life. It is in this context that we are urged to a dionysiac celebration of life in sensuousness, thus experiencing true freedom.

Apart from the pathetic impoverishment of the Christ Event and his naive plea for a return to the state of the noble savage, with its inherent Walt Disney view of life, Meredith writes well and with humor; his argumentation is well documented. He offers some good literary and filmic critiques and is a mine of information about some of the more hilarious fringe-Church experimentation that took place in the U.S. during the last decade. For a person interested in these areas or in the "God-is-dead" phenomenon, this book may prove of some value. Otherwise it is of minimal interest. —*Godfrey H. O'Donnell, S.J.; School of Divinity of St. Louis University; 221 North Grand Boulevard; St. Louis, Missouri 63103.*

The Failure and the Hope: Essays of Southern Churchmen. *Edited by Will D. Campbell and James Y. Holloway. Grand Rapids, Michigan: Eerdmans, 1972. Pp. 266. Paper. $3.95.*

These essays originally appeared in *Katallogete: Be Reconciled,* the journal of the Committee of Southern Churchmen. The journal title indicates a note that appears in every essay: reconciliation. And this is precisely the source of hope of these writers—God's reconciliation of man to Himself through Christ, and man's call to

labor for the reconciliation of man to God and man to man.

Racial problems are the main subject as the authors point out that racism has escalated, and its destructive power is seen in oppressive measures at home and in warfare abroad. Meanwhile the Churches' institutions are unable to present effective opposition or correction. Such failure is due to Christians seeking the reconciliation of men through political and social action rather than challenging these very channels by "the politics of God." These writers are not fundamentalist, anti-Social Gospelers, but they are urging all to see the common humanity and dignity of men regardless of skin or income while they document the failure of this kind of vision in American society.

The book is divided into four parts. First, the racial situation in the South and on the national level is described with the response of feeling by Blacks. Part Two's essays deal with government, education, and religion and the contribution of these institutions to the dehumanization that is taking place. Politics in relation to civil rights, government support of racist policies, and collusion between government and the affluent is the subject matter of Part Three, while Four presents America as passing from one age to the beginning of another—possibly a police state with a technological concentration camp. It is not pleasant reading, but neither is the situation hopeless as the editors recall St. Paul's imperative: "Be reconciled!" and strive to be what you are—a new creation in Christ.

The quality of the essays is uneven, both in style and content. Furthermore, the book's virtue also contains its defect. Pulling together under one cover essays so related in topic does carry a certain impact. However, one cannot quite escape the feeling at times of being harangued as the same "sermon" is heard over and over, and the reader may tend to build up a resistance to the message.

The Failure and the Hope is not directed to any one particular audience. Anyone sincerely concerned about the black-white relationship in America today would profit from reading the book. So would the unconcerned!—*Sister Rosemary Esterkamp, Glenmary; 3737 Westminster Place; St. Louis, Missouri 63108.*

A God Within. *By René Dubos. New York: Scribner's, 1972. Pp. ix, 325. $8.95.*

This volume is concerned with the present ecological crisis. Although the author is primarily trained in microbiology, the book is not a scientifically detailed presentation. Rather it is an interdisciplinary view of the man-nature relationship that has produced and will have to remedy environmental degradation. More than a scientific discussion, it is really a credo and in some ways the author's *apologia pro vita sua.*

Dubos approaches the whole crisis from a broad, rather humanistic point of view. He is conversant with history and philosophy. The book is not really a profound historical or philosophical presentation, but it is successful in presenting a balanced view of many factors usually omitted in such works. The author stresses the man-nature relationship as central to the whole crisis. He rejects the thesis that Judaeo-christianity bears the responsibility for the ecological crisis. He sees no solution to the problem in "a return to nature" or in some kind of nature-mysticism: "No landscape, however grandiose or fertile, can express its full potential richness until it has been given its myth by the love, works and arts of man." Dubos puts man in the center of his thought, as he should. This is a refreshing change from much of the environmental literature.

This book is not easily summarized because of its wide-ranging character. It is certainly an apt introduction into the topic for the non-scientist. The cost may prevent many from procuring individual copies, but the book should be a part of the religious

community's library.—*Reverend Robert Brungs, S.J.; Department of Physics and Institute of Environmental Studies; 221 North Grand Boulevard; St. Louis, Missouri 63103.*

The Edges of Language: An Essay in the Logic of a Religion. *By Paul M. Van Buren. New York: Macmillan, 1972. Pp. 178. $5.95.*

This book offers the general reader a succinct and urbane explanation of the God-talk controversy of recent years. Talk about God for the benefit of educated Western Christians today must be situated in a careful analysis of language. The author, well known for his death-of-God theology, has rethought his position in *The Secular Meaning of the Gospel* (1963). God is alive, not at the center of the verbal field where words are presumed by common sense to point to facts, nor over the edge where knowledge is claimed of a transcendent God beyond words. "Nothing, therefore, is logically prior to, or independent of, language, our agreed pattern of using words." Neither the God of "doctrinally literalistic theism" (center field "facts") nor the God of the totally ineffable (a [?] over the edge) can be validated. God-language comes to resemble the language of love, poetry, and pun; it is knowledge pushed to the edges of language just short of incomprehensibility: "The word which stood for saying 'Here we long to say more and know not how,' the word that is religion's peculiar way of acknowledging the final limit of its language—is 'God.' "

Leaning on Ludwig Wittgenstein's writings, Van Buren argues the "human form of life is purely linguistic." There is no known world independent of language; words are not labels for facts. Every use of language represents a choice of viewpoints which may not be consciously recognized. Those readers unfamiliar with the later Wittgenstein may be alarmed about the convertibility of language and thought. Those who know Lonergan's argument in *Method in Theology* (1972), or grasp what a crucial position the Thomistic understanding of analogy holds for the human possibility of talking about God, already comprehend the best insights of this readable and engaging book.—*Nicholas Ayo, C.S.C.; University of Portland; Portland, Oregon 97203.*

Vie et mort des ordres religieux: Approches psychosociologiques. *By Raymond Hostie. Paris: Desclee de Brouwer, 1972. Pp. 381.*

Hostie's study is one that could make a great deal of difference to religious orders at this critical point in history. As the title indicates, the work is a study of the life-cycle of religious orders of men during the whole history of the Church. By the use of detailed historical sketches of numerous orders and a mass of interesting statistical material, Hostie brings to light some very significant findings about the geographical deployment of religious, about the correspondence between their specific missions and their inner structures, and about the cycle of birth, expansion, stabilization, decline, and death which characterizes them.

Hostie's major theses are well documented. He finds that religious orders have always been founded to respond to particular situations in the Church and are structured in function of a mission that corresponds to the aspirations of many men in their time. The growth and survival of each order depends, as Hostie well illustrates, on its adaptability to new situations in the course of Church history. There is, in fact, a kind of natural curve of growth in a healthy religious order: a period of solidification (10-20 years), one of quick expansion (peaking at about 150 years), a period of

stabilization (lasting perhaps another 50 years), followed by a gradual leveling off or a decline, and ending in extinction. It is striking that three-quarters of the religious orders founded before 1600 have already gone into extinction. However, this kind of death can be avoided by reforms, renewals, and new beginnings, which again depend on the vitality of the group and especially on its ability to respond to changed historical circumstances by finding a mission that once again gives a genuine response to aspirations of men in a new age.

These theses are evidently of central importance in the life of religious orders today. Hostie has not formed them in a detached pursuit of pure historical research, but rather as background for a study to follow on the situation of religious life in the present. The presence of this contemporary concern is especially evident in his treatment of the twentieth century. Here he largely deserts the objective, scientific stance of the earlier parts of the work and becomes a rather strong critic of the development of religious orders. Most would perhaps agree with a great deal of his indictment, but it is truly of a different quality than the earlier, more dispassionate chapters.

We may well ask if the life-cycle described so convincingly by Hostie is inscribed principally in the inner workings of groups themselves or whether it is not rather a reflection of the life-cycle of the Church, with its movements of renewal and its moments of decline. Today, for example, when religious orders are surely experiencing a decline at least in an exterior sense, the factors that lead to this decline seem to come at least as much from factors that are working in every sector of Church history as it does from the inner workings of individual religious orders. In his eagerness to trace out the periods of rise and decline, Hostie seems to this reviewer to have been a bit superficial in tracing the inner consistency of certain types of foundations, and his categories for distinguishing them seem more juridical than real in some instances. For example, the precise difference between a "clerical congregation" founded in the nineteenth century and a group of "clerks regular" founded in the sixteenth seems to be more a matter of law than of real sociological structure. Finally, we may wonder if the largely psychosocial criteria which formed the framework for the study leave enough room for the imponderables coming from the interaction of each foundation at its start and in its continuing life with the Gospel and with God's Spirit. Hostie certainly refers to these imponderables, but his approach occasionally seems a bit reductionist.

The preceding points of criticism are relatively minor in comparison with the great service which this book offers. It is a work that should be read and studied carefully by every religious, especially by those who are most concerned with the growth and development of their communities. No one who reads it can fail to be grasped by the powerful set of historical facts presented and by their obvious relevance for religious life today.—*Reverend David A. Fleming, S.M.; St. Mary's University; 2700 Cincinnati Avenue; San Antonio, Texas 78284.*

Shapers of Baptist Thought. *By James E. Tull. Valley Forge: Pennsylvania: Judson, 1972. Pp. 255. $10.00.*

This volume, authored by James E. Tull (Professor of Theology at the Southeastern Baptist Theological in Wake Forest, North Carolina), provides an intriguing perspective of Baptist involvement and leadership in major religious developments over the past three centuries. It is divided into nine chapters, each giving the biography, theological viewpoint, and contributions of a particular Baptist personage. Chapter 1 discusses John Smyth and the basic distinctives of the Baptist profession of faith. Religious liberty and the exploits of Roger Williams is the focus of Chapter 2. Andrew

Fuller's impact as a theologian on the 19th century missionary movement is discussed in Chapter 4. Chapters 7 and 8 pertain to the theological liberalism of William Newton Clarke and the social gospel of Walter Rauschenbusch. The concluding chapter is very contemporary in that it demonstrates Baptist involvement in the civil rights movement under the leadership of Martin Luther King, Jr. Other chapters develop the thoughts of Isaac Backus, J. R. Graves, and Alexander Campbell. Extensive footnotes containing valuable bibliographic material are found at the end of this volume. Both an index of persons and a subject index are also included.

Speaking from a Baptist perspective, the value of this work lies in its short but thorough explication of Baptist involvement and contribution in major religious movements in history. The inclusion of a summary chapter for the purpose of pulling together loose strands of thought would have been helpful; however, this exclusion does not seriously mar the value of the volume. Well written and easily readable, this work is particularly recommended to Baptist scholars and laymen, and generally to all libraries as a collection of distinct Baptist contributions in the field of religion.—*Curtis W. Whiteman; School of Divinity of St. Louis University; 1604D Page Industrial Boulevard; St. Louis, Missouri 63132.*

Office and Ministry in the Church. *"Concilium," Volume 80. Edited by Bas van Iersel and Roland Murphy. New York: Herder & Herder, 1972. Pp. 150.*

This book attempts to give perspective to the continuing search for an understanding of office and ministry in the Church today. It approaches the question by reflecting upon New Testament data, some critical moments in the history of the Church, and contemporary developments regarding the actual situation of priestly existence in different parts of the world and the question of women in the ministry. The book's value lies not so much in what it adds by way of new findings to the question of ministry, but rather in the synthesizing and summarizing of material that is not so readily available to the lay reader.

Emphasis is placed upon New Testament data. The strongest overall conclusion, no longer a matter of debate really, is the pluralism of offices in the early Church. The implication of this fact for contemporary and future developments is drawn out only in general terms, namely, the necessity of focusing further discussions of ministry upon a concept of service *(diakonia)*, upon the actual needs of the Church, upon the recognition of the possibility of a greater variety of ministries (including those already found in other Christian communities) in response to those needs while yet retaining continuity with the authentic development of office and ministry throughout the Church's history. Piet Fransen's article ("Some Aspects of the Dogmatization of Office") is a particularly balanced effort at evaluating the influences that have fostered a growing sacerdotalism in the history of office.

The lay reader and student of theology will find the articles in general to be especially valuable for their clarity and synthetic quality. Readers interested in the question of women in the ministry will find Joan Brothers' article a handy summary of current trends in society and the Church as well as theological and pastoral issues that are brought to bear on the question. Jan Kerkhofs' review and comparisons of recent surveys among priests in various countries throughout the world would have been of equal value for its respective theme had it not been so general in its description of the surveys and their conclusions.—*Martin J. Kirk, C.M.F.; School of Divinity of St. Louis University; 3731 Westminster Place; St. Louis, Missouri 63108.*

Witch Hunting in Southwestern Germany 1562-1684: The Social and Intellectual Foundations. *By H. C. Erik Midelfort. Stanford: Stanford University, 1972. Pp. 306. $11.50.*

The current revival of interest in Satanism makes this study a timely one. The subject of witchcraft has never ceased to intrigue the student of history. The author of this work limits himself to a consideration of a territorial segment of Germany and investigates with painstaking effort the prevailing concern about witches in southwestern Germany during the period 1562-1684. He acknowledges that his emphasis is on "the search for the dynamics, the movement in time during individual witch hunts and over the whole period of witch panics" (p. 6).

After offering a survey of the anatomy of witchcraft and reviewing the theories connected with it, Professor Midelfort presents an interesting study of the patterns of witch hunting and the larger witchcraft trials in the German southwest. He notes that these trials led to a crisis in confidence during the later phase after the year 1627. A chapter on the social foundations is one of the more interesting subjects.

A study of this nature does not make for easy reading. Place names are strange to one who is not thoroughly familiar with the geography of the area. Case follows upon case and the names of places and persons are almost legion. The author maintains a high level of objectivity and is judicious in his conclusions regarding Protestant and Catholic participation in the witch hunts.

One is tempted to use the word monumental when considering the amount of research which went into this effort. The reader need only check the appendix to find listed chronologically all the witch hunts that the author discovered either in secondary literature or in archival collections (29 pages). Besides the notes there are four maps which help the reader locate the places where witch trials took place. Some contemporary illustrations are added. The overall impact of this study is impressive. Aspiring students of witchcraft will find this a very helpful book.—*Harold L. Stansell, S.J.; Regis College; West 50th and Lowell Boulevard; Denver, Colorado 80221.*

A Companion to the Study of St. Anselm. *By Jasper Hopkins. Minneapolis: University of Minnesota, 1972. Pp. ix, 291. $10.50.*

This scholarly study of Anselm has three specific goals in mind: first, to consider the primary philosophical and theological positions of Anselm; second, to examine these themes in relation to the thought of Augustine, specifically where Anselm has followed, developed, or differed from the North African doctor; third, to elucidate particularly the intrinsic rationales, evidence, and logical argumentations within Anselm's positions.

After an introductory chapter on "Basic Writings and Sources," there follow treatments of faith and reason, the ontological argument, the doctrines of Trinity, man, freedom, evil, Christology, and Soteriology. The dimension of Anselm's personal spirituality is not considered, nor is there any extended examination of his prayers, meditations, or views on monastic life (although the reader may profitably consult the book's extensive bibliography for numerous citations in these areas).

The relationship between Anselm and Augustine is developed critically, yet extensively, and constitutes one of the book's major contributions to Anselm studies.

The author's concern to lay open the precise argumentation utilized by Anselm in his explanations of Christian belief succeeds with clarity. The popular misunderstanding that Anselm proceeds by deductive reasoning alone is corrected; his appeals to experience, congruity, and Scriptural authority, as well as his distinction between

"necessary" and "fitting" reasons are outlined in detail.

The author is associate professor of philosophy at the University of Minnesota. His previous publications include translations and commentaries of a number of Anselm's works. The present book shows him well versed in the contemporary questions debated by Anselm scholars.

Both professors and students will be appreciative of the book's critical apparatus: detailed references to Schmitt's critical edition of Anselm's works, extensive bibliographical lists, a good index, and two appendices on "Anselm's Philosophical Fragments" (a translation) and "Anselm's Methods of Arguing."—*Matthias L. Neuman, O.S.B.; St. Meinrad School of Theology; St. Meinrad, Indiana 47577.*

Catholics: A Novel. *By Brian Moore. New York: Holt, Rinehart and Winston, 1972. Pp. 107. $4.95.*

The setting for this curious story is Ireland at the end of the present century. It seems that a group of monks in an insular community have created what amounts to an international incident by continuing such Medieval practices as the Latin Mass, private confession, and so forth. So great has become the notoriety of the monastery that pilgrims are flocking thither from all over the world. Alarmed at the dangers thus posed to the eucmenical movement, Rome has dispatched an investigator to look into the matter. One is presented with an ironic picture of novelty sitting in judgment on antiquity under the aegis of ecclesiastical authority.

Most of the book is simply entertaining. The scenes are bizarre. But as the story progresses the author touches ever more tellingly on the profound question of faith in modern times. One is made aware that both liberalism and conservatism can be but excuses for unbelief. The reader is left with an uncomfortable feeling, the impression that unbelief may be the more serious problem of the modern Church, beyond any questions of liturgical practice and schools of spirituality.—*Patrick Henry Reardon; 2000 Norris Place; Louisville, Kentucky 40205.*

Sex and Marriage in Utopian Communities: 19th-century America. *By Raymond Lee Muncy. Bloomington; Indiana University, 1973. Pp. 275. $10.00.*

The family, marriage, and sexual relations create special problems for a commune or utopian community. Such communities seek to move their members' attention from individual and exclusive interests to the broader interests of the whole community. The traditional private family based on monogamy is frequently a major impediment to deep community interest and involvement. Raymond Lee Muncy has investigated various unique and original responses to the problems of sex, marriage, and the family attempted by nineteenth-century American Utopian communities. Some communities permitted monogamous families but to preserve the common interests required strict community control of marriage and children. Other communities, such as that of John Humphrey Noyes at Oneida, practiced complex marriages in which every man was married to every woman but the community leadership closely supervised these relationships; others with less authoritarian control had similar practices which were condemned as "free love." On the opposite extreme were groups such as the Shakers who practiced celibacy with strict institutional guidelines to prevent infractions. The Mormons with their religious beliefs in polygyny presented yet another response to the marriage and family problems in community life. Muncy explains both the practices

and the theories about sex and marriage of various communitarian groups. Because of his concentration on only one aspect of community life, Muncy presupposes in the book some knowledge of Utopian communitarianism in nineteenth-century America.

The book is serious and scholarly; it will provide little titillation. It should be of value to the reader interested in American history, especially religious and communitarian history. The book certainly would be worth reading for anyone who plans to form his own community.—*Michael G. Morrison, S.J.; History Department, Marquette University; 1131 West Wisconsin Avenue; Milwaukee, Wisconsin 53233.*

The Royal Touch: Sacred Monarchy and Scrofula in England and France. *By Marc Bloch. Translated by J. E. Anderson. Montreal: McGill-Queen's University, 1973. Pp. xi, 441. $18.95.*

This is an interesting, scholarly study of the supposedly miraculous healing powers attributed to the kings of France in the Capetian line from Robert the Pious and to the kings of England from Henry II. More basically it depicts the common people's belief that the sacred rite of anointing brought special divine powers to the legitimate ruler as it did to those in holy orders. In making the king less than a priest but more sacred than any other layman, the ancient Eastern and Germanic concepts of sacred pagan royalty and its powers were partially sanctified by the Christian Church. Nor were the kings above using such manifestations of healing to bolster their positions and claims to both power and legitimacy.

Scrofula, even in the author's day of the 1920's, was still quite difficult to cure. The author denies that there really were any healings that could clearly be attributed to some intrinsic powers granted an anointed monarch. Scrofula could, and did, mean many things centuries ago and was inherently subject to apparent healing in the intermittent disappearance of the more obvious signs on the skin while the disease might still remain to appear elsewhere. Possible cures of many different maladies were attributed to the kings' touchings because of their supposedly sacred powers; and this particular disease came to be peculiarly associated with them, as the author explains. To a people living in an age of faith in God and miracles, the occasional disappearance of manifest skin afflictions, even though temporary and natural, was sufficient proof of the divine powers that legitimate kings are supposed to possess. As the so-called "Age of Reason" grew, these attributions diminished.

Although somewhat foreign to our age and thought, the topic does re-present vividly something of the earlier respect and reverence toward monarchy that has not yet completely died. The translation is good and the book reads easily. While anyone might profit from this book, it should prove most useful to scholars, especially the 130 pages of notes and references which are sometimes interesting, very detailed, often in Latin, and happily placed at the end of the book for the perusal they do merit. I doubt, however, that any but those addicted to Medieval history will want to pay the price of the book rather than borrow it from those good libraries which ought to have it.—*Reverend J. Timothy Lawless, S.J., College Church; St. Louis University; 3628 Lindell Boulevard; St. Louis, Missouri 63108.*

Healing and Christianity in Ancient Thought and Modern Times. *By Morton T. Kelsey. New York: Harper and Row, 1973. Pp. xi, 398. $8.95.*

Morton Kelsey (assistant professor at the University of Notre Dame) has written a provocative account of the ministry of Christian healing. The volume is divided into

three major emphases. Section One views the attitudes both for and against Christian healing in the light of ancient thought patterns, including the Old and New Testaments. It is often overlooked that one-fifth of the gospel narratives relate to the healing ministry of Jesus. The development of healing from the second century to the present is the emphasis of Section Two. The healing ministry, although looked upon with disdain by many, was a vital part of many Christian lives. In Section Three, Kelsey investigates modern medicine and techniques in view of the effect which a healing ministry can have on the psyche of an individual. Kelsey believes that the Church today has gone amiss in not continuing in a more thorough fashion the ministry of healing which Jesus instituted and gave to the Apostles. He is of the opinion that Christian men and women should and could contribute greatly to medically sick individuals and alleviate many of the psychological problems which people face today. This volume is well documented, and an excellent section of bibliography is contained at the conclusion of the work. Morton Kelsey has given the Christian community a very stimulating piece of work which needs to be read by all Christians if they are to take the total ministry of Jesus seriously. This volume is highly recommended for all libraries, particularly those specializing in theology and medicine.—*Curtis W. Whiteman; School of Divinity of St. Louis University; 1604D Page Industrial Boulevard; St. Louis, Missouri 63132.*

BOOK NOTICES

Art of the Middle Ages. *By Michael Batterberry. "Discovering Art Series." New York: McGraw-Hill, 1973. Pp. 157 with more than 150 full color illustrations. $9.95.*

This lovely volume gives more than its title would immediately indicate. It begins not with recognizably Gothic art forms, but with the earliest products of the Christian urge toward painting, sculpture, and so forth, continues through the early Byzantine art to be found in the West (for example, at Ravenna), considers Barbarian art, and follows this with due attention paid to Carolingian art, Ottonian art, Romanesque art, and Romanesque sculpture and painting. Then comes the consideration of the high Gothic period, with one chapter devoted to the Gothic in France, while another chapter studies the same art as it was practiced in Germany, England, Spain, and Italy. The concluding part of the book considers the international Gothic of the late fourteenth and the first half of the fifteenth century. The illustrations have been well selected and equally well reproduced in the work. On the whole the volume provides a useful and adequate introduction to the history of Christian art from its beginnings down to the middle of the fifteenth century.

The Formation of the Old Testament. *By Joachim Becker.* **Glory and the Way of the Cross: The Gospel of Mark.** *By Ludger Schenke.* **The Gospels: God's Word in Human Words.** *By Gerhard Lohfink.* **The Miracles of Jesus Then and Now.** *By Alfons Weiser. "Herald Biblical Booklets." Chicago: Franciscan Herald, 1973. Pp. 78, 72, 68, 44. Paper. $.95 each.*

These four booklets represent the first to appear in the new series, "Herald Biblical Booklets." All of the four are translations of works commissioned and published by

Germany's Catholic Bible Society. Each of the booklets is written by an acknowledged expert, each is fully up-to-date in Biblical scholarship, each is concerned to bring out the meaningfulness of its theme for actual living, each has been capably translated. The series is an important one that anyone engaged in Bible study and Bible teaching will want to read.

The Black Muslims in America. *By C. Eric Lincoln. Revised edition; Boston: Beacon, 1973. Pp. xxxi, 302. Paper (BP 452). $2.95.*

C. Eric Lincoln's *The Black Muslims in America* has been acknowledged from the appearance of its first edition in 1961 as the best informed and detailed study of the background, history, and tenets of Black Islam. This present revised edition is an updated version of the 1961 work with most of the additions being centered in the new introduction by the author and in the last two chapters of the work, "This Side of Orthodoxy" and "The Spectrum of Black Protest." The volume will undoubtedly remain for a long time to come as the best available study of its subject; as such, it is a book indispensable for the study and understanding of Black America.

Canon Law Digest: Supplement 1968-1969. *Compiled and edited by James I. O'Connor, S.J. Chicago: Canon Law Digest, 1973. Pp. 530. $12.00.*

The *Canon Law Digest* is well known as an indispensable work for all theological libraries and for all persons interested in the Church's legislation for the People of God. Its importance has been increased in the last five years or so when there has been such a great deal of change in the legislation of the Church over a wide variety of areas. The present supplement is edited with the same competence that previous volumes and supplements of *Canon Law Digest* have manifested. The present supplement can be ordered from Canon Law Digest; 2345 West 56 Street; Chicago, Illinois 60636.

The Monastic Achievement. *By George Zarnecki. "Library of Medieval Civilization" series. New York: McGraw-Hill, 1973. Pp. 144 with 19 color plates and 109 black and white illustrations. $5.95.*

This book aims to present two matters: (1) The history of monasticism during the Middle Ages and (2) the art (especially architecture and pictorial illustration) of Medieval monasticism. The volume succeeds admirably with the text and illustrations mutually illuminating. The first chapter is chiefly concerned with the history of monasticism, the earliest part being very briefly sketched to leave ampler room for the history of Celtic monasticism, English Benedictinism, Carolingian monasticism, and the high monasticism of Cluny. The second chapter is concerned with monastic art, its origins as an art for a new age, its pilgrimages (illustrated by the glories of Compostela), and its consummation in the monumental complex of Cluny. The third chapter is concerned with the rise and decline of Cistercian simplicity, while the fourth chapter covers a wide spectrum: hermits, military orders, and the Gray and Black Friars. A final chapter is concerned exclusively with monastic art and artists. The volume concludes with a selected bibliography (chiefly devoted to monastic art and architecture), illustrations credits, and an adequate index. Since the volume is concerned only with monasticism, the rise of Franciscans and Dominicans is not

reported. This is a lovely volume, a worthy memorial to one of the great periods of religious life in the Church.

Drug Abuse Bibliography for 1971. *Compiled by Jean Cameron Advena. Troy, New York: Whitson, 1972. Pp. xxvii, 419. $15.00.*

The basic bibliographic handbook in the area of drug abuse is that compiled by Joseph Menditto and published (Whitston, 1970) under the title of *Drugs of Addiction and Non-addiction, Their Use and Abuse: A Comprehensive Bibliography, 1960-1969.* Since its publication a supplementary volume has been added for the year 1970, and the present work is a second such supplementary volume covering the literature of the year 1971. After a listing of periodical abbreviations used in the work and of the subject headings employed, the volume begins with the book literature of the year (13 pages). Then comes the main section of the bibliography, that devoted to periodical literature. Here entries are divided into two groupings: one by title and one by subject heading. An author index for the entire volume concludes the work. The work aims to be totally comprehensive and approaches that goal perhaps as fully as can ever be achieved. Theological periodicals, however, do not seem to have been covered as thoroughly as they could have been. Nevertheless, for anyone or any library needing wide entry into the literature of drug abuse, this volume, along with its two predecessors, is indispensable.

The Evangelization of the World in This Generation. *By John R. Mott. Reprint of 1900 work; New York: Arno, 1972. Pp. 245. $12.00.*

This is a landmark book in U.S.A. religious history; and it is good to see it available once more in a well-done bound reprint in the distinguished and important reprint series, "Religion in America," under the advisory editorship of Edwin S. Gaustad. It is almost impossible for persons living in the last third of the twentieth century to imagine the enthusiasm for the real possibility of the evangelization of the world within the lifetime of the generation living in 1900; a reading of this work may help to give us some feel for that enthusiasm and the optimism upon which it was based. *The Evangelization of the World in This Generation* was a tocsin for its time and era; it deserves a place in all libraries interested in the past and the future of U.S.A. religious history.

Viator: Medieval and Renaissance Studies. *Volume 3 (1972). Berkeley: University of California, 1973. Pp. vi, 462. $12.00.*

The first volume (1970) of *Viator* was noted in *Review for Religious* (September 1972, p. 897) as "an impressive piece of work" and "a valuable addition to the serial publications in the field of Medieval and Renaissance studies." Consideration of this third volume of the yearbook serves to confirm and deepen that judgment. Several articles in the current volume have special importance for the readership of *Review for Religious.* The first is entitled "Theological Legitimation for Innovation in the Middle Ages" by James S. Preus; in the essay it is argued that Medieval Christian culture was oriented towards dynamis rather than stasis and hence opened the West to continued growth, progress, experimentation, and renewal. Kleinbauer's "The Iconography and the Date of the Mosaics of the Rotunda of Hagios Georgios, Thessaloniki" is a careful description of the iconography (and its implied theology) in one of the important Christian art pieces of the fifth century. John B. Freed in his

"Urban Development and the *Cura monialium* in Thirteenth-Century Germany" discusses the care for religious women exercised by the Cistercians and the mendicant orders of the time and emphasizes the sobering contention that the rise of the beguines in Medieval Europe is to be explained by the fact the convents of regular nuns took only members from the wealthier classes. The last article of particular interest is that of John W. O'Malley, S.J., who presents a critical text of a Latin language *opusculum* of a renewal character and prefaces it with an illuminating introduction. The price of the volume is surprisingly low and should make the work purchasable by those persons and libraries interested in Medieval and Renaissance studies.

BOOKS RECEIVED

ARCHON: **Bibliography of the Continental Reformation: Materials Available in English** by Roland H. Bainton and Eric W. Gritsch, 2nd rev. and enl. ed., pp. xix, 220, $10.00.

ASSOCIATION: **The Sensuous Christian: A Celebration of Freedom and Love** by Lawrence Meredith, pp. 192, $6.95. **Sex after the Sexual Revolution** by Helen Colton, pp. 254, $7.95.

ATHENEUM: **Children of Vietnam** by Betty Jean Lifton and Thomas C. Fox, photos by Thomas C. Fox, pp. 109, $4.95 (panoramic view for teenagers of children and adolescents in Vietnam as they live today; a heartwarming book). **The Church Mouse** by Graham Oakley, unpaginated, $5.95 (for young gradeschoolers; a whimsical tale of the adventures of mice in an English church). **Songs of the Dream People: Chants and Images from the Indians and Eskimos of North America** ed. and ill. by James Houston, pp. 86 (a lovely book for upper grades and high school; the song-poems are delicately and sensitively phrased and the illustrations are remarkably evocative). **There Ought to Be a Law! How Laws Are Made and Work** by Ellen Switzer, pp. 184, $5.50 (fine introduction for high schoolers on how laws in the United States [from federal constitutional amendments to local house zoning regulations] are made and enforced).

BARNES AND NOBLE: **Kogoshui: Gleanings from Ancient Stories** trs. by Genchi Kato and Hikoshiro Hoshino, pp. iv, 120, $9.00 (facsimile reprint of 3rd edition of 1926; the volume is a precious one since it represents one of the relatively few translations of the literature of Shinto). **Pathways of Buddhist Thought: Essays from The Wheel** ed. by the Venerable Nyanaponika and selected by M. O'C. Walshe, pp. 256, $9.50.

BEACON: **Personal and Controversial: An Autobiography** by Paul Branshard, pp. 308, $7.95.

BOBBS-MERRILL: **Our Knowledge of the Historical Past** by Murray G. Murphey, pp. vii, 209, $8.00.

CAMBRIDGE UNIVERSITY: **Heresy and Obedience in Tridentine Italy: Cardinal Pole and the Counter Reformation** by Dermot Fenlon, pp. xiii, 300, $19.50.

CASE WESTERN RESERVE UNIVERSITY: **A History of Jewish Literature.** Volume 1: **The Arabic-Spanish Period.** Volume 2: **French and German Jewry in the Early Middle Ages; the Jewish Community of Medieval Italy.** By Israel Zinberg, pp. xxxi, 231; xv, 257, $12.50 per volume.

DOUBLEDAY: **Chance and Life: Faith as the Living Reality** by Marc Oraison, trs. by Bernard Murchland, pp. 103, $4.95. **The Old Testament of the Jerusalem Bible,** 4 v., paper, $1.95 per volume. **The Return to Man** by Eugene C. Kennedy, pp. 192, $5.95.

DOUBLEDAY-IMAGE: **Ascent of Mount Carmel** by St. John of the Cross, trs. by E. Allison Peers, pp. 477, paper (D63), $1.95. **The Autobiography of St. Teresa of Avila** trs. by E. Allison Peers, pp. 399, paper (D96), $1.95. **Christian Community: Response to Reality** by Bernard J. Cooke, pp. 200, paper (D315), $1.45 (paper reprint of 1970 work). **Contemplation in a World of Action** by Thomas Merton, pp. 396, paper (D321), $1.95 (reprint of 1965 work). **The Jesus Myth** by Andrew M. Greeley, pp. 198, paper (D316), $1.25 (reprint of 1971 work). **Living in Hope** by Ladislaus

Boros, S.J., trs. by W. J. O'Hara, pp. 120, paper (D318), $1.25 (reprint of 1969 work). **The Soul Afire: Revelations of the Mystics** ed. by H. A. Reinhold, pp. 480, paper (D320), $1.95. **The Survival of Dogma** by Avery Dulles, S.J., pp. 238, paper (D317), $1.45 (reprint of 1971 work).

EERDMANS: **Do and Tell: Engagement Evangelism in the '70s** by Gabriel Fackre, pp. 106, paper, $1.45. **Don't Call Me Preacher** by Phil Barnhart, pp. 118, paper, $1.95. **The Politics of Jesus** by John Howard Yoder, pp. 260, paper, $3.45.

FIDES: **The Crisis in Priestly Ministry** by Charles E. Curran, pp. vii, 146, paper (D82), $1.50. **Theology of Confirmation** by Austin P. Milner, O.P., "Theology Today Series," no. 26, pp. 127, paper, $.95. **Theology of Evolution** by Ervin Nemesszeghy, S.J., and John Russell, S.J., "Theology Today Series," no. 6, pp. 96, paper, $.95. **Theology of Mission** by Aylward Shorter, W.F., "Theology Today Series," no. 37, pp. 93, paper, $.95.

FORTRESS: **The Bible: A Modern Understanding** by J. Lindblom, trs. by Eric H. Wahlstrom, pp. viii, 197, paper, $3.95 (original; translation with slight revisions of 1969 Swedish work). **The Fall into Consciousness** by J. Stanley Barlow, pp. xi, 148, paper, $3.75 (original; a study of psychology and religion since Freud). **The Go-Between God: The Holy Spirit and the Christian Mission** by John V. Taylor, pp. 246, $5.50. **Preaching in the Witnessing Community** ed. by Herman G. Stuempfle, Jr., pp. 104, paper, $2.95. **The Second Season: Lent, Easter, Ascension** by Wayne Saffen, pp. 90, paper, $2.50 (original; prayers for the Lenten and Paschal seasons). **Story and Promise: A Brief Theology of the Gospel about Jesus** by Robert W. Jenson, pp. ix, 198, $3.95 (original; a systematic Christology for college, seminary, and adult education today).

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HERDER AND HERDER: **Office and Ministry in the Church** ed. by Bas van Iersel and Roland Murphy, "Concilium," no. 80, pp. 150, no price indicated.

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LIGUORI (Liguori, Missouri 63057): **Love Is Prayer—Prayer Is Love: Excerpts from the Writings of St. Alphonsus [Liguori]** ed. by John Steingraeber, C.Ss.R., pp. 191, paper, $.50. **A View from the Middle** by William Doty, pp. 192, paper, $2.00.

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LOGOS (185 North Avenue; Plainfield, New Jersey 07060): **The Satan-Seller** by Mike Warnke with Dave Balsiger and Les Jones, pp. 214, paper, $2.50.

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NEWMAN: **God and Man** by Archbishop Anthony Bloom, pp. 125, $3.95 (1st American edition of 1971 British publication). **Hope for the Flowers,** words and pictures by Trina Paulus, pp. 152, paper, $4.95. **Program Planning for Adult Christian Education** by James R. Schaeffer, pp. x, 262, paper, $4.95.

NEWSWEEK: **The Taj Mahal** by David Carroll and the editors of the Newsweek Book Division, pp. 172 with 120 illustrations (half in full color), $10.00.

OUR SUNDAY VISITOR: **Catechetics in Context: Notes and Commentary on the General Catechetical Directory Issued by the Sacred Congregation for the Clergy** by Berard L. Marthaler, O.F.M.Conv., paper, $4.95. **The Glory of Israel: Scriptural Background on the Mysteries of the Rosary** by Ronald Walls, pp. 94, paper, $1.95. **Our American Catholic Heritage** by Albert J. Nevins, M.M., pp. 383, $20.00.

OXFORD UNIVERSITY: **The Crusades** by Hans Eberhard Mayer, trs. by John Gillingham, pp. xii, 339, paper, $2.95 (English translation of 1965 German work). **The Later Christian Fathers: A Selection from the Writings of the Fathers from St. Cyril of Jerusalem to St. Leo the Great** ed. and trs. by Henry Bettenson, pp. vii, 294, paper (OPB 293), $2.95 (paper edition of 1970 work).

PAULIST: **Week of Fire** by Earnest Larsen, pp. 96, $4.95 (contemplation book for Holy Week).

PHILOSOPHICAL LIBRARY: **Essays in American Theology: The Life and Thought of Harris Franklin Rall** by William J. McCutcheon, pp. xii, 345, $12.50.

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