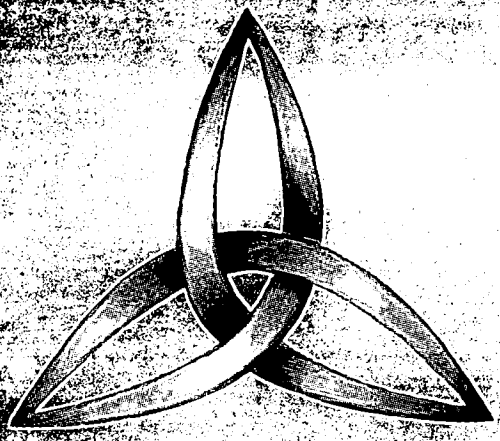

Review for Religious

Why They Leave

Pedro Arrupe: *Nunc Dimittis*

The Eucharistic Mystery in All Its Fullness

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Religious Life: The Mystery and the Challenge

John R. Quinn

This is the address delivered by Archbishop Quinn (of San Francisco) at the annual assembly of the Leadership Conference of Religious Women in Baltimore on August 16, 1983. Last spring, Archbishop Quinn was named to head the pontifical commission established to facilitate the pastoral contribution of bishops to religious life in the United States.

You have honored me by asking that I speak with you. For the Church recognizes in your lives as religious the continuation of the poverty, the chastity, and the obedience of Christ. What is more: in and through your leadership, thousands of your sisters are in this room with us this morning, present through the care you have for the consistency and holiness of their unique form of Christian living, and present because of their choice that you should bear the profoundly sacred responsibility of leadership among them. It is no light burden that you carry. The future and the integrity of American religious life lies greatly under the influence of your own lives: your own union with God, your own humility and integrity, your courage and vision will tell historically upon your communities. The mystery of your lives is inextricably bound up with the mystery of the lives of the sisters whom you love and whom you serve in this ministry. It is finally one mystery: a form of life in which Christ is followed with such intensity and at such a level of renunciation that to follow becomes to imitate him concretely and historically in his chastity, his poverty, and his obedience even to the death of the cross. The gravity and the demands of this leadership of communities towards a life of holiness would be hard to exaggerate. That is why you honor me by asking me to speak with you about it.

I know that you have asked me to be with you today because the pope has appointed me Pontifical Delegate to head a special commission of three

bishops whose task is to foster the pastoral service bishops are to offer American religious. In a lengthy interview that many of you have read, I have already commented upon this appeal of the Holy Father to the bishops and on the constitution of a joint group of bishops and religious. Rather than repeat those remarks I should like to extend them, but only in the context of the mystery of religious life and the history of American religious over the past twenty years.[1] You know that I am no expert in these matters, but what I think, I put before you as an invitation to your own reflections. I hope that these remarks will amplify several important subjects touched upon in the interview.

My reflections then, fall into four parts:

—The vision which the Church possesses of religious life

—The Paschal Mystery as religious have experienced it in the past twenty years

—The papal appeal to the bishops of the United States

—The papal charge to this Episcopal Commission with its Committee of Religious.

The Vision Which the Church Possesses of Religious Life

I make no apologies for beginning with the call that the Church recognizes as yours. It alone provides the context or the horizon in which any other aspect of religious life can be evaluated or discussed. It is not that religious alone are called to holiness. You know that all Christians are called to holiness. But religious are called to that holiness which consists in a total consecration to God expressed in the unique continuation and embodiment of his life of poverty, chastity and obedience: not to copy it, but to imitate it—that is to transpose it into the situation of the twentieth century—so that this form of life would not die within the Church, that it would be a continual reminder to the entire Church, in as public a witness as possible, of the holiness to which every Christian is called. Not every Christian is called to leave father and mother, husband and wife, children and relatives, to abandon personal property and private career, and to follow Christ in the direction of one's life as that voice is concretized in the Church and in this given community of disciples. But every Christian is called to that detachment and love which give an absolute priority to Christ as the communication of God, and the public vows of religious are a constant, sacramental reminder of this absolute claim that Christ makes upon us all. Religious life is essentially sacramental in the sense that it is an explicit, historical and tangible manifestation of the victorious grace of God emerging to its completion in human signs and actions. And we can never really understand it except as sacramental.

It is classically true that every human being has to struggle for her integrity, not simply in the sense that a commitment to the truth is always costly, but in the more basic sense of keeping some consistency, some focus in her life that gives unity to everything else, that makes sense out of diversity. What is true for the individual is also true of a religious community or a way of life. The

demands upon your time, the conflicting claims for your attention, are infinite and sometimes irreconcilable. Not that anyone of them is illegitimate, but that all of them together constitute an impossibility. The expectations in which a religious community lives can be multiple, endless and even mutually contradictory. One can feel surrounded and fragmented by their press, wondering at the end of a busy day what was actually accomplished, seemingly more reacting to incessant demands that peacefully moving through them with a cumulative sense of purpose, even beginning to wonder in her darker moments if this way of living has any value or has kept its meaning. A religious or even an entire community can feel eroded, burnt out, because one cannot meet all the demands, and what slips away almost imperceptibly is the vision that makes sense even of the frustration. It is simply imperative for a religious—as for any human being with a serious Christian vocation—to have a fundamental focus for her way of life, one that is not negotiable, one in terms of which everything else is negotiated. So the Church over and over again reminds religious what they are for the whole Church, the vision and the call that is theirs: you are those consecrated by the call of God to follow Christ in the mystery of the Church by continuing his chastity, his poverty, and his obedience for the sake of the kingdom of God. It is an enormous gift that is yours, and it is a gift for the whole Church.

The Paschal Mystery as Religious Have Experienced It in the Past Twenty Years

Sisters, I know that these have been hard and demanding years since the Vatican Council. The opportunities have been glorious and the achievements of your communities have been obvious and remarkable—but at what an enormous cost! Let me speak a bit about the history of the past twenty years.

One of the staggering parts of this cost over these years has been the numerical diminishment of the congregations of American sisters. Following the direction of the Council and in obedience to subsequent papal documents such as *Ecclesiae Sanctae,* enormous efforts were brought to bear in a sincere and seriously considered move to renew and adapt religious life in light of worldwide cultural transformation and in the spirit of the Church. Yet this tremendous enterprise was followed by striking numerical disintegration. Where novitiate classes had been thirty, now there were three—if any at all. Convents and institutions were closing all over the nation. The average age of the sisters was going up steadily. Some of the elderly began to fear that there would be no one around to take care of them, while tens of thousands were either leaving or had already left for possibilities and for a future which seemed to them more secure and more promising. You and many other religious may have lived with a sinking sense of loss as close friends with whom you shared this form of life left. At the same time American sisters were exposed to an unprecedented level of misrepresentation and attack from both the right and the left. Sisters who had for so long lived as the object of an almost uncritical

awe within the Church, now were exposed to two implacable critics: shrill accusations that their catechetics were destroying the Church, that their every change was a betrayal of their heritage, that they had become worldly, compromised women who deserve their own decline; or from the left came the arched suggestions that religious life could only attract the sexually stunted, the socially and economically insecure, an unenlightened and declining remnant from a dated Church. There are the recent plays on Broadway that dismiss them as unsophisticated fanatics and some "Catholic" publications make a practice of continual harping criticism exaggerating every conflict out of all proportion. There are circles in which to be a woman religious today is to walk into an atmosphere of the joke half-told, of suspicion or unconscious arrogance, sometimes on the part of clerics, of the question that waits for no answer, of the unrelenting and constant demand for justification.

As in every other group, priests or lay people, so among religious there are, no doubt, some who give foundation for justifiable criticism and concern. But, Sisters,—you who are present here today, and others who are not with us at this meeting—you have sustained the cost of these years and nothing you have accomplished, no matter how great and obvious, matches what you have accomplished in living in fidelity to your vocation through these difficult years of tensions from outside sources as well as from internal divisions, misunderstandings, and polarizations. Indeed, many faithful American women religious, and not the least those in positions of responsibility, truly passed through a profound experience of the Paschal Mystery. I suspect that this experience has yet to register in all its valence within the reflection of American religious. You will find any number of works that counsel religious to count their gifts and number the aptitudes they bring to the Church. This is certainly sound advice. But there is very little written about the collective experience of entering into the rejection and humiliations and loss that configured many of you with the Passion—and even less about how profound a fulfillment this experience is of the vocation that is yours, the public witness to the whole Church of the life and destiny of Christ.

When Victor Frankl reflected upon the horror of his experience of Auschwitz and Dachau, he summarized his own survival with a single line from Nietzsche, that those who have purpose and vision can bear with almost any manner of existence: "The person who has a *why* to live for, can bear with almost any *how*."[2] There is a clear and profound sense of identity in many American religious born of prayer, faith, and a deep love for the Church, which has enabled them to live through these years of deflated expectations and even searing personal disappointment. And that identity lies with their configuration to Christ. The great Saint Mechtild of Magdeburg, speaking of a single person, wrote what has been the history of a number of religious congregations during these past twenty years:

> God leads his chosen children on extraordinary paths.
> This is an extraordinary path

A noble road
And a sacred way.
God himself has trod it.[3]

And so it is true that these years, difficult though they have been, have been rich in their accomplishments and productive as religious community after religious community, responding to the challenge of the Council, moved into structures that were more life-giving and into more mature forms of community. In many ways over these years, American women religious found themselves coming of age, an experience of resurrection. Many American women religious have deepened their lives of prayer, their social compassion for suffering and exploitation, their sense of the international mission of the Church. Granted that all this is true, still the question must be asked: What is the source of this new depth if it is not both the Church from which the challenge came, and what American women religious have endured and suffered during these twenty years? Our experience of the Resurrection emerges from the experience of the Passion. The life of authentic Christians has always combined them: ". . . that I might know Christ and the power of his resurrection and may share his sufferings, becoming like him in his death, that if possible I may attain the resurrection from the dead" (Ph 3:10-11). That is why I believe it is excessive to see in the present, as some do, "the cluster of the signs of breakdown in virtually all communities." It is my conviction that we must keep clearly before our minds the great and moving words of Pope John XXIII at the opening of the Council:

> In the daily exercise of our pastoral office, we sometimes have to listen, much to our regret, to voices of persons who, though burning with zeal, are not endowed with too much sense of discretion or measure. In these modern times they can see nothing but prevarication and ruin. They say that our era, in comparison with past eras, is getting worse, and they behave as though they had learned nothing from history, which is, nonetheless, the teacher of life. They behave as though at the time of former Councils everything was a full triumph for the Christian idea and life and for proper religious liberty.
>
> We feel we must disagree with those prophets of gloom, who are always forecasting disaster, as though the end of the world were at hand.
>
> In the present order of things, Divine Providence is leading us to a new order of human relations which, by humanity's own efforts and even beyond their very expectations, are directed toward the fulfillment of God's superior and inscrutable designs. And everything, even human differences, leads to the greater good of the Church.[4]

Certainly, then, the "numerous defections and decreasing number of new members" cannot be denied.[5] But if you understand religious life as this profound imitation of Christ and share the marvelous vision of faith articulated by Pope John, then rejection or abandonment or crisis or pain or threat are not just a breakdown, but also for those who live by faith a more profound entering into the meaning and identity of religious life. Juliana of Norwich put it very simply: "So was our Lord Jesus afflicted for us; and we all stand in this way of suffering with him, and shall till we come to his bliss."[6]

This is really the second point I want to make. If religious life is a persistent

and public reminder to the Church of the life of Christ, then the drastic numerical decline and threatened extinction of some religious communities is not something completely outside of that witness but within it. Yes, "history is the teacher of life." Each time religious life has entered into this night that can be so dark—the Reformation and the French Revolution come to mind—it has risen from suppression, persecution and virtual extinction with a deeper ecclesial sense and stronger and more effective than before. For example, when Mother St. John emerged from the prison of St. Didier in 1794, she rebuilt with new resilience from the Terror of the French Revolution the Sisters of St. Joseph. But does anyone think that her years of suffering in prison had nothing to do with forming this "strong-souled woman to whom the community owed its regeneration?" Mary Ward, foundress of the Institute of Mary, endured the condemnation of her community and even imprisonment in Munich, but her religious genius and her deep faith finally prevailed and continues to influence the formation of communities even through our time. In her last letter to Antonio Filicchi, the dying Elizabeth Ann Seton wrote: "Could you but know what has happened in consequence of the little, dirty grain of mustard seed you planted by God's hand in America!"[7] For the seed to grow, it had to pass into the death that was the end of her marriage, the violence which followed her conversion, the endless and seemingly hopeless contradictions, the betrayal of friends, the death of those very dear to her and the shameless indifference of her son, William. All of these lived by faith and had an unshakable fidelity to the Church. In their story each religious community could trace a similar history from its own tradition. You and I both know that the religious accomplishments of the two previous centuries developed from beginnings that were desperate in their poverty or persecution, ridden with the forebodings of some, but fostered by a few religious women of profound courage, integrity and endurance. The successes were not in spite of the suffering any more than we are saved in spite of the Cross. In the mysterious working of providence, one actually leads into the other.[8]

This, then, is my key to understanding much that religious have undergone over these years of renewal. Constitutions, chapters, serious analysis, arduous discernment, regrouping of forces, creative efforts at experiment—all of these had done what they could. But that they would have their effect, God gifted them with the cross, brought them into communion with the passion of the Lord.

I am obviously not saying that the past twenty years have been absolved from mistakes and errors. That would be to parody my remarks. It would be sheer fantasy to imagine that in times so complex such far-reaching efforts at a renewal of such magnitude could go forward without some mistakes and perhaps some of serious proportions here and there.

But what I am saying is that through it all, you have sought to be faithful to the call of the Lord and you want to love him and serve him in his Church for the glory of the Father. It is in the Paschal Mystery, in fidelity in the face of

suffering, that all human efforts are purified and all human faults and failings are healed and all things that are ours are gathered by their resurrection into God. The renewal of all religious realities is only through the passion.

This is how I see the mystery of your religious life and it is the light in which I read the past twenty years. It provides the religious context in which I see the task to which the Holy Father has called the American bishops: "To render special pastoral service to the religious of your dioceses and your country. . . . to assist them in every way possible to open wide the doors of their heart to the Redeemer."

The Papal Appeal to the Bishops of the United States

So now let me pass to the papal response both to what you are and what you have undergone.

To understand the action of the Holy Father, we must attend to an event which has been given great significance in Rome but not yet grasped sufficiently everywhere: the anniversary of our redemption. In the mystic symbolisms and approximations by which we number the centuries, one thousand nine hundred and fifty years ago the great Paschal Mystery of Christ took place, the passion, death and resurrection of Jesus by which the world is justified, sanctified and saved. To underline this moment as we move toward the third millennium, the pope proclaimed the extraordinary Holy Year, the Jubilee of our Redemption. This action of the pope was profoundly and religiously serious. Christ as Redeemer has been a theme of his preaching and his pontificate, and it formed the subject of his first encyclical. Through this Year of Jubilee, he is calling the whole Church to live more intensely the central, human-divine event which gives it meaning. It would be impossible to understand many papal initiatives this year unless the centrality and urgency of the Redemption is grasped.

It is within that context that he calls religious especially to renewal. Not just religious. The call is to the whole Church. But especially religious. And why? Because of this event, the redemption of the entire human race by the action of God in Jesus Christ, they are both witness and intermediary. They are both signs to the world of what Jesus Christ has done in human life—as they continue in a following of him that becomes a profound configuration—and they are means, instruments, by which this redemption of Christ reaches into this Holy Year and into this nation. What the pope is saying is simply staggering in its implications: That the redemption which Christ offers will have its presence in our times and its efficacy determined in great part by the quality of holiness, of union with God, in the lives of religious. The religious either augments or limits the effective mercy of God within her culture.

This is not an abstract statement of speculative theology; it is a concrete reading of what religious have become for the Church. Look at your own personal histories. For many persons whose religious gifts developed at an early age, the most influential persons in their lives were those women religious

whose insightful goodness and care touched their lives more formatively than either was aware of. Look at contemporary Catholic challenges to the social structures of our nation or at the repeated efforts to reform catechetics or at the person who is often among the most resourceful in parish ministry or at the person from whom people spontaneously expect a quality of sympathy and understanding unavailable elsewhere—and you will very often find the American sister. In general, the history of our Church in the United States shows religious women to have lived lives of frugality and prayer, or persistent service to others even at enormous personal cost and of providing support for those who needed that support—whether this was in education, in medical care or in social works. To cite the papal letter, "Working towards the establishment of justice, love, and peace, they helped to build a social order rooted in the Gospel, striving to bring generation after generation to the maturity of Christ." To read our history is to find the American nun at its center, both as a sign and as the channel of the Redemption.

The contemporary reflection upon religious life is just beginning to assimilate what has been the actual place of religious in the Church for centuries, certainly the Church in the United States. It has been a theological commonplace to say of the bishop or of the priest who assists him *agit in persona ecclesiae,* that he acts in the name of the Church, that he represents the Church. Now increasingly this is being said of the religious, that the religious represents the Church. But this is just theology catching up with what the average American Catholic has always known. The bishop represents the Church in its unity, its unity of doctrine, of communion, and of sacramental life. To see the bishop is to be reminded of this unity whose source is the Spirit of God and which is made real by communion with the Successor of Peter. But the religious represents the Church in its evangelical holiness. The Church is not only realized in their lives, but witnessed by these lives. What Teresa of Avila said of herself, "I die a daughter of the Church," was extended by the great Elizabeth Seton to her daughters in almost her last words to them: "I am thankful, Sisters, for your kindness to be present in this trial. Be children of the Church, be children of the Church."[9] It is not that Teresa of Avila or the Sisters of Charity are the only daughters of the Church. All religious by the public witness of their lives are a reminder of that ecclesial discipleship to which we are all called. The religious is not the only one who represents in public witness the holiness of the Church, but she is the one who does in this unique way—through the open, countercultural profession of the evangelical poverty, chastity, and humble obedience of Christ. When the Church talks about the public witness of religious life, this is what she is talking about: not that presentation or witness proper to the Church in its hierarchy, but the visible manifestation of the Church in its holiness. Just as the unity of the Church is not simply for the bishops but for all the disciples of Christ, so the holiness of the Church is not just for religious but for all of the disciples of Christ. But it is crucial for the Church that both its unity and its holiness be strongly represented to all, and

that is why we have both a hierarchy and religious life. Another way of putting the same point is the papal statement: "By their very vocation, religious are intimately linked to the Redemption. By their consecration to Jesus Christ, they are a sign of the redemption that he accomplished. In the sacramental economy of the Church, they are instruments for bringing this redemption to the People of God."

What, then, has the pope asked of the bishops? He has called upon all the bishops of the United States to place themselves at the pastoral service of the religious of their diocese. Let me be more specific. You know, far better than I, that since *Perfectae Caritatis* and *Ecclesiae Sanctae,* the religious in the United States have engaged in an intensive period of renewal. General chapters have been held which took this as their principal object. Constitutions have been revised, and these general laws of religious institutes submitted to the Holy See for confirmation. National unions of the major superiors of men and women have been formed or have been strengthened and now flourish. New forms of religious and academic formation and of ministerial training have been introduced into almost every apostolic religious congregation. These changes have exacted great expenditures of energy and time, and have found their fulfillment many times in a deepening of prayer, apostolic creativity, and the sharing of life that characterizes religious communities. The question that religious have had to deal with, the central one according to the distinguished Jesuit theologian, Father Thomas E. Clarke, S.J., has been this issue: "How are we to disengage Christian faith from the time-bound cultural expressions and vehicles of the past without a loss of integrity? This is indeed the question at the heart of the anguish, tensions, and polarizations, characteristic of a period which has turned out to be as much a new Passion as a new Pentecost. No group in the Church has had to deal with the question with greater seriousness than members of religious communities, and particularly of American communities of religious women."[10] Father Clarke wrote those lines some ten years ago, and without attempting a defense or an evaluation of each one of them, I think it would be fair to say that these last ten years have continued this experience: the effort to articulate a form of life that is evangelical in its public ecclesial consecration yet American in the inculturation of this consecration. As this period of "special experimentation" comes to its close—the period, that is, in which new constitutions were drafted, the Holy Father has asked the American bishops to enter into this process in order to support and to second the genuinely heroic efforts of the religious to strengthen and renew their communities.

How are the bishops to do this? The pope speaks generically of aiding religious in every way possible and lists seven particular ways in which this generic support can be realized. If I had to summarize all seven, I would do it with a single word: *communication.* The bishops are to communicate to the whole Church, by preaching and catechesis, on the nature of religious life and, more particularly, on the link between a religious vocation and the love of God

for each and every religious. The bishops are to communicate sacramentally and liturgically with religious; they are to extend and support the invitations to renewal, in solidarity with the bishops and the faithful; "in those cases, too, where individuals or groups, for whatever reason, have departed from the indispensable norms of religious life, or have even, to the scandal of the faithful, adopted positions at variance with the Church's teaching," they are "to proclaim once again the Church's universal call to conversion, spiritual renewal and holiness." The bishops are to communicate with religious in a mutual program of work to be established by the Episcopal Commission of which I have been appointed Papal Delegate and which has been strengthened by an appointment of a Committee of Religious to act in concert with them. Finally, the bishops are to communicate their findings to the Holy Father on the occasion of their *ad limina* visits this year.

It is only in this context that we can ask ourselves the genuinely hard questions which bear upon the future of religious life in the United States. One question which the pope singles out as of immense concern: Why this drastic numerical decline? And under this question, perhaps the most important issue: Why are so very few American women and men interested in becoming religious today? What does that say about our national character, about our Church, and about religious life itself? Is there any truth in the diagnosis of religious life made by the authors of *Shaping the Coming Age of Religious Life* that the "crises set in from within religious life due to the loss of identity and the inroads of the secularizing process"?[11] Finally, it must be asked whether we bishops and priests have been of sufficient sensitivity to the issues which contextualize religious life in the United States. All of these and other important issues can be addressed fruitfully if they are asked by bishops and religious together, and asked in such peace and mutual trust that they admit of answers rather than with the kind of accusatory rage that inhibits any ability to answer anything. These are profound issues on which we must communicate. They touch on a problem that is common to us all yet larger than any of us, and we expect to be mutually challenged by them. For it is not only the problem that is common to us all, but the process as well. It is one we can only address together.

Why this insistence upon communication? Because there has been too little of it. Historically, any process of renewal and any process of inculturation has been open to misrepresentation, misunderstandings, and mistakes. I could take examples from the history of dogma, from the history of rites and ritual, but let me take them from the history of religious life itself. For decades the mendicant orders lay under the suspicion that their form of life was not canonically religious because they were not confined to a monastery. The foundation of the Society of Jesus was opposed because this order did not engage in the choral office and admitted some members whose vows were not solemn. There was enormous opposition to the original provisions of Angela Merici despite the solemn approval of Paul III and these provisions eventually

gave way to conventual life and monastic enclosure. The original plans of St. Francis de Sales and St. Jane Frances de Chantal that the Visitation would be a congregation in which only simple vows would be pronounced and visiting the sick would be the special work of its members also yielded to solemn vows and enclosure. But eventually the inculturation of active orders of women religious did occur, and they dominated the extraordinary evolution of religious life in the nineteenth and twentieth centuries. Inculturation is an exigency of the incarnation. It is an indispensable condition for the development and vitality of the Church, and it is inevitably attended by its share of divisions and struggles and even by mistakes.[12] But if these inevitable struggles are exacerbated by arrogance or impatience, by the attribution of false motivation or by party interests, then disintegration or alienation result. Attempts at inculturation die only when communication is stilled, and that is why I welcome the efforts of the Holy Father to foster communication in all of its forms.

For over the past twenty years as you moved through this period of experimentation, your partners in dialogue have been the members of your own congregation and other congregations. Now what the Holy See is asking for is an extension of this dialogue to a larger group, to the bishops and to the Church as a whole. For there is much incomprehension here, either about what the religious have accomplished or why they have gone in the directions they have chosen, as well as some confusion about what the Church has been asking of religious since the Council. Through the bishops, the religious orders can engage all of the Church in this renewal of religious life: those whom they serve, those with whom they serve, and the bishops in union with the pope whose ministry it is to confirm and validate this service.

There is no question that inculturation carries its own dangers. For instance, the adoption of Stoic and Neo-Platonic terminology during the patristic period, terms with such far-reaching implications and ambiguity as *apatheia* as used by Clement and Origen, or the *eons, nous* and the five fundamental gnoses of Evagrius Ponticus, all these seriously endangered the entire monastic movement.[13] I doubt further if anyone would care to resurrect the secular military activity of the Templars as an appropriate work for religious. So also today. There is always a danger of having religious life become coopted as just another version of the American way of life, and the challenge given both by the traditions of the order and by the judgments of the Holy See are necessary and critically important if religious are to embody the essentials of religious life in an American setting effectively and authentically. This question has been with us since John Carroll, and it is not surprising that it continues to be with us now. It is inevitable in a Church so universal and with cultures and perspectives that are so divergent. That is why this extension of the dialogue is so critical, both to explain the achievements of the past twenty years but also to receive serious, supportive, and critical challenge.

For there is a healthy and continual dialectic which is always at work within the Church: between the Gospel and its cultural expression, between

authority and prophecy, between the unity of the Church and its manifold cultural forms. And the life of the Church can never be won by suppressing one or another of these moments or by an impatient destruction of the very process. All organic forms of life consist in a sustained balance between various and seemingly contradictory elements. Yet if they are seen by faith and in their historic interactions, they do not contradict one another but at a deeper level support one another. Thus Freud maintains that the desire to live without tensions—the desire to live in unchallenged comfort—is actually a disguised form of the death wish. The tension of balanced contradictions is essential to life.

But tension does not necessarily make for life. It can also be a destructive disintegration of life. The difference lies with living faith and with communication. Does this moment of tension open to a deeper communication or to the closing of all communication?

The Papal Charge to This Episcopal Commission with Its Committee of Religious

And this brings me to the fourth point I wish to register. For this is the reason that the Holy Father has not only sent a letter to the American bishops, but has established an Episcopal Commission to aid the bishops in their service of religious and to analyze the reason for the decline in religious vocations. For each of these tasks, the Holy Father has challenged the Commission to work in close collaboration with American religious, to profit from their experience and to assimilate their insights. To facilitate this communication, I have appointed a Committee of Religious who will work with the Commission of Bishops in a collaborative effort to foster and to encourage religious life in any way that is open for us. We will also be consulting experts in various disciplines not represented on our committee such as psychology, sociology, anthropology and history. Further, I have sent a letter to the Presidents of the LCWR, CMSM, and NCCB asking for any suggestions these groups might have to further this work. All of us have something to learn from one another, and the papal initiative provides an occasion for this mutual ministry.

It would be unrealistic to expect of this renewed effort at communication that all disagreements would cease and all misunderstandings be erased. There are too many differences in cultural background, in religious life-history, and even in the critical perspectives on contemporary issues. However, what we can achieve and what we must be seeking is reverence and respect for one another, a compassion for mutual suffering, the building of a sense of trust, and the comprehension of an underlying common mission in the Church, and from the Church, and for the Church as portrayed in all its doctrinal richness in *Lumen Gentium*. What we can pray for is that we may all find a continually greater degree of freedom from harsh judgments and stereotyping, irrespective of what misunderstandings remain to be eliminated. But how very difficult this will be, Sisters, to touch the skepticism and the anxiety, the suspicions and the misunderstandings that have woven themselves into the fabric of our histories

over these years. Whatever their causes, they have become part of its texture and seem indistinguishable from our expectations and hopes. They inhibit communication and they inspire the most pejorative reading of motives while the memories of past wrongs rise periodically to reinforce their presence.

But what is stronger, please God, is what we share together. For if members of the Church cannot work together to reconcile our histories and our differences, how could we possibly preach forgiveness and reconciliation to a world whose checkered histories and whose differences beggar those in the Church by comparison. It is patient and loving work that we are about to do together, but your president has wisely written: "Reconciliation is the patient and loving weaving of threads of tension into a peaceful background in which the Spirit is free to imprint the design."[14]

May this Spirit then be with us in our work. In hope for this new phase of our history we pray with the Psalmist:

> You will guide me with your counsel and afterwards
> you will receive me into glory.
> Who have I in heaven but you?
> And there is nothing upon earth that I desire in
> comparison with you.
> My flesh and my heart may fail
> But God is the strength of my heart and my
> portion forever (Ps 73:24-26).

And so,

> To him whose power now at work in us can do more than we ask or imagine—to him be glory in the Church and in Christ Jesus through all generations forever and ever. Amen (Ep 3:20-21).

NOTES

[1]For the understanding of religious life which pervades this address, see the recent document of the Sacred Congregation for Religious and Secular Institutes, *Essential Elements in the Church's Teaching on Religious Life as Applied To Institutes Dedicated to Works of the Apostolate*, May 31, 1983. This document is itself a "clarification and restatement" of the Church's teaching on the essential elements of religious life. This prior teaching has been articulated in the documents of the Second Vatican Council, especially *Lumen Gentium*, *Perfectae Caritatis*, and *Ad Gentes*, in the Apostolic Exhortation *Evangelica Testificatio* of Pope Paul VI, in the address of Pope John Paul II, and in the documents of the Sacred Congregation for Religious and Secular Institutes, especially, *Mutuae Relationes*, *Religious and Human Promotion*, and *The Contemplative Dimension of Religious Life*, and in the new Code of Canon Law. *Essential Elements* is the latest attempt of the Holy See to fulfill the mandate enunciated by *Lumen Gentium:* "Church authority has the duty, under the inspiration of the Holy Spirit, of interpreting these evangelical counsels, of regulating their practice, and finally of establishing stable forms of living according to them" (n. 42).

[2]Victor E. Frankl, *Man's Search for Meaning*, translated by Ilse Lasch (New York: Simon and Schuster, 1962), pp. xi, 76, and 104.

[3]See H. A. Reinhold (ed.), *The Soul Afire: Revelation of the Mystics* (New York: Pantheon

Books, Inc., 1951), p. 206.
[4]Walter Abbott, S.J., and J. Gallagher, *The Documents of Vatican II.* An Angelus Book (Guild Press, 1966), pp. 712 and 713.
[5]Lawrence Cada, S.M., et al, *Shaping the Coming Age of Religious Life.* A Crossroad Book (New York: The Seabury Press, 1979), pp. 49 and 43.
[6]Juliana of Norwich, *Showings,* translated from the critical text with an introduction by Edmund Colledge, O.S.A., and James Walsh, S.J. *The Classics of Western Spirituality* (New York: Paulist Press, 1978), Chapter 18, p. 211.
[7]Joseph I. Dirvin, C.M., *Mrs. Seton: Foundress of the American Sisters of Charity* (New York: Farrar, Straus, and Cudahy, 1962), p. 448.
[8]See Gerard Manley Hopkins, S.J., "The Wreck of the Deutschland," #24, *The Poems of Gerard Manley Hopkins,* edited by W. H. Gardner and N. H. MacKenzie. Fourth Edition (London: Oxford University Press, 1970), p. 59.
[9]William Thomas Walsh, *Saint Teresa of Avila* (Milwaukee: Bruce Publishing Company, 1943), p. 579; Dirvin, *op cit.,* p. 453.
[10]Thomas E. Clarke, S.J., *New Pentecost or New Passion? The Direction of Religious Life Today* (New York: Paulist Press, 1973), p. 1.
[11]Cada et al, *op. cit.,* p. 43.
[12]For the development of the Church's teaching on inculturation, see *Lumen Gentium* #13 and #17, *Ad Gentes* #16-18, #22, #26, *Gaudium et Spes* #53-58, *Populorum Progessio* #65, and *Evangelii Nuntiandi* passim.
[13]See Louis Bouyer, *The Spirituality of the New Testament and the Fathers* (New York: Desclee Company, 1960), pp. 260-302, 369-394. Despite Father Bouyer's sympathetic treatment of Evagrius Ponticus, he finds himself forced to conclude: "Whatever precise meaning his own mysticism may have had for Evagrius, it would be difficult to deny that his *expressions* introduced a lasting threat into the Christian mystical tradition: the fatal attraction of pure abstraction. A neglect of Scripture, of dogma, in favor of a 'contemplation' that runs the risk of being no more than a state of psychological vacuity is not, as experience has abundantly shown, for minds nourished on the tradition which we can now call Evagrian, a merely chimerical danger" *ibid.,* p. 393. For the division of monasticism into two camps, see *ibid.,* p. 380.
[14]Sister Helen Flaherty, S.C., *The Presidents Reflect—After Two Years,* in *Women: Weavers of Peace,* Leadership Conference of Women Religious, Conference Report, 1982-1983, p. 6.

The Religious as Witness

All persons consecrated to the Lord enter the category of living witnesses to the existence of this "Other," of a Reality so "different" from the reality verifiable by the senses; and their whole lives, individual and community, are committed to the final aim of recalling mankind, distracted by the temptations of material goods, to the reality of the supreme Good, to the attraction of values which are not visible, but are true and much higher.

Therefore, when the documents of the Council and the subsequent directives of the Church insist upon the need for the renewal of religious life, they intend above all to emphasize the need for a renewal of an "interior" nature to be realized in such a way that by eliminating the shadows of useless things or superstructures it may more easily become the transparency of God before the eyes of today's men.—*John Paul II, To the Women Religious in Albano, 19 September, 1982. L'Osservatore Romano, 11 October 1982, p. 5.*

Why They Leave: Reflections of a Religious Anthropologist

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The recent call by John Paul II for a review of the reasons behind the sharp drop in the number of religious within the United States is timely.

But, if this review is to realize its aims, those concerned in the study must seek insights from many disciplines, e.g. history, psychology, cultural anthropology. In this paper, I offer some insights from cultural anthropology. I believe that

-many religious, individually or as communities, following the combined impact of the social Revolution of Expressive Disorder of the 1960s and early 1970s and of Vatican II, went into a state of cultural malaise, anomie, or what is popularly called culture shock;

-the cultural and historical situation in which religious life now finds itself today in the United States is ripe for deep interior revitalization, provided the opportunities are vigorously grasped.

I will explain these statements. But, first we must clarify a much confused word—culture. Paul VI touched the heart of the meaning of culture when, in *Evangelii Nuntiandi,* he referred to the signs and symbols of a people.[1] Anthropologist G. Geertz takes the same approach, though he concentrates on symbols, when he defines culture to be "an historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in

symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life."[2] In this sense, culture is something living, something giving meaning, direction, identity to people in ways that touch not just the intellect, but especially the heart. One cannot define symbol without reference to feelings, to the heart. A symbol is any reality that by its very dynamism or power leads to (i.e., makes one think about, or imagine, or get into contact with or reach out to) another deeper (and often mysterious) reality through a sharing in the dynamism that the symbol itself offers (and not by merely verbal or additional explanations). So a symbol is not merely a sign, for signs only point to the signified. Symbols *represent* the signified, they carry meaning in themselves, "which allows them to *articulate* the signified, rather than merely announcing it."[3] New symbols do not take root in the hearts of the people overnight as substitutes for other symbols. Time, experience are necessary for new meanings to develop, new identities to emerge.

Hence, if a people's way of living or culture is dramatically undermined for whatever reason, the effects can be traumatic. A feeling of malaise, anomie or normlessness, will emerge. The sense of identity and security is lost.

It has been said that the American Catholic Church was "the best organized and most powerful of the nation's subcultures—a source of both alienation and enrichment for those born within it and an object of bafflement or uneasiness for others."[4] In other words, while Catholics shared certain symbols in common with other Americans, many key or pivotal symbols that gave meaning, identity and security to their lives came from their adherence to the Church. But, as a result of the combined impact of the Revolution of Expressive Disorder and Vatican II, the stability and the extraordinary security and cohesiveness of the Church's subcultural way of life in America were shattered in ways that are only now becoming better understood. The more cohesive and defensive a subculture, the more dramatic and traumatic the breakup once key or pivotal symbols are effectively attacked.

Vatican II asked that the Church open itself to the world. Cultures of people were to be understood and evangelized. The Council, therefore, sought to counter Catholic "ghettoism," something that had hampered the missionary thrust of the Church for centuries. But the world to which Catholics had to turn was a world in extraordinary turmoil. Secondly, there were aspects of mainstream American culture that were (and remain) particularly challenging to evangelization. Many Catholics were just not prepared to face the situation.

One American commentator perceptively noted that "in the beginning, around 1964, the turmoil that was to shake the Church was like a cloud on the horizon. Within two or three years storm clouds filled the sky. And by the mid-1970s, the U.S. Catholic Church was a tempest-tossed institution in total disarray."[5] Likewise, Peter Berger said that Catholics, back in 1961, were, unlike their Protestant brothers, still sitting pretty on their Rock of Peter, secure in their numbers, in the allegiance of the faithful. Within five years, he

says, the Catholics suffered the same fate as the rest; they were rushing to find "plausible lifeboats with the rest of us."[6]

I will first explain what is meant by the Revolution of Expressive Disorder and then indicate various mainstream American values or symbols that particularly challenge evangelization. It will then be seen that once Catholics left their neat and tight subculture and were thrown unprepared into a world in cultural turmoil and into an American cultural system they had effectively resisted for decades, the consequences were understandable.

Understanding the Revolution of Cultural Disorder

It is impossible to summarize with any marked degree of accuracy just what happened in the 1960s and early 1970s. Sociologist Robert Bellah describes the cultural revolution in the western world as "an upwelling of mystical religiosity";[7] Gerald Howard considered the period as "a spirited, wildly inventive era—a decade of great social and political upheaval when ideas and customs collided in every corner of American society."[8] Not only America, but the entire western world underwent a transformation in the assumptions and accepted practices which form the cultural foundations of the daily lives of ordinary people. The transformation, one of the swiftest and most dramatic in recorded history, began as a form of cultural revolution among a small group of campaigning radicals, and ended by changing some of the most profound habits and assumptions.[9] What was considered shocking in 1967 or 1968 is so commonplace today as not to be noticed.

The most common characteristic of the 1960s' Revolution of Expressive Disorder was the symbolism of anti-structure, anti-order, anti-predictability. It was essentially an attack on boundaries, limits, certainties, taboos, roles, systems, style, predictabilities, form, ritual. It was an attempt to make ambiguity and uncertainty, not a mere passing feature of life, but a way of living in itself. But the revolution had its major contradiction in this—on the one hand there was the push towards structureless individualism with its burning zeal for self-fulfillment, but on the other hand there was also the push towards the collectivity in which the individual became smothered by the collectivity.

Sociologist Bernice Martin points out that in the field of the arts, for example, the boundaries most severely attacked were those between the public and private spheres, male and female, uncertainty over certainty.[10] In the case of Andy Warhol, for example, the sexual identities of his portraits are often left uncertain or are inverted; he makes Marilyn Monroe look like a transvestite. Educational institutions and teachers took a severe pounding. The radicals' demands for instant and total intimacy in human relationships, instant "turning on" and entertainment, played havoc with teacher security, identity, well-being. Given the stress on the immediate and on the functional, it was inevitable that anti-intellectualism and utilitarianism helped undermine educational programs and institutes.[11] In the field of religion, new or revived cult movements fitted neatly into the search for either extreme individualism or

collectivity, e.g., Moonies, Krishna Consciousness, communes. Even the established churches did not remain untouched by the drive for anti-structure, for instant community experience, horizontalism, subjectivity in liturgical life. If the liturgy does not give a "peak feeling experience" then, it was argued, it cannot be an authentic ritual.

At this point, it would be helpful to use the models of cultures or societies that anthropoligist Victor Turner evolved.[12] He would distinguish two types of cultures. First, there is *societas,* a type in which there is role differentiation, structure, segmentation, and a hierarchical system of institutionalized positions. Most people live most of their lives in cultures that come close to this model. The second type is called *communitas* or *liminal,* that is a type of culture that is undifferentiated, homogeneous, in which individuals meet each other integrally and not as segmentalized into statuses and roles. He argues that life is a process whereby individuals or groups of people pass from *societas* through *communitas* to *societas. Communitas* comes alive in situations whereby structures have been removed or reduced to a minimum; it becomes tangible in times of transition: e.g., religious novitiates, charismatic prayer meetings, among crowds at a thrilling baseball game, in moments of crises. In all these instances, people lose their outstanding social differences or statuses. Let us assume, by way of practical example, that after a shipwreck, the Archbishop of Canterbury, the President of the United States, the Queen of England, a stoker from the sunken ship, and two passengers who work for a living as ship stewards, find themselves in the sole-surviving lifeboat. Confronted with the dangers of the sea, the survivors experience a period of *communitas,* the experience of belonging to common humanity. Titles become unimportant—survival becomes the value. But *communitas* can never be sustained—and has never been sustained—simply because the normal society ultimately demands some form of structure, some form of predictability. For example, once the lifeboat reaches the safety of a harbor, it is inevitable that titles and statuses become once more important. People have a need to know differences and to act accordingly.

But some form of *communitas* remains essential for the survival of all societies; some form of withdrawal—secular or religious—is required as a prerequisite to a new level of involvement in structure. People need to experience for periods of time basic common human values, like brotherhood, the common Fatherhood of God, nationhood, in order to keep their lives balanced. According to Turner, therefore, life is a process whereby persons pass from structured "ordinary" living to *communitas* experiences and back once more to "ordinary" living. The process is constantly repeated if the particular society is to be maintained and if individuals are to achieve human satisfaction and stability. In the *communitas* periods many of the symbols of relationships, values, norms, which prevail in the domain of the daily pragmatic structures are reversed, suspended, reinterpreted, or replaced by a wholly other set of symbols and ways of acting. The period in which

communitas occurs is called *liminality.*[13]

There are periods in history when whole nations, in varying ways or in parts, seek to go through either in an almost spontaneous or planned way *communitas* or *liminal* periods. It may take the form of a widespread burst of nationalism, for example as took place in Britain during and after the Falklands' crisis. But when the models are applied to the 1960s, it is evident that the emphasis in politics, education, arts, religion, was on the evoking of the *communitas.* The liminality was marked by anti-structure, unpredictability, taboo-breaking—all that we have described above. Many sought to live liminality not just for part of their daily lives or for short periods, but for life. In the case of religion, the emphasis, as in the rest of the counterculture movements, was on the fraternity of man rather than on the Transcendence, on experience and emotional interaction rather than on abstraction and quietness. In *communitas* experiences, especially of the spontaneous type such as marked the 1960s, intellectual interaction or argumentation have little or no effect. Euphoria must run its course, in other words. As noted, there are benefits from *liminal periods* for the well-being of societies and individuals, but excesses can become counterproductive. As the poet W. H. Auden put it: "The Road of Excess leads more often than not to The Slough of Despond."[14]

By the early 1970s, the cultural liminal revolution was drawing to a close. As Berger notes "the idea of 'permanent' revolution is anthropologically an absurd fantasy. . . . There are fairly narrow limits to the toleration of disorder in any human society."[15] In this, he was agreeing with the analysis of Victor Turner. Margins, structures, boundaries—all returned, though rarely as before, across the whole spectrum of human activity, e.g. politics, economics, education. Despite the enormity of the upheaval there were some very positive effects of the cultural revolution, such as a sharpening concern for human rights, a heightened awareness that institutions must be constantly checked for impersonalism and injustices, and that religion relates one not just to God but also to people.

Some Key Symbols in American Cultural Life

The anthropologist tries to find the key symbols that together bind people within the one cultural stream. United States is so vast a country that there is a real danger of being simplistic in any effort to find key symbols. However, even given this caution, I still feel it is possible to point to relevant key symbols that emerge either in advertising or in everyday literature. The following are symbols that to me are important, if we are to consider religious life and its relevance within the contemporary United States. These symbols existed prior to the Revolution of Expressive Disorder. In some instances they were severely questioned by the counterculture, but they nonetheless continue to be evidently present. In some cases, in fact, the symbols became reinforced by the revolution, e.g. individualism, the search for self-fulfillment.

The Symbols of Personal Freedom/Individualism, Achievement, Self-Fulfillment Evoke Increasing Loneliness and Alienation Within Society

That sharp observer, de Tocqueville, noted decades ago—as something already emerging—the problems of growing individualism, loneliness and alienation: "Selfishness blights the germ of all virtues; individualism, at first, only saps the virtues of public life; but in the long run it attacks and destroys all others and is at length absorbed in downright selfishness."[16] Recently, social-economist Amitai Etzione built his critical review of American life and future on the same insight.[17] Historian David Potter, noted earlier, that "Americans, having demanded a higher degree of freedom, have paid a higher price for it in the degree of their psychological isolation." He then pointed out that as a consequence of this isolation a sense of personal inadequacy and insecurity inspired by a relentlessly competitive system has produced some of the most characteristic forms of mental illness in America.[18]

The more individualism is pushed the more the bonds binding people to the group and the common good are weakened. Hence, Bellah could conclude, with deepening sorrow, that as the result of the overstress on individualism "marriage, friendship, job . . . church are dispensable, if these *don't meet my needs*" [my italics].[19]

Symbols of Youth and Good Health Downgrade the Positive Qualitites of Aging and Suffering

Christopher Lasch writes that American society "defines productivity in ways that automatically exclude 'senior citizens'."[20] J. Tetlow recently observed that the American value system not only demands that one be healthy, but that one *feel* healthy. He comments that "experienced religious when they enter what the Church has known as the 'dark night' for centuries, think they probably need psychiatric therapy."[21] Given these attitudes to the key symbols of youth and good health, it is understandable if the agonies of death and dying fit uneasily into the American folkways. The dead must "look peaceful and fresh"; there must be no sign of suffering having taken place.[22]

Symbols of Material Consumerism Demand that Pleasure and Satisfaction Be Immediate

The ease with which goods can be discarded and replaced by "better ones" reinforces the feeling that one should not tolerate problems for too long. The tolerance threshold becomes increasingly lower.[23] One can include within the symbols of material consumerism, the symbols also of pragmatism and noise. A guiding force is the assumption that what is useful for satisfaction is good; it generates all kinds of experiments, some good, some not good. Inevitably the drive for experimentation, for personal satisfaction and fulfillment, can be inimical to the peace essential for deep reflection and contemplation. But the world of mass media advertising does not help the situation. It intrudes, as though by right, at so many points of one's daily life and so often in a noisy

way. Daniel Bell blames the 1960s for an intensification of the pressure for more and more noise.[24] I doubt if the situation has changed.

Vatican II and the Cultural Revolution Collide

The dramatic opening paragraph of *Gaudium et Spes* of Vatican II pinpointed a vital thrust desired by the fathers, a thrust founded in the Gospel imperative to go out to all with the saving and consoling news of salvation: "The joys and the hopes, the griefs and the anxieties of men of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, the griefs and anxieties of the followers of Christ." Committed Catholics held within a ghetto subculture could no longer consider their evangelization obligations to be coterminous with that subculture. Liturgies were to be adapted to local cultures, having in mind also the community orientation of the Church. Catholics had now to enter loving and listening dialogue with the once "suspect" Protestants. As regards religious, "the manner of living, praying and working should be suitably adapted to the physical and psychological conditions of today's religious and also . . . to the needs of the apostolate, the requirements of a *given culture*" [my italics].[25]

Quite independent of the cultural upheaval hitting the western world at this point, the above new theological and pastoral emphases were sufficient in themselves to make many question the validity of the contemporary understanding of the pivotal symbols within the Catholic subculture of America. Recall the point made earlier: the more cohesive and integrated a subculture is, the more violent and traumatic will be the consequences—once pivotal symbols are shaken or undermined. We cannot abstract in fact from the reality that the movement to shake Catholics into becoming pastorally aware of the world beyond their ghetto also coincided with a world in "unnatural" turmoil, a world of intense countercultural liminality. The combined effects of the theological and cultural changes of Vatican II and the cultural revolution left Catholics breathless, lost in what seemed to be an ever-increasing malaise, loss of direction. People felt stunned, rootless, never sure what was to happen next within the Church that for centuries seemed unchanging. They became exposed to movements, pressures they could not understand. The mass of intricate cultural supports that had protected the ghetto Church for over a hundred years within the United States were suddenly removed. One can only agree with Avery Dulles' assessment of the period after the Council: "In most countries the decade since the Council has been one of internal conflict, confusion, disarray. The Church seems, for the first time in centuries, to be an uncertain trumpet."[26]

Let us look a little closer at some of the ways in which the confusion or disarray evolved with such speed. We will then be in a better position to understand why the numbers of religious have so dramatically dropped.

Within the Catholic subculture, prior to Vatican II, it was inevitable that Church authority, as represented by bishops, priests and even religious, held

generally a socially and pastorally honored position. Their roles and the expectations of the people were clearly defined, and supported by what was thought to be an unchanging theology. Vatican II returned to important emphases as regards liturgy, the role of ecclesial authority within the community of the faithful, the role of laity in the apostolate. These emphases in themselves would have been sufficient to shake and question the status of priests and religious within the subculture. But I would agree with sociologist George A. Kelly that the dramatic undermining of pivotal symbols of authority, priesthood, religious life (according to the meanings then given them) was caused in no small way by the insensitive attacks on the symbols by Catholics themselves. Armed with the anti-structure symbols of the cultural revolution, the attackers sometimes used a most remarkable viciousness: One well-known civil rights leader publicly referred to the Church as "a whore"![27] Priests and religious even seemed to seek out publicity when they left their vocational commitment. Little wonder if the faithful had their confidence in the symbols undermined. The confidence of many priests and religious was also not infrequently threatened.

But the confusion and disarray was helped along even by sympathetic people holding important positions within the subculture. Let me explain. An anthropologist, in studying a particular culture, will seek out the authority structures and symbols of the people. He will seek to find out how the credibility of the symbols is maintained. But of similar importance is the study of ritual, whether it be civil, secular or religious. Ritual is vital to the maintenance of a group's life. One may disturb a people's identity by effectively attacking their ritual. The speed with which liturgical changes took place following Vatican II, not the changes themselves, left concerned anthropologists aghast. Ritual consists primarily of symbols, not signs. As we noted, signs can be substituted for other signs with no problem at all. But not symbols, for they relate to the hearts of people. Any change must be done with extraordinary sensitivity and with full involvement of the people themselves. Victor Turner and Mary Douglas, both leading anthropologists in the study of ritual, both Catholics, have commented on what happened. At one point, in his lengthy analysis, Turner notes that "one cause of the large-scale withdrawal of many Catholics from the institutional life of the Church who still think of themselves as Christians (and sorrow as widows do for the death of someone beloved) is the comprehensive transformation of ritual forms under the influence of theoreticians drawn from the positivist and materialist camps. . . ."[28] It was not a question of stopping change. But it was rather a question of how that change was to take place. Mary Douglas is equally strong in her analysis.[29]

Inevitably, religious shared the "blame" in the minds of the faithful for disruptive and insensitive speed with which so many changes took place. Their credibility and prestige as educators was undermined. As their status within the subculture became confused owing to the breakup of the subculture itself, religious often did not develop a more community-oriented, esteemed status as sensitive educators. For this reason they became not particularly attractive

leaders to follow, thus contributing to the falloff in vocation recruitment.

Religious and Culture Shock

One contemporary commentator, D. Callahan, incisively and sympathetically noted that "it is now trivial to say that Western culture is undergoing a crisis, but it is not trivial to live it." In order to situate what happened to many priests and religious, it is relevant to quote his next point: "To live it and not just talk about it means that one takes upon one's shoulders, willingly or unwillingly, all the burdens of confusion, uncertainty and a clouded vision."[30] Priests and religious were key symbols within the American Catholic subculture. Suddenly, in ways never before expected, the prestige and acceptance of these symbols was undermined. Many priests and religious, trying to live with the challenge, struggled to shoulder all the burdens, confusion in roles, uncertainty of pastoral and vocational goals that resulted from the combined impact of Vatican II and the cultural revolution. Little wonder that many went into a state which we call culture shock—"culture" because the subculture that had defined in no small way their identity and security had now collapsed. Louis Luzbetak defines culture shock as "a reaction that is blind and unreasoned, a reaction that is but a subconscious flight or escape from a culturally disagreeable environment."[31] I believe four types of escape on the part of religious from a culturally disagreeable environment can be detected:

1. Vocational Withdrawal

Very few religious prior to Vatican II were trained either to understand empirically the nature of culture, culture change, or even to appreciate that theology is open to progressive deepening and therefore change. Just one insight will help to appreciate the situation. Prior to Vatican II the word "sociology" was most generally synonymous with "social ethics." It was a most rare seminary or formation house that included any serious teaching in empirical social sciences; given the stress on the a priori method, recourse to the empirical social sciences was not seen as useful or important. It is scarcely surprising therefore if many religious became utterly confused about what was happening as a consequence of Vatican II cultural and theological changes and of the impact of the cultural revolution of the 1960s—so confused, in fact, that they withdrew from religious life as their only method of coping. The missiologist, Walbert Bühlmann, recently cited a speaker's comment at a Rome meeting. The speaker noted that "if some 40,000 priests and religious have 'given up' in the last ten years it is not least of all because they had not been prepared for the cultural, sociological, and theological changes that called everything into question. This is why they could not cope with the changes."[32]

2. Reverse Nativism

By "reverse nativism" I mean that religious struggled to escape the frustrating challenge of change by going back to the symbols of predictability

and certainty of the former Catholic subculture. And they sought to remain in the security and identity of the past. This is not an uncommon type of reaction on the part of adjustment to dominant cultures or rapid change. The Lefebvre movement is an example of this type of reaction within the Church. History shows that while this type of turning away from reality gives security and identity, it can only be a temporary situation. Reality must at some time or other be faced up to.

3. Cultural Romanticism

A person who suffers from "cultural romanticism" is one who, in order to cope with culture conflict, believes the culture he is now faced with is *the* culture. Dramatically discarding the past, he avidly turns to the new way of living, new values, with a most uncritical approach. He is just blinded by what he assumes to be the beauty of all around him. In the case of religious faced with the 1960s crises, many, having lost direction, capitulated to the counter-culture movement. Hence, they sought the "instant" community, as much spontaneity as possible without structures in religious communities. Eventually a tiredness emerged, a hollowness, for as we have seen there is a human limit to constant change, constant spontaneity.

Not only did this overstress on self-fulfillment and feeling have tragic effects on religious communities, but it also led to unnecessary crises within formation programs and seminaries. Formation programs and seminary systems generally collapsed since they were based on a model of service that fitted the old Catholic subculture, but not the new pastoral stress inherent in the community model of the Church. Formators were at a loss to know what to do. Many gave way to the pressures of the counterculture and dispensed with structures. The consequence of this is well described by Henri J. M. Nouwen in an article published in 1969. He claimed that all formation has "as its primary task to offer a meaningful structure which allows for a creative use of the student's energies." When such meaningful structure is lacking, then the student becomes excessively dependent on endless self-scrutiny, affirmation by superiors and others. The final result of this process is individual and group depression.[33]

I am sure that as a consequence of the confusion into which formation programs fell, many young religious students left, as well as formation staff since they were being subjected to criticism from all sides—from students, from major superiors, from fellow religious (there are as many experts on formation as there are members of a province!).

Other interesting signs of romanticism could be seen. Religious were asked by Vatican II to adapt to the local culture. Many took this literally, claiming that the only way to get close to the people was to be "one with them." Hence, life-styles changed in an effort to achieve this identification; in the process, of course, religious became so identified with middle-class styles that they were indistinguishable from this class and lost all credibility in consequence. So

some religious were forced to face the fact that for them religious life no longer held any purpose. Sometimes, crises occurred when religious overstressed the self-fulfillment "craze" of the counterculture. The more individualistic they became, the weaker their ties with the community. As Robert Bellah noted (as quoted above), such people are apt to opt out of service to the community once they are placed under any pressure from the common good.

Not infrequently, religious, having moved out of traditional apostolates, found themselves as social workers, civil rights' leaders, development workers. In these new roles they sought to give meaning to their lives as religious. But the more they tried to obtain identity from their work of service, the more elusive it became. For religious life has meaning first and foremost from the radical commitment to Jesus Christ in faith. When this reality was overlooked, religious eventually found themselves out of religious life.

4. Cargo Cultism

Thomas Merton, in the very year of his death, felt that many in the Church (and therefore in religious life) had adopted what is called a "cargo cult" approach to renewal. Anthropologists, particularly those who work in Melanesia, South Pacific, have long documented such cults. People destroy buildings, gardens, and then build new structures, e.g. primitive airstrips or boat jetties. Then, with the old structures gone and the new ones established, the people would sit and wait for the ancestors to fly in with the goods of the western world. If the ancestors did not arrive, then they recognized that they had chosen the wrong structures or used the wrong magical words.[34] Merton rightly recognized that this is something that pertains not only to so-called primitive Melanesia. He felt that the same cargo approach was alive and well in the Church.[35] Once chapters of renewal had been held, fine documents written, beautiful words spoken, new structures of government introduced, then religious expected that by sitting and waiting the renewal would take place in consequence. But, as in the case of the cults in Melanesia, nothing of the kind happened, unless the religious concerned tackled renewal and conversion within the heart. Only this radical conversion to the Lord would ultimately make structures or documents effect their aims. The more this was not recognized, the more religious became disillusioned and angry, their anger often being directed at structures and superiors, which sometimes resulted in the withdrawal from religious life.

The structural changes, e.g. in government, were often done with considerable zeal and hope, understandably legitimizing these changes as the response to the call to adapt to the local culture. Some provinces of religious congregations, for example, opted to govern according to the American system of "checks and balances." One senses at times that this was done without sufficient critical analysis. It was felt that this civil system would check any further abuse by authorities. The aspiration was somewhat cargo cultish, since other problems have emerged that have on occasions exacerbated the situation and

made government even more difficult to operate within the religious provinces. Arthur Schlesinger asserts that "the Founding Fathers, who saw conflict as the guarantee of freedom, grandly defied the inherited wisdom [in the Constitution] . . . [which] thus institutionalized conflict in the very heart of the American polity."[36] Conflict is part and parcel of being human, but its institutionalization within a religious congregation's government may not be quite what is needed if religious life values are to predominate. Secondly, David Potter pointed out that the "pervasive repugnance for any sort of personal authority has lain close to the heart of the American idea of freedom. It has colored Americans' distrust of power, has encouraged them to diffuse power when they could, and has caused them to shrink from admitting its existence when they could not prevent it from being concentrated."[37]

There has been a "cargo cultish" assumption that the civil system of government would solve so many problems, but I believe in uncritically opening themselves to this system, religious have opted for a form of government which can be so fearful of moving without what might be called an "orgy of consultation" that a paralysis sets in. At a time of decline in vocations and challenging new pastoral needs, no government should be so subject to paralysis. Governments in religious life today must consult widely; for this to take place there must be trust on the part of all concerned. If not, little wonder if major superiors resign, and well-suited potential leaders refuse to assume office for fear of being paralyzed by so many checks and balances and the fear of built-in conflict. I suspect this is a significant factor behind the burnout of superiors and the not infrequent departure from religious life. I also believe that religious who have assumed a "cargo cultish" approach to religious life structural changes are merely delaying the moment of truth for themselves and their congregations.

I suspect that when the civil system of government was adopted uncritically, provincial chapter participants did not ask the right questions, e.g., "What is religious life government for?" "Did the founder insist on a form of government that he considered integrally related to the realization of the congregation's aims?" David J. O'Brien, commenting in 1972 on the uncritical Americanizing drive in adaptation noted a degree of disillusionment emerging: "The notion of Americanizing the church now appears to many as unworthy, even immoral."[32] Simplistic "cargo cultish" attitudes about government structures may be waning. I am inclined to think so.

Revitalization of Religious Life: Anthropological Insights

Today religious life remains in the state of the liminality, of uncertainty, of confusion, that has marked the period since Vatican II. Now one hears the near-despair question: How is it possible to survive? Religious life *will* survive, even if a significant number of congregations are expected to die in the years to come.[39] There will always be people in the Church who will want to extend and radicalize their baptismal commitment. These will try to express the life

and holiness of the Church in all its radicalness. And they will want to do this in groups in order to be supported in their efforts.

I believe, however, even though malaise and confusion are still affecting religious life that we are on the verge of an in-depth revitalization. The Church is in a cultural and historical stage that parallels the vital points of growth in the Church, namely the post-Reformation and the post-French Revolution periods. Both periods had been preceded by extraordinary social, political, cultural and religious upheaval. The affect of the French Revolution and its associated forces in Europe on religious life was traumatic. It is estimated that on the "eve of the French Revolution, worldwide membership in all the men's religious orders stood at approximately 300,000; by the time the Revolution and the secularizations which followed had run their course in France and the rest of Europe, fewer than 70,000 remained."[40] The Church was stunned by what seemed a calamity. Yet in fact eventually an extraordinary number and variety of new congregations emerged from this liminal period of shock and confusion. Similarly, after the Reformation, there was a period in which people placed hopes in new ecclesiastical laws, structures, to bring them through the crises. But, their approach asked of legislation and new structures what they could never do alone; their approach was "cargo cultish." Eventually the truth came home to the sincere—the way of renewal is born out of the near-despair question asked in faith—how is it possible to survive? Ultimately, only by a committed return to prayer, faith, union with Christ, the original charism of the particular founder and the prayerful discernment of the needs of the world. As one historian put it, the Council of Trent, despite its tortuous length, really effected nothing in depth until, under "the reforming influences of men like St. Ignatius Loyola, the stress turned to personal prayer and abnegation, and a renewed commitment to sacramental life . . . [which] demanded continuous heroic effort."[41]

What will characterize religious life in its revitalized form? A major insight comes from Paul VI in *Evangelii Nuntiandi,* 1975. He challenged the Church to recognize that "what matters is to evangelize man's culture and cultures . . . in a vital way and right to their very roots" (n. 20). If we take this challenge and relate it to the mission of religious life in the United States (and elsewhere), I believe John Kavanaugh's statement is correct: "One powerful and often overlooked possibility is in the rediscovery of the religious life as countercultural force."[42] This means that we must go back and look closely at the symbols within our culture that urgently need challenging with Gospel values. This challenging can be effectively done not in words alone but ultimately through a life-style that witnesses to values, attitudes, that are Gospel in origin. As witnesses they will be living symbols of what the Gospel really means. The spirituality of future religious life will be, as Karl Rahner observes, "a spirituality of the Sermon on the Mount and of the evangelical counsels, continually involved in renewing its protest against the idols of wealth, pleasure and power."[43]

To be more explicit, religious life in the United States will enter a new

spring, if religious themselves recognize that for the culture to be evangelized in depth "in a vital way and right to [its] very roots," they must themselves become

- radically committed living witnesses to the Incarnation and Transcendence in order to counter the symbols of secularism and selfishness.
- living witnesses to vibrant community life, to counter the symbols of excessive individualism and alienation in society;
- living witnesses to a love of prayer, contemplation, to counter the symbols of chronic pragmatism and materialism;
- living witnesses through their life-style and attitudes to God's mercy, Jesus Christ, in concern for the alienated, the oppressed—nationally and internationally;
- living witnesses of respect for older people and their accumulated wisdom, to counter the symbol of excessive stress on the cult of youth in a productivity-oriented culture;
- living witnesses to the radical demands of asceticism in opposition to the symbols of consumerism, instant spirituality;
- living witnesses to the virtue of hope, to counter symbols that seek to negate any redemptive and eschatological power of suffering.

American mainstream culture is steeped in a rich mythology of mission to greatness, a mythology—once deeply Christian in its orientation—with symbols of journeying to build a society befitting the dignity of men and women. In recent decades, this mythology of journeying has been used politically in ways never intended by the early dreamers, poets, prophets and builders of the nation. Religious, when they respond to the call to radicalness, effectively have the chance to draw from this mythology, purifying it of its subsequent aberrations. In the process they will touch the hearts of Americans who are genuinely searching for how to journey to real greatness. The pope requested the review of religious life in the United States not only because religious life needs this critical reflection within the country, but also because of the influence American religious have had "on religious life throughout the world."[44] Anthropologists, who happen to be Catholic, and who work in various parts of the world come into contact with the influence of American-born religious. Hence, they recognize the importance of the pope's singling out of American religious life. If the review has the effect of deepening commitment and revitalization in American religious congregations, this will have a flow effect throughout the world. The mythology of mission to greatness would then be international in its implications.

It has been said that the anthropologist's trade lies in unearthing what is hidden and articulating what is latent. In this brief article, I have tried to illustrate through the use of anthropological techniques of analysis what has happened to religious life in the post-Vatican II United States. Many of the insights have been spoken of before. But here they are articulated within various anthropological frames or parameters in an effort to put them into a

better context and be more objectively understood. Many other disciplines will expertly highlight points not raised here. But, it is argued, the anthropologist's particular expertise is to be found in the interpretation of culture. Religious in America prior to Vatican II belonged to a highly organized and structured subculture of American life. The anthropologist has specialized insights into the position of religious within such a subculture, but he has also insights into what happened to religious life once this subculture broke down with such rapidity and trauma. This paper attempts to offer some of those insights. A second aspect of the paper related to the future of religious life in the United States. As evangelizers are called on to evangelize culture in depth, the anthropologist is surely in a key position to unearth hidden, but powerful, symbols that must be evangelized if Gospel values are to take root. Hence, the last part of the article is concerned with what religious life should symbolize if it is to become something not lived in some rarefied atmosphere, but rather a powerfully radical vehicle through which the Gospel can take root within the hearts and minds of American people. Then the people will come to see conversion as a journeying "into a place of promise and hope"[1] (Preface of Thanksgiving).

NOTES

[1]No. 63.

[2]*The Interpretation of Cultures* (N.Y.: Basic Books, 1973), p. 89.

[3]Louis Dupre, *The Other Dimension: A Search for the Meaning of Religious Attitudes* (N.Y.: The Seabury Press, 1979), p. 105.

[4]John Cogley, *Catholic America* (N.Y.: Image, 1974), p. 135.

[5]Charles A. Fracchia, *Second Spring: The Coming of Age of U.S. Catholicism* (San Francisco: Harper & Row, 1980), p. 83.

[6]*Facing up to Modernity: Excursions in Society, Politics and Religion* (Manchester: Penguin, 1979), p. 228.

[7]"Religion and Power in America Today" in *Commonweal*, 3 December 1982, p. 655.

[8]*The Sixties: The Art, Attitudes, Politics and Media of Our Most Explosive Decade*, ed. Gerald Howard (N.Y.: Washington Square Press, 1982), p. 4.

[9]See explanation by Bernice Martin, *A Sociology of Contemporary Cultural Change* (Oxford: Basil Blackwell, 1981), p. 1 and *passim*.

[10]*Ibid.*, p. 112.

[11]See Ralph W. Larkin, *Suburban Youth in Cultural Crisis* (N.Y.: Oxford University Press, 1979), p. 171.

[12]For a summary of his approach see Victor and Edith Turner, *Image and Pilgrimage in Christian Culture: Anthropological Perspectives* (Oxford: Basil Blackwell, 1978), pp. 243-255.

[13]See Gerald A. Arbuckle, "Evangelization and Cultures: Complexities and Challenges" in *The Australasian Catholic Record*, Vol. LVI, 1979, pp. 254-257.

[14]"Contra Blake" in *Collected Poems*, ed. E. Mendelson (London: Faber & Faber, 1976), p. 540.

[15]*Op. cit.*, p. 17.

[16]*Democracy in America by Alexis de Tocqueville*, ed. P. Bradley (N.Y.: Alfred A. Knopf, 1953), II, p. 98.

[17] *Rebuilding America Before the 21st Century: An Immodest Agenda* (N.Y.: McGraw-Hill, 1983).
[18] *Freedom and Its Limitations in American Life,* ed. Don E. Fehrenbacher (Stanford: Stanford University Press, 1976), pp. 22, 29.
[19] *Op. cit.,* p. 652.
[20] *The Culture of Narcissism: American Life in An Age of Diminishing Expectations* (N.Y.: Warner Books, 1979), p. 354.
[21] "American Catholic Spirituality" in *New Catholic World,* July/August, 1982, p. 154.
[22] See Richard Huntington and Peter Metcalf, *Celebrations of Death: The Anthropology of Mortuary Ritual* (N.Y.: Cambridge University Press, 1979), pp. 184-211.
[23] See Marvin Harris, *America Now: The Anthropology of a Changing Culture* (N.Y.: Simon and Schuster, 1981), p. 28ff.
[24] *The Cultural Contradictions of Capitalism* (N.Y.: Basic Books, 1976), p. 122.
[25] *Perfectae Caritatis,* no. 3.
[26] *The Resilient Church: The Necessity and Limits of Adaptation* (N.Y.: Doubleday, 1981), p. 11.
[27] Cited by George A. Kelly, *The Battle for the American Church* (N.Y.: Doubleday, 1981), p. 8.
[28] "Passages, Margins and Poverty: Religious Symbols and *Communitas*" in *Worship,* Vol. 46, 1972, p. 390f.
[29] See *Natural Symbols: Explorations in Cosmology* (N.Y.: Pantheon Books, 1970), *passim.*
[30] *The Tyranny of Survival* (N.Y.: Macmillan, 1973), p. 23.
[31] *The Church and Cultures: An Applied Anthropology for the Religious Worker* (Techny: Divine Word, 1970), p. 97.
[32] *The Chosen Peoples* (Middlegreen: St. Paul Publications, 1982), p. 273.
[33] *Intimacy: Essays in Pastoral Psychology* (San Francisco: Harper & Row, 1969), pp. 79-105.
[34] For an introductory overview of such cults see Kenelm Burridge, *New Heaven New Earth* (Oxford: Basil Blackwell, 1969), *passim.*
[35] "Cargo Cults in the South Pacific," in *America,* 3 September 1977, p. 96.
[36] *The Imperial Presidency* (Boston: Houghton Mifflin, 1973), p. vii.
[37] *Op. cit.,* p. 11f.
[38] *The Renewal of American Catholicism* (N.Y.: Paulist Press, 1972), p. 208f.
[39] See predictions by Raymond Fitz and Lawrence Cada, "The Recovery of Religious Life" in REVIEW FOR RELIGIOUS, Vol. 34, 1975/5, p. 706.
[40] Lawrence Cada, Raymond Fitz, Gertrude Foley, Thomas Giardino and Carol Lichtenberg, *Shaping the Coming Age of Religious Life* (N.Y.: The Seabury Press, 1979), p. 38.
[41] L. Evenett, *The Spirit of the Counter-Reformation* (Cambridge: Cambridge University Press, 1968), p. 41f.
[42] *Following Christ in a Consumer Society: The Spirituality of Cultural Resistance* (Maryknoll, N.Y.: Orbis, 1982), p. 136.
[43] *Concern for the Church,* trans. E. Quinn (N.Y.: Crossroads, 1981), p. 145.
[44] Cited by Kenneth A. Briggs, "Pope Orders Study of Drop in Religious Orders in U.S." in *The New York Times,* 24 June 1983, p. AII.

Sentire cum Ecclesia

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Readers are familiar with that element in the charism of St. Ignatius which has become known in a kind of spiritual shorthand as *sentire cum Ecclesia* from the "Rules for Thinking with the Church" placed by St. Ignatius as an appendix at the end of his *Spiritual Exercises.* After a series of conferences in Rome by Jesuit specialists in May of 1979, the Ignatian Center of Spirituality published them in a booklet.[1] This provides an excellent treatment of the different aspects of *sentire cum Ecclesia* and a good bibliography.[2]

The purpose of this paper is quite different. It is to consider this important part of Jesuit life and spirituality as presented by Pope John Paul II as one of his principal concerns and desires and expectations with regard to the Society of Jesus today. It is clear that we must look to the past in order to understand the background of John Paul II's presentation, but the main thrust is just as clearly in terms of the present and future apostolic work of the Society.

Background: Recent History

1. John Paul II to Jesuit Provincials: February 27, 1982

From February 23 to March 3, 1982 the Jesuit provincials from around the world met with Father Paolo Dezza, S.J., Delegate of the Holy Father, and Father Giuseppe Pittau, S.J., Coadjutor of Father Dezza, in order to respond to the concerns, desires and expectations of the Holy Father. In his well-known address to the group on February 27, John Paul II spoke of these

matters and laid special emphasis on *sentire cum Ecclesia.* His intention was to indicate how the Society could best serve the Church today, and how this was to be done in accord with the charism of St. Ignatius and with the tradition of the Society down through the four and a half centuries of its history. The words of the pope are at once a call, an appeal, and a challenge to the whole body of the Society to help the Roman Pontiff and the Apostolic College to serve the People of God, and to do this by living to the full one of the centerpieces of Ignatian spirituality, *sentire cum Ecclesia,* by being of one mind and heart with the Church.

In his address John Paul II refers to the meeting of the provincials which was then at the midway point: "In such a climate of serene welcoming of God's will, you are reflecting in meditation and prayer during these days on the best way to respond to the expectations of the pope and of the People of God in a period of polarizations and contradictions which mark contemporary society. The object of your reflections, inspired by Ignatian "discernment," are the fundamental problems of the identity and of the ecclesial function of the Society. . . ." And the first such important element noted by the pope is the *sentire cum Ecclesia.*

The Holy Father situates his remarks within an historical context: ". . . it is opportune to reflect on your order's past in order to grasp the fundamental marks of this process [the implementation of the Council of Trent] and the richest and most positive aspects of the way in which the Society contributed to it. They will be like guiding lights or beacons to indicate what the Society of today, impelled by the dynamism typical of its Founder's charism, but genuinely faithful to it, can and must do to foster what the Spirit of God has brought about in the Church through the Second Vatican Council. . . . The Society of Jesus, ever imbued with the spirit of true renewal, will be ready to play its part fully today as in the past and always: to be able to help the pope and the Apostolic College to advance the whole Church along the great road marked out by the Council. . . ."

This help that John Paul II asks of the Society in the Ignatian spirit of *sentire cum Ecclesia* is to assist "in a notable way the Roman Pontiffs in the exercise of their supreme magisterium. . . . The Roman Pontiff to whom you are linked by a special vow is, in the words of the Second Vatican Council, 'the Supreme Pastor of the Church' (*Christus Dominus,* 5). As such he has a particular ministry of service to exercise for the good of the universal Church, and in which he willingly accepts your loving, devoted and time-tested collaboration."

John Paul II calls on the Society to aid him in his service to the whole Church, in helping the People of God to understand and implement the Second Vatican Council, and to do this particularly by traditional Jesuit loyalty to the magisterium in doctrine and practice. There are reminders to avoid defects of the past, but this is in order to render the Society's service to the pope and to the Church as effective as possible.

2. In Continuity with Paul VI

In issuing this call, the Holy Father indicates clearly that he is following his predecessors, Paul VI and John Paul I:

> As my venerated predecessor, Pope Paul VI, already told you, the Church today wants the Society to implement effectively the Second Vatican Council, as, in the time of St. Ignatius and afterwards, it spared no effort to make known and apply the Council of Trent, assisting in a notable way the Roman Pontiffs in the exercise of their supreme magisterium. . . . Together with solidity of virtue, your Constitutions insist on a solidity and soundness of doctrine, such as is essential for an efficacious apostolate. Consequently, "The Jesuits were universally considered to be a support for the doctrine and discipline of the whole Church. Bishops, priests and lay people used to look upon the Society as an authentic nourishment for the interior life" (Letter of Cardinal Villot to Father General, 2 July 1973). The same should remain true in the future by means of that loyal fidelity to the magisterium of the Church, and in particular of the Roman Pontiff, to which you are in duty bound.

After the letter mentioned above by John Paul II, which Cardinal Villot had sent in the name of Paul VI, the latter pope wrote to Father General on September 15, 1973 with regard to General Congregation XXXII which had just been convoked for December 1974. Paul VI referred in a very special manner to "the fidelity to the Holy See, whether in the area of studies and education of young scholastics, who are the hope of your order, or of the students attending the great number of schools and universities entrusted to the Society, or in the production and publication of writings aimed at a wide circle of readers, or in the exercise of the direct apostolate."[3]

A year later on December 3, 1974, Paul VI addressed the members of General Congregation XXXII and continued along the line of thought of his letter of September 15, 1973. He specified the works of the Society where the spirit of *sentire cum Ecclesia* has been evident:

> . . . we see displayed all the wonderful richness and adaptability which has characterized the Society during the centuries as the Society of those "sent" by the Church. Hence there have come theological research and teaching, hence the apostolate of preaching, of spiritual assistance, of publications and writings, of the direction of groups, and of formation by means of the Word of God and the Sacrament of Reconciliation, in accordance with the special and characteristic duty, committed to you by your holy Founder. Hence there have come the social apostolate and intellectual and cultural activity which extend from schools for the solid and complete education of youth all the way to the levels of advanced university studies and scholarly research. . . .

Then in a series of questions which Paul VI says that Jesuits themselves are asking "as a conscientious verification and as a reassuring confirmation," the Holy Father asks: "What is the state of Catholic faith and moral teaching as set forth by the ecclesiastical magisterium?"[4]

Paul VI spoke in a similar way in his letter of February 15, 1975 to Father General,[5] and, in an audience granted to him during General Congregation XXXII on February 20, 1975, the Holy Father expressed his fear lest the General Congregation "give insufficient care to correcting certain lamentable deviations in doctrinal and disciplinary matters which had in recent years often

been manifested with respect to the magisterium and hierarchy."[6]

On March 7, 1975, the last day of the Congregation, Paul VI received Father General and the General Assistants. In a brief address the Holy Father noted:

> We were not a little pleased by the fact that the members of the General Congregation favorably understood the force and meaning of our recommendations and showed that they received them with a willingness to carry them out. . . . We exhort all the companions of Ignatius to continue with renewed zeal to carry out all the works and endeavors upon which they have so eagerly embarked in the service of the Church. . . . You should be aware of the fact that not only the eyes of contemporary men in general but also and especially those of so many members of other religious orders and congregations and even those of the universal Church are turned upon you. . . .[7]

General Congregation XXXII replied to the concerns and expectations of Paul VI particularly in its first and third decrees. In the first decree, the "Introductory Decree," the Society humbly acknowledged the failings pointed out by the Holy Father, and sought, with God's grace, a more radical renewal and closer unity with the Holy Father.[8] Even more specifically, the third decree treated "Fidelity of the Society to the Magisterium and the Supreme Pontiff." It stressed the Society's obligation of reverence and loyalty, and its responsibility towards the Church. While reaffirming the Society's long tradition of service to the Church in the explanation, propagation and defense of the faith, it deplored the shortcomings in this matter in recent years, and recommended to Society superiors a fatherly but firm vigilance so that cases might be avoided or corrected which tarnish the Society's fidelity to the magisterium and to the service of the faith and of the Church.[9]

The reaction of Paul VI was expressed in a letter of Cardinal Villot to Father General on May 2, 1975: "It is most opportune that the General Congregation has confirmed the traditional fidelity of the Society to the magisterium and the Holy Father. However, the expression [in the text of decree 3], 'Freedom should be intelligently encouraged,' should not be allowed to provide grounds for disregarding the rules for 'Thinking with the Church,' which are proper to the Society."[10]

3. The Address Prepared by John Paul I

During his all too brief pontificate, Pope John Paul I had prepared an address which he intended to give to the members of the Society's Congregation of Procurators on September 30, 1978. When the Holy Father's sudden death prevented him from giving the address, Father General appealed to the Vatican Secretariate of State for a copy of it. This was accomplished through the good offices of Cardinal Villot who mentioned in his accompanying letter that John Paul II subscribed to and made his own what John Paul I had written.[11]

In his address, John Paul I proposed some points for the consideration of the members of the Congregation of Procurators. Not only does *sentire cum Ecclesia* have a central part here, but John Paul I provides a clear and full

report of what activities and what attitudes it refers to:

> In your apostolic labors you should always keep in view the proper end of the Society "founded chiefly for the defense and propagation of the faith and for the progress of souls in Christian life and doctrine" (*Formula of the Institute*). . . . For this evangelizing action, St. Ignatius demands of his sons a solid doctrine acquired through a prolonged and careful preparation. It has been a characteristic of the Society to be careful to present in preaching and spiritual direction, teaching and publication of books and reviews, a solid and sound doctrine, fully conformed to the teaching of the Church; because of this the monogram of the Society was for the Christian people a guarantee [of solid doctrine] and won for you the special trust of the episcopate. Strive to maintain intact this praiseworthy characteristic; let it not happen that the teachings and publications of Jesuits contain anything to cause confusion and disorientation among the faithful; ever keep in mind that the mission entrusted to you by the Vicar of Christ is to announce—in a way adapted to the mentality of today, certainly, but in its integrity and purity—the Christian message contained in the deposit of revelation, of which the authentic interpreter is the magisterium of the Church. This naturally implies that in the institutes and faculties where young Jesuits are formed, sure and solid doctrine is taught in conformity with the directives contained in the conciliar decrees and in the successive documents of the Holy See concerning the doctrinal formation of those aspiring for priesthood. And this is all the more necessary since your institutes are open to numerous seminarists, religious, and lay persons who frequent them precisely for the sure and solid doctrine that they expect to receive there. . . . Be therefore faithful to the wise norms contained in your Institute; and be at the same time faithful to the prescriptions of the Church concerning religious life, priestly ministry, liturgical celebrations, giving an example of that loving docility to "our Holy Mother the hierarchical Church"—as St. Ignatius recalls in the "Rules for Thinking with the Church"—because she is the "true spouse of Christ our Lord" (see *Spiritual Exercises*, n. 353). This attitude of St. Ignatius towards the Church should be typical also of his sons.[12]

4. John Paul II to Presidents of Jesuit Conferences (September 1979) and Father General's Follow-up

A year later, John Paul II addressed Father General and the Presidents of the Conferences of Provincials on September 21, 1979. The Holy Father noted that he did not have enough time to consider sufficiently either the good initiatives to be developed or the deficiencies to be remedied, and stated:

> I shall limit myself to recalling some recommendations offered from the heart by my immediate predecessors, Paul VI and John Paul I, out of the great love they bore the Society. Their recommendations I make completely my own. . . . Be faithful to the rules of your Institute, as requested by Paul VI and more recently by John Paul I in the allocution prepared for your Congregation of Procurators shortly before his death. They both stressed . . . sound doctrine in complete fidelity to the supreme magisterium of the Church and the Roman Pontiff so fervently desired by St. Ignatius, as everyone knows. . . .

In addition to the great good accomplished by many Jesuits through the example of their lives, their apostolic zeal, and unconditioned fidelity to the Roman Pontiff, John Paul II noted "that the crisis which in recent times has troubled religious life and is still troubling it, has not spared your Society, causing confusion among the Christian people and concern to the Church, to

the hierarchy and also personally to the Pope who is speaking with you."[13]

The Presidents of the Conferences of Provincials had been meeting in Rome for their fourth Consultation with Father General (September 17-21), and the theme of their meeting was the Society's service to the Church. The basis of discussion was a series of recent documents including the "Directives for the Mutual Relations between Bishops and Religious in the Church" (a joint document of the Congregation for Religious and the Congregation for Bishops), and, with special attention, the address of John Paul I referred to above.[14]

On October 19, 1979, Father General wrote to all major superiors of the Society with regard to the address of John Paul II on September 21, 1979, and stated that it "calls for a profound and serious reflection by us as superiors who hold the chief responsibility for the government of the Society."[15] With regard to the shortcomings mentioned by the Pope, Father General notes that:

> they are practically the same deficiencies which had already been pointed out to us by Paul VI and John Paul I, and which we have recognized sincerely and have been trying to correct. But without doubt, we have not coped with the problem to the degree and with the effectiveness expected of us. This situation focuses the desires of the Holy Father on a matter that pertains mainly to us who bear responsibility for the government of the Society and to our way of governing. . . . Accordingly, now is the moment to ask ourselves seriously how we can bring a greater effectiveness to the government of the Society and to the execution of what the last General Congregations have laid down with regard to the very points mentioned by the Holy Father.[16]

Practical steps were then decreed by Father General. "You, the Major Superiors with your consultors, in special meetings for this purpose, should examine the state of the province, of its members, communities and works in the light of the points already mentioned, and should take any decisions needed in order to meet the expectations of the Holy Father. . . . At the conclusion of these consultations, I want you to write to me individually at the beginning of 1980, dealing with these items that have been the subject of special discussion and of the decisions taken on them. . . . Your counsultors also in their official annual letters should deal specifically with this material. . . ."[17]

Similar measures were set down for local superiors, their consultors and communities, and for directors of apostolic works. Each local superior was to ensure "that each member of the community examines himself about his personal attitudes, words and actions in the light of the desires expressed by the Holy Father. We must not allow ourselves to interpret his words in such a qualified way as would fail to make us look into ourselves and bring about the changes he wants. No one can evade his own personal responsibility with the pretext that his allocution is 'for superiors.'"[18]

5. The Society's Prepration for a Future GC: Father Dezza's Letter (March 25, 1982)

In the correspondence and discussions with Father General that began in 1980 with regard to a future General Congregation, John Paul II stressed the

need for a deeper preparation of the Society for this General Congregation. After the tragic attempt on the Pope's life and after the stroke suffered by Father Arrupe, the Holy Father continued these discussions with Father Dezza, his personal Delegate for the Society. It was in the light of this historical background that John Paul II addressed the provincials on February 27, 1982, and spoke of fidelity to the magisterium of the Church as the focal point of the ecclesial function of the Society. In this address he has the time and the occasion for setting forth the initiatives to be developed to meet the needs of the Church and the world, something he did not have enough time to accomplish in his address of September 21, 1979.

This same background also helps to understand why Father Dezza took up *sentire cum Ecclesia* as the first major point to be discussed with the provincials during their meeting from February 23 to March 3, 1982. After the meeting, he wrote to the whole Society on March 25, 1982 in order to share with all Jesuits as he had done with the provincials the concerns, desires and expectations of the Holy Father. In treating *sentire cum Ecclesia,* there is a concentration in the letter on fidelity to the magisterium in doctrine and practice. After recalling the previous statements of John Paul II and his predecessors, Paul VI and John Paul I, which have been noted above, and after pertinent references to the Constitutions and to General Congregations, Father Dezza sets out some norms for the fidelity of Jesuits, first to the magisterium, and then to the laws of the Church.

With regard to the magisterium, when it is question of the infallible magisterium, the necessity of assent on the part of all Catholics is clear. The way in which the truth is presented may vary according to different times and cultures, but the truth itself may not be altered. In the words of Vatican II: "Furthermore, theologians are now being asked, within the methods and limits of the science of theology, to seek out more efficient ways—providing the meaning and understanding of them is safeguarded—of presenting their teaching to modern man: for the deposit and the truths of faith are one thing, the manner of expressing them is quite another."[19]

When it is question of the authentic but non-infallible magisterium, Vatican II once again sets out the guiding principles:

> Bishops, teaching in communion with the Roman Pontiff, are to be respected by all as witnesses to divine and Catholic truth. In matters of faith and morals, the bishops speak in the name of Christ and the faithful are to accept and adhere to it with a religious assent of soul. This religious submission of will and of mind must be shown in a special way to the authentic teaching authority of the Roman Pontiff, even when he is not speaking *ex cathedra.* That is, it must be shown in such a way that his supreme magisterium is acknowledged with reverence, the judgments made by him are sincerely adhered to, according to his manifest mind and will. His mind and will in the matter may be known chiefly either from the character of the documents, from his frequent repetition of the same doctrine, or from his manner of speaking.[20]

From this Father Dezza enunciates the operative principle: "Therefore when there is question of a doctrine clearly and repeatedly taught in solemn

documents such as encyclicals, it is the duty of ministers of the Church, in teaching and preaching, to communicate the doctrine authentically taught to the faithful and help them to live it, with trust in the assistance of the Holy Spirit promised to the Church and to its visible head, the Roman Pontiff, in his universal ministry of guiding men to eternal salvation."

When it is question of the teaching given in our Centers of Studies, it should, says the letter,

> be in conformity with the magisterium (see *Sapientia Christiana,* Introd., III and Art. 39 and 70) so that our scholastics may acquire, especially in the basic institutional courses, a clear, solid and organic understanding of Catholic teaching. They should be taught conscientiously to distinguish in the different doctrines taught between affirmations that must be held, those which are left to free discussion and those which cannot be accepted.

In the matter of publications, the norm issued by Father General on February 16, 1976, in his "Ordinatio" on publishing works must not be forgotten: "that it is fully conformed to teaching on faith and morals, as it is proposed by the ecclesiastical magisterium, taking account of the freedom of investigation in relation to writings or reviews whose matter, by its very nature, is destined only for experts."[21]

In addition to fidelity in doctrine, Father Dezza notes that Jesuits are obliged to fidelity to the Church in matters of discipline and specifically the liturgical norms. Once again, the principle is set down in Vatican II: "Regulation of the sacred liturgy depends solely on the authority of the Church [the Holy See, Bishops' Conferences, the Bishops]. Therefore absolutely no other persons, not even a priest, may add, remove, or change anything in the liturgy on his own authority."[22]

It may be said, therefore, in summary fashion that the main concern and expectation of the Holy Father in this matter is that the Society, in its teaching and preaching, its counseling and writings, and its actions show and guarantee sureness of doctrine and fidelity to the magisterium. John Paul II, like his predecessors, Paul VI and John Paul I, emphasizes the influence exerted by the Society on the whole Church, and stresses the increased sense of responsibility this calls for on the part of all Jesuits. There are attitudes and actions to avoid, but in a positive sense there is a call to the Society, and there is the expectation that it will exert its best efforts in helping the Holy Father and the Apostolic College to serve the whole Church.

Reflections in the Light of Ignatian Spirituality

1. The Thrust of the Ignatian Sentire cum Ecclesia

It is clear that what the Holy Father is asking of the Society requires no new laws or rules or extraordinary procedures. As Father Dezza indicates in his letter, it is in accord with our Institute and tradition, and the reminders addressed to the Society by the pope are to be understood in the context of the

whole of the Society's Institute, spirituality and mission. These latter points are not developed at any length in the letter since its finality followed that of the meeting of the provincials: to explain the concerns and desires and expectations of John Paul II.

At the very heart and center of the charism of St. Ignatius are the words of the Formula of the Institute: "To serve the Lord alone and the Church, his spouse, under the Roman Pontiff, the vicar of Christ on earth. . . ." Thus the life and activity of the Society is centered in service to the Church. As a priestly order committed to the defense and propagation of the faith under obedience to the Holy Father, the Society not only shares in the ministry of the Church, but also has a special responsibility for service to the Church in her apostolic task of preserving and confirming the communion of faith in the Church. This means that, individually and corporately, Jesuits are to develop within themselves and communicate to those they serve attitudes which will strengthen, unify and energize the Church in its function as an instrument of the kingdom of God in the world. They should also eliminate attitudes and actions which can weaken, fragment and paralyze the Church.[23] These were the concerns of St. Ignatius when he wrote the "Rules for Thinking with the Church."

As we know, these "Rules" are placed as an appendix at the end of the *Spiritual Exercises,* which helps us to situate them in their proper context. They are not meant for anyone at all. They are intended for those who have been formed and nurtured by the *Exercises,* who are moved by a strong, personal love for Christ, and are dedicated to the establishment of his kingdom in response to his call.[24] The origin of the Society is to be found in the experience of St. Ignatius and his companions of the *Spiritual Exercises.* St. Ignatius "founded the Society as an organization which would continually renew itself in the Church through the inner vigor of the *Exercises* and under the vitalizing impulse of the Spirit."[25] "The *Spiritual Exercises,* in which as Jesuits we especially experience Christ and respond to his call, lie at the heart of our Jesuit vocation."[26] In this context, it is easier to understand the first of the "Rules," which is a fundamental principle: "We ought to keep our minds disposed and ready, with all judgment of our own put aside, to be obedient in everything to the true Spouse of Christ our Lord, which is our Holy Mother the hierarchical Church."[27] The "Rules" cannot be truly understood or applied except in the framework of the *Spiritual Exercises.* For St. Ignatius, *sentire cum Ecclesia* applies to Jesuits who live the spirit of the *Spiritual Exercises.* Without a lived relationship to the living Christ, the right combination of fidelity and renewal implied in *sentire cum Ecclesia* can scarcely be achieved.

It is clear that the Church for St. Ignatius is not the glorified Church, nor some abstract and idealized one that never existed. It is the Church in the concrete, with its deficiencies and weaknesses, the hierarchical, pilgrim Church which stands "ever in need of purification."[28] The best way to achieve this purification is not by public criticism and controversy. A truly filial love of the Church will suggest the most suitable ways. Father Dezza's letter recalls the

telling point made by Father Arrupe: "A model of this way of acting was St. Ignatius himself. Few have toiled with such effectiveness for Catholic reform 'in head and members'; and yet one would seek in vain in his voluminous correspondence for a word of criticism of his superiors."[29] St. Ignatius did not assume the role of judge or accuser, but looked rather to an internal renewal in his conviction that the Church had within herself the means and capacity to renew herself.[30]

Sentire cum Ecclesia is not to be identified with something that is occasional, something called into play on the occasion of a Church teaching, pronouncement or declaration. It is rather an interior disposition and attitude of love of the Church, an habitual outlook, a framework of reference, which inspires a way of thinking, feeling and acting. The objective of *sentire cum Ecclesia* goes beyond a careful attention to orthodoxy and looks to union and unity in faith and communion. It is to oppose disintegrating forces in the Church and reinforce trends that build community. Only the person who looks on the Church with love as his Mother and the Spouse of Christ can grasp and interiorize the spirit of *sentire cum Ecclesia.* It involves a faith attitude, and as already noted, has its roots in a personal relationship with Christ which has grown during the *Spiritual Exercises.* Our attitude towards the Church follows from our attitude toward the person of Jesus Christ. In his letter Father Dezza states: "It is therefore important to promote ever more in Ours that attitude towards the magisterium that is characteristic of a Jesuit who, moved by the spirit of faith, is therefore favorable and sympathetic, and is led to consider the official documents of the magisterium fully and objectively, to present them in a positive and constructive way and, if there are some difficulties that it seems necessary to manifest, does this, not in an ironical, light or unseemly way but with that religious respect which is owed to him who 'bears the authority of Christ.'"

Father Dezza also notes: "This fidelity to the Church in doctrine and practice will be all the easier the more intimately we feel united with the Roman Pontiff because of our special bond of love and service described in the Formula of the Institute and recalled by the pope in his allocution." Father Dezza had developed this point at great length in a previous conference and article whose title, "Amare la Chiesa per Sentire con la Chiesa," indicates clearly the central theme treated: to be of one mind and heart with the Church, one must love the Church.[31] In this spirit he concludes the section on *sentire cum Ecclesia* of his letter of March 25, 1982: "Animated by these sentiments, we shall be able to give, as the pope asks us in his allocution, our loyal cooperation to 'the departments of the Roman Curia which the Roman Pontiff employs in the exercise of his service to the universal Church . . . and to his brother bishops . . . united with them in pastoral charity and in close collaboration.'"

2. This Thrust as Applied by Father General Arrupe

When speaking in his letter of the desires of the Holy Father and of

directives for carrying out these desires, Father Dezza states that "a great many of these directives are already contained in our Institute. They have been urged on us already by our Father General, even though they have not always been faithfully observed. It is up to us, in response to the repeated invitations of Father General, to put them fully into practice with renewed effort."

Father General had addressed this subject of *sentire cum Esslesia* in a great number of his speeches and writings, both in general as a part of the Jesuit charism, and in particular with regard to the magisterium. One of his more recent and more important treatments is contained in his "Report on the State of the Society" to the Congregation of Procurators on September 27, 1978, in which an entire section is devoted to this topic. An introductory paragraph notes: "Fidelity to the vicar of Christ and to the hierarchical Church is so fundamental to the Ignatian charism that maintaining it in all its purity is a condition of the very being of the Society. . . . The norm to direct our fidelity in this matter can only be our perennial one: the 'Rules for thinking with the Church.'"[32] Sections then follow on "Personal Relations with the Holy Father," "Relations with the Roman Dicasteries," and "Relations with Episcopal Conferences or Local Hierarchy."[33]

In writing to a provincial on January 10, 1979, with regard to a Declaration of the Congregation for the Doctrine of the Faith, Father General said:

> It is not my purpose to discuss the merits of the question here. Rather I wish to use the occasion to address myself to a larger issue. I wish to ask you to make it clear to the theologate rectors that, in keeping with the sentiments which I expressed in my address to the procurators, there should be no public statements criticizing policies of the Holy See. . . . What is involved here is not a timid spirit of "playing it safe." Rather, it is a question of authentic understanding and living out a principal charism of the Society.[34]

Father General returned to this same matter in another letter on July 5, 1979, to the rector of a scholasticate. With regard to possible dialogue on the question, Father General states:

> I referred to "authentic" dialogue. . . . A series of protest statements demanding specific actions of authority hardly qualifies as dialogue. Furthermore, as I said in my earlier letter, my order that there be no public criticism of statements of the Holy See should be communicated to the Jesuit community in a way that would foster the formation of the scholastics. What I had principally in mind was formation in the attitudes of mind and heart toward the Holy See that form an essential part of our Jesuit charism.[35]

And with regard to "responses to statements and policies of the Holy See, either of the Holy Father himself, or of the Roman Congregations," Father General writes:

> A response would involve a repetition of many statements of mine over the past few years, most recently in my opening address to the 1978 Congregation of Procurators, and in my answer to several postulates that were addressed to me on the occasion of the same congregation. What is not in question here is a discussion of the traditional norms for determining the theological force of a given statement or document of the Holy See. This is part of the theological enterprise. But what is very much to the point is the attitude to be adopted in response to a clear teaching of the Holy See or to a practical decision of the Holy See, even when touching on a doctrinal question that has not yet

> been decided by an exercise of infallible magisterium. Allowing for legitimate further study and discussion, we should maintain an abiding attitude of "ready and respectful allegiance of mind. This loyal submission of the will and intellect must be given, in a special way, to the authentic teaching authority of the Roman Pontiff, even when he does not speak ex cathedra . . ." (*Lumen Gentium,* 25). Furthermore, the attitude appropriate to an ecclesiastical faculty of theology in such matters is well described in the new Apostolic Constitution, *Sapientia Christiana* (Introduction, §IV). The appropriate way to pursue legitimate further study and discussion is clearly known to professional theologians. Public protest, pressure tactics through the media, and so-called "advocacy theology" have no place in the theological ministry of the Society. . . . The "Rules for Thinking with the Church" remain a part of our Institute and must be taken into account in any expression of our Jesuit charism.[36]

We shall make passing reference only to one further treatment by Father General of *sentire cum Ecclesia* because it is his most extensive discussion of it and because it is specifically handled under the heading of Jesuit spirituality. This is "To Serve the Lord Alone and the Church, his Bride, under the Roman Pontiff, the Vicar of Christ on Earth," a talk delivered on February 18, 1978, in Rome as the concluding conference of a five-week program on Ignatian spirituality organized by the *Centrum Ignatianum Spiritualitatis.*[37]

3. GC XXXIII Convoked: Proximate Preparation

Each provincial of the Society had been directed by Father Dezza "to send me in about six months, that is, towards the end of September [1982], a report on what has been done in the province so that I may inform the Holy Father of the progress of the 'deeper preparation of the General Congregation' that he has asked of us before consenting to its convocation." All did write so that Father Dezza could present his report to the Holy Father. On December 8, 1982, with the Pope's permission, he convoked General Congregation XXXIII, to assemble on September 1, 1983. On December 9, 1982, in a letter to the whole Society, Father Dezza wrote:

> It is evident from the information received in these months both from provincials and from many other Jesuits and externs, that a praiseworthy effort has been made by ever so many superiors and confreres to respond to the desires of the pope and to carry forward the renewal of the Society. . . . I feel it my duty to point out the notable improvement in relations with the hierarchy, not only in Rome between our Curia and the departments of the Holy See, but also in many nations between the Society and the bishops. Equally worthy of praise are the initiatives in various provinces to promote the spiritual life of Ours . . . thinking with the Church. . . . It is true that the renewal aimed at proceeds at a different pace in different parts of the world. . . . The provincials themselves noted in their reports not only how much good has been done in the provinces, but also some deficiencies that still exist. They all pledged, however, to continue the efforts at renewal which had been launched. . . . In view of this, the convocation of the General Congregation should in no way stop this effort. On the contrary, it should be intensified. . . . It is to this that I want to invite everyone. . . . I should like to recall some of the points which the Holy Father considers very important for the good of the Church and the Society, and on which we can concentrate our efforts in a special way.

And the very first point, once again, is "Deep love and faithful service of

the Church. . . . The Ignatian charism impels us to a loyalty toward the pope and the bishops that is characterized by love, sympathy and identification. This love and service will move us first of all to avoid criticism arising from a sense of intellectual, moral, theological, or prophetic superiority. It is certainly not according to the spirit of the Society to challenge ecclesial authority as though we were above it. Love of the Church will lead us to an increased dialogue and communication, and to a closer cooperation, with the Holy Father, the bishops, and the departments of the Roman Curia. It also asks of us a greater fidelity in following the liturgical norms and the other directives of the Church."

Conclusion

Along with the events chronicled in these pages there has been and there still is an individual and collective examination of conscience on the part of the members of the Society, and this has surely indicated attitudes and actions of the past which can serve as guides for the present and the future. Continued prayer and reflection on *sentire cum Ecclesia* has resulted in a healthy recall of its place at the very center of Ignatian spirituality and as a charism inherited from St. Ignatius. The call of the Holy Father is to actions and attitudes that are in full accord with the Institute and with longstanding tradition in the Society. In apostolic endeavors that involve teaching and preaching, writing and counseling, there are actions and attitudes to avoid: confusing the faithful; setting oneself up as judge and critic of the magisterium; public statements or protests against the magisterium; and more importantly, a failure to explain and to teach clearly the Church's official positions. It is noteworthy that on many occasions problems and difficulties are caused not so much by what is said or written, but rather by the way it is said or written—in a way that shocks or belittles, in an arrogant or ironic style, or in a disrespectful way.

But it would be a tragic mistake to consider the call and appeal and challenge of the Holy Father in a purely negative sense, as though *sentire cum Ecclesia* consisted in a list of "what not to do." There is a very positive appeal here to foster and promote actions and attitudes which are needed for the service of the universal Church and for a world badly in need of light and leadership. Competence in the various areas of apostolic endeavor must be accompanied by a sense of pastoral responsibility, and this is for the good of the People of God. Careful attention is to be given to explaining the Church's teaching or positions before presenting other opinions or questions which need further study, or personal views which should be presented with an appropriate modesty. We are called to a greater knowledge of and familiarity with the official documents of the Church, and to develop a positive and sympathetic attitude towards the magisterium. There is an obvious need to interiorize what is meant by *sentire cum Ecclesia* so that it does become an interior disposition, an habitual outlook, an attitude of love of the Church which inspires a way of thinking, feeling and acting which will build a community of faith and com-

munion. In all this the Holy Father is looking for a response in accord with our Jesuit charism and tradition in order to help him and the Apostolic College in their service of the People of God. In a very special way this means helping the faithful towards a proper understanding and effective implementation of the Second Vatican Council. And thus, this call of the Holy Father is to a heightened apostolic effort on the part of the whole Society, with a visible and fruitful influence of *sentire cum Ecclesia* on the work of evangelization, whether in theological reflection, in the social-action apostolate, in education in all of its many forms, or in the all-pervading field of communications.

Our age is one that looks to models and living examples that embody principles and show them in action. In his address to the provincials, John Paul II made special mention of Father Matteo Ricci, the great missionary in China. Ricci's life and work provide an illustrious example of what it means to be of one mind and heart with the Church. We are also aided in seeing how the past enlightens the present and the future for us, and in seeing the type of endeavor the Holy Father has in mind when he calls the Society to help him. In an address on October 25, 1982, at the Gregorian University, at the concluding session of the International Ricci Studies Congress, the Holy Father said:

> It was thanks to the method of inculturation that Father Matteo Ricci, with the help of his Chinese collaborators, succeeded in carrying out a work which seemed impossible: devising Chinese terminology for Catholic theology and liturgy. Thus he created the conditions for making Christ known and embodied his Gospel message and the Church in the context of the Chinese culture. . . . From earliest times, the Church has learned to express the truth of Christ with the help of ideas and in the culture of various peoples, because the message that she preaches is intended for all peoples and nations. The Christian message is not the exclusive property of any one group or race. . . . I hope that the Society of Jesus, inspired and encouraged by the example of its illustrious son, and guided by the inscrutable ways of the Holy Spirit, may still have the opportunity today to make its effective contribution to the work of the culture and evangelization of the Chinese people.[38]

There is a breathtaking challenge here that would call for the very best efforts of the Society, in patient work over a long period of time, and in the very best tradition of *sentire cum Ecclesia.*

NOTES

[1] *Sentire con la Chiesa: Sfida-Storia-Pedagogia* (Rome: Centrum Ignatianum Spiritualitatis, 1980).

[2] See also George E. Ganss, S.J., "Rules for Thinking with the Church" in *The Way: Supplement* n. 20, Autumn 1973; John H. Wright, S.J., George E. Ganss, S.J., Ladislas Orsy, S.J., "On Thinking with the Church Today," in *Studies in the Spirituality of Jesuits* Vol. VII, n. 1, January, 1975. The expression *sentire cum Ecclesia* is used for the sake of convenience in my paper, without entering into discussions on the exact translation into English of this expression or on the "Rules for Thinking with the Church."

[3]*AR* XVI 18. [4]*AR* XVI 437, 439. [5]*AR* XVI 449, 451.
[6]*AR* XVI 281. [7]*AR* XVI 453, 455. [8]*AR* XVI 309-311.
[9]*AR* XVI 329. [10]*AR* XVI 460. [11]*AR* XVII 207.
[12]*AR* XVII 209-211. [13]*AR* XVII 640. [14]*AR* XVII 811.
[15]*AR* XVII 824. [16]*AR* XVII 825. [17]*AR* XVII 826.
[18]*AR* XVII 826-827. [19]*Gaudium et Spes*, n. 62. [20]*Lumen Gentium*, n. 25.
[21]*AR* XVI 752, n. 12, 2°.
[22]*Sacrosanctum Concilium*, n. 22.
[23]See John H. Wright, S.J., in *Studies in the Spirituality of Jesuits*, vol. VII, n. 1, p. 1.
[24]*Ibid.*, pp. 13-14. [25]GC 31, Decree 1, n. 4. [26]GC 32, Decree 11, n. 11.
[27][353]: see *Studies . . .*, p. 16.
[28]*Gaudium et Spes*, n. 43.
[29]"To Serve the Lord Alone and the Church, His Bride, Under the Roman Pontiff" in *Documentation*, n. 39 (S.J. Press and Information Office, Rome, March 1, 1978) p. 12.
[30]C. de Dalmases, "La Chiesa nell'esperienza personale di Sant'Ignazio," in *Sentire con la Chiesa*, p. 57.
[31]In *Sentire con la Chiesa*, pp. 113-128.
[32]*AR* XVII 472. [33]*Ibid.*, 472-474. [34]*AR* XVII 1092.
[35]*AR* XVII 1107. [36]*Ibid.*, 1107-1108. [37]See *Documentation*, n. 39.
[38]"John Paul II at the Gregorian University Commemorating the 400th Anniversary of the Arrival in China of Matteo Ricci," a brochure produced by the Office of Public Relations, Gregorian University Consortium, Rome, 1983.

Sociology and Religious Life: Call for a New Integration

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In the past twenty years, the study of the spiritual and communal lives of religious men and women has utilized many insights from psychology. Spiritual directors, formation personnel and religious in general have benefited immeasurably from the recognition that, far from being pure spirits, we human beings are intimately molded by a complex psycho-emotional history which cannot be ignored in the living out of our spiritual lives. Consider, for example, the following imaginary conversation:

> *Spiritual Director:* How has your prayer been since the last time we met?
>
> *Religious:* Actually, quite terrible. I have been bothered by so many distractions that I almost feel as though I'm wasting my time. Instead of praying, I find that all I do is either worry about my mother—since her last fall I feel guilty allowing her to stay alone in her house—or else I nurse my anger over some blowup or other that has happened in the local community. Two of the people in our house this year have isolated themselves so that they rarely participate in prayers or meals with the rest of us. We've also begun missing money out of petty cash and liquor from the liquor closet. Yet they get so defensive if anyone mentions this that I feel as though I'm constantly walking on eggs.
>
> *Spiritual Director:* What you must realize is that all these distractions are simply temptations of Satan. I would recommend that you say this "Prayer For Strength To Overcome Distractions" by St. John the Iron-Willed.

The sophistication which we have gained after two decades of scrutinizing religious spirituality and communal life through the lens of psychology makes the absurd, even ludicrous, character of the above scenario readily apparent. In addition to enabling us to recognize and avoid such psychological naiveté, the integration of psychology and spirituality has influenced the study of American

religious life in many other ways. Many topics investigated by secular psychologists, such as burnout, mid-life transition, guilt, homosexuality and alcoholism, have become accepted as legitimate foci for seminars, journal articles and retreats geared toward religious. A number of priests, brothers and sisters have earned dual degrees in the two disciplines, and have produced a spate of books and articles explicitly comparing psychological and theological approaches to various issues. On a more subtle level, this prevailing psychological bent has influenced what topics are treated by religious writers ("Friendship According to St. Augustine"), and the manner in which these topics are handled. Even traditional subjects such as prayer, openness to God and congregational novitiate programs have been analyzed using psychological concepts.

In spite of the evident benefits which have been derived from the application of this one secular discipline to religious life, little has been done to apply the research and concepts of other fields in a similar manner. An investigation of the issues of REVIEW FOR RELIGIOUS since 1980, for example, reveals more than forty psychologically-oriented articles (an average of two per issue), but *none* which integrate the findings of sociology with religious life. It is my contention that, since we are socially as well as psychologically-enfleshed spirits, and since local communities and congregations are social groups, the discipline of sociology could also offer profound and vital insights into our spiritual and communal needs.

Consider a second hypothetical conversation:

Religious #1: Well, I hear you're leaving us next year.

Religious #2: Yes, my mid-life workshop last summer made me realize how easy it is to get into a rut after you've worked in the same ministry for thirty years. The spirit of our founder has always been to be open to the voice of the Spirit speaking through the needs of the Church today. So I've accepted a three-year contract to work as a live-in group counselor at the Drug Rehabilitation Center in Boise, Idaho. Our community has never had anyone in Idaho—or in any of the western states—so this will be a good opportunity to witness to our founder's charism there.

Religious #1: It sounds exciting. I'll look forward to hearing all about it when we get together for the annual All-Community Congress next summer.

Religious #2: Well, actually, I won't be coming back for the Congresses for a while. They fall at the same time as the goal-setting workshops at the Center, and they really expect all of us counselors to participate. But you know I'll be with you all in spirit—the fact that I'm going to be 2000 miles away for three years won't make a difference.

If the naiveté of the above scenario is not as readily apparent as that of the first, it may be because we lack a clear understanding of some of the social needs and constraints which are ignored in it. If the sociology of religious life had been explored as intensively as the psychology has been, we would be more aware of these needs. This article will explore some of the major subfields of sociological research which I feel could offer insights into religious spirituality and communal life-styles. I would hope that the questions raised here will serve as a springboard for the kind of fertile interdisciplinary efforts that have animated the psychological studies of these areas.

The Study of Intentional Communities and Total Institutions

Responding to social movements of the 1960s and 1970s, several sociologists have studied intentional communities—those groups of people, such as members of cults and communes, who have chosen to live together, with limited and regulated contact with the outside world, and to subordinate their own interests to those of the group. The purpose of some of these studies was to discover the common traits which were present in the communities that managed to survive, as opposed to those that were more ephemeral and short-lived. Other researchers focused on how cult leaders were able to persuade their followers to make tremendous sacrifices—extending, at times, to renouncing life itself—which non-group members would have been unwilling to make. The writers were also interested in the different systems of values or beliefs, and the different hierarchies and practices, which develop in a group essentially isolated from mainstream American society.

The studies mentioned above have rarely focused on Roman Catholic religious orders. The dynamics of intentional communities, however, do have implications for both pre- and post-Vatican religious life. Many congregations have moved away from being communal groups whose members had little contact with anyone except each other, and have become much looser associations which may not be able even to be labeled "intentional communities" in the strict sense. This raises several questions. Will these looser associations be able to continue to expect sacrifices such as obedience, poverty and celibacy from their members? What integrating practices were discarded in the process of renewal, and what has replaced them? Do special integrating practices need to be established at all in the new "looser" forms of communal living? What are the advantages and disadvantages of more vs less intense forms of association?

To date, these questions have not been addressed in any systematic manner. Because of this, the leadership and members of many congregations may make decisions without a thorough realization of their probable consequences.* The religious in Scenario 2 planning his/her trip to Boise, for example, is evidently a member of a congregation that still retains many characteristics of intentional communities, as is indicated by the fact that they hold an annual community congress which all members attend. The congregation's ministries also seem to be fairly stable, perhaps with the majority of the members serving in a limited number of institutions all their lives. If Religious #2 does in fact go to Boise for three years, this will result in an inevitable attenuation of his/her ties to the rest of the congregation, despite the fact that he/she believes otherwise. This is especially likely in this case, since the Drug Rehabilitation Center, with its frequently interacting live-in counselors, seems to be an intentional community in its own right. If enough of Religious #2's

*I use "probable" advisedly, to refer to those outcomes which have regularly resulted from similar decisions taken by other groups in the past.

fellow community members accept similarly far-flung positions, the close-knit character of the congregation will be changed. This may be a good or a bad outcome (one could argue that the group had been too stagnant or too inbred before), but a decision affecting the very being of the order in such a fundamental way could be more intelligently made with the help of the insights garnered in previous sociological studies of intentional communities. Awareness of these studies would at least allow Religious #2's congregation to consider whether they wanted to cease being an intentional community, and, if not, whether they could avoid doing so.

The Study of Complex Organizations and Bureaucracies

Ever since Max Weber pointed out the profound and unique impact of bureaucratization on western society, sociologists have studied the working of large business and governmental organizations. Some have tried to determine what types of structure and leadership are the most effective and/or elicit the deepest commitment from workers. Others have studied how the reliance on standardized programs of action might limit organizational response and adaptability, or how organizational goals may change or become co-opted by values or pressures in the surrounding environment. Still others have investigated the *real* rules which govern the actions of organizational members, which are often quite different from the *official* rules.

Again, even though little has been done to study religious communities as complex organizations, the insights gained by sociologists in the research outlined above could help congregations "know themselves" a great deal better by raising some of the following questions. Do the decision-making programs a congregation follows limit the ministerial, life-style or government choices it sees as open? Are the *real* rules operative in a community the same as those written in its constitutions or directives? Are there leadership cliques or particular ministerial areas from which the leaders of the congregation are traditionally drawn? How do those members who are shut out of the "leadership track" exercise power? Is a charismatic leader or a task-oriented leader more effective in top congregational positions? How is charisma that "crops up" in the wrong place dealt with?

As an example of a situation where the consideration of such questions could be useful, we might imagine a community which is having difficulty persuading any of its members to assume some particular leadership position. An examination of the real and the official expectations governing the conduct of whoever holds this position may reveal some fundamental conflicts. A director of ministerial placement may be mandated by community policy to insure that High School X be adequately staffed, but the "real rules" held by the rest of the congregation may effectively deny this director the right to require anyone to serve there. Similar situations have existed in secular bureaucratic structures, and have been analyzed by several excellent sociological studies. Their insights might enable religious congregations to understand

better the dynamics of their own organizational processes.

The Study of Deviance and Social Control

Some of the sociologists who have studied deviance have attempted to discover why people like delinquents, drug addicts or prostitutes ignore the norms of society. Others have looked at the response of the larger society to these deviants. There are some sociologists who maintain that deviance is so necessary that a group will create deviants if none exist, and that one is not a deviant until society labels him as such.

The application of these studies would, again, raise questions whose consideration would enrich the self-understanding of religious community members. What actions were considered deviant in a given community thirty years ago? Is anything deviant today? If so, what? If not, (remembering that deviance may be necessary for a group's cohesion) why not? Who deviates in a religious community: marginated and alienated members? Members of a specific province or ministry? The young? The old? Is the effect of deviance on the rest of the community to draw members together in opposition to the deviant or to further atomize them into an anomic mass of individuals? Is there a "labeling process" by which some members are declared deviant by the rest of the community?

A sociologist of deviance looking at a hypothetical religious community might find, for example, that it is divided into two groups, each of which is considered deviant by the other. The sociologist would point out that the pressures on the members of Group A *not* to wear a habit are every bit as difficult to resist as the pressures Group B's members exert on each other to *retain* the habit, or that finding a "B" who is going to a spiritual director is as rare as finding an "A" who still says the rosary. A "B" who contemplates working in an inner city soup kitchen or an "A" who wishes to work in the provincial house laundry may face tremendous ostracism from their fellows. A better understanding of deviance as it applies to religious communal life may not eliminate the unfree areas in this hypothetical congregation, but it should at least enable both the "A's" and the "B's" to understand each other better.

The Sociology of Knowledge and "The Problem of Generations"

A final example of a sociological sub-discipline that will be used in this paper is that of the sociology of knowledge. Writers in this field focus on the process by which members of a society define reality and give shape and meaning to their world. Unlike psychologists, sociologists emphasize the role of the group in this work of reality construction: it is society, not the individual, that makes sense of the world and affirms this sense in common activities and rituals. Each new generation confronts the world view constructed by its predecessors, and must reshape and redefine it to arrive at one which fits its own unique experiences.

The sociology of knowledge could be used to explore how religious com-

munities construct and reconstruct their world view. What is the current articulation of the meaning of religious life to the participants in that life? What articulation preceded it? In what ways has a congregation's self-definition been influenced by the beliefs and values of the larger American society's world view? What needs of reality construction does the current world view meet that the prior one did not? What needs does it neglect? Will some coming generation of religious react to the current generation's de-emphasis of rule and structure by demanding the reintroduction of horariums and superiors into community life? Sociologists would contend that the ebb and flow of a community's self-concept, and of the values and beliefs attached to it, are subject to a series of precise social laws.

As an example of how the sociology of knowledge could shed light on the way a community's self-definition changes, we might consider a religious congregation whose members have gradually become uncomfortable in their traditional ministry of running elite boarding schools. Stirred by the social justice movements of the 1960s and 1970s and inspired by the insights of liberation theology, an ever-increasing number begin to live and work with the poor. Their academies are gradually abandoned and close. After some years, however, the newest community members become discontented with the "overly secular" character of the congregation's social services. Stirred by the success of fundamentalist religious movements in their poor neighborhoods, they begin to feel as though they are not meeting the most important needs of the people. They petition the community's governing council for the funds to establish a semi-cloistered house of prayer and meditation to serve as a spirituality center for the inner city. In the continuing process of redefinition which this congregation is experiencing, those members who still value teaching in boarding schools or operating shelters for the homeless may feel frustrated and alienated with the "retreat from reality" which they perceive is occurring among the younger members of the community. The sociological studies of generational change in the social construction of meaning could help illuminate the roots of these shifts of communal self-concept, and this greater understanding might perhaps alleviate some of the pain involved.

Conclusion

In addition to the four sub-disciplines mentioned above, there are many other areas of sociological research that could enable religious to understand better the life they live together. The study of social stratification and ethnicity, for example, might shed light on subtle hierarchies within congregations, exploring not only the position of the Black or Hispanic religious, but also of the Slavic-American in an Irish-American community, or the religious of working-class background in a middle-class congregation. The literature on socialization might yield valuable insights on traditional and modern formation programs. Sociologists also study social movements, gender roles, ageism, and many other topics, all of which might help to clarify some aspect or other

of religious spirituality or communal life.

This article has been an attempt to argue for the legitimation of a new disciplinary focus upon religious life. Addressing many of the questions posed in this article will undoubtedly be threatening to large numbers of individual religious, as well as to many congregational leaders. It may be good to recall that the first attempts to look at religious life psychologically were equally threatening, but that the insights gained by doing so have far outweighed these fears.

This past June, Pope John Paul II established a commission to evaluate the renewal of American religious life which has taken place since Vatican II. This commission is likely to find both "successful" and "failed" outcomes as they review the experiments of the past twenty years, and the temptation will exist to assume that those practices which were accompanied by large numbers of religious leaving their communities are in themselves the causes of this exodus, and must therefore be avoided. However, forbidding further experimentation without understanding both the social and the psychological mechanisms through which these practices "caused" undesirable results may simply lead to a new set of practices which repeat the same mechanisms—and thus initiate further disenchantment with religious life. In contrast, an application of the basic insights of sociology, as well as psychology, will be of invaluable assistance in analyzing and learning from our experiences, and will enable religious communities to survive—and even grow again—enriched and truly renewed in the decades to come.

Relevance of Religious Life

The relevance of religious life in today's world, so violently shaken by raging currents of secularism and agnosticism, arises from the need for the "Transcendent," the "Other," from the imperative to witness in a more concretely credible manner the existence of values which are not ephemeral, from the urgency to render more authentic a life organized and lived in the personal possession of an ineffable Good, to make easier the invitation to raise one's eyes and heart beyond the closed confines of human horizons.—*John Paul II, To the Women Religious in Albano, 19 September, 1982. L'Osservatore Romano, 11 October 1982, p. 5.*

Religious Formation: Beyond the Healing Paradigm

Bruce H. Lescher, C.S.C.

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The purpose of this article is to raise a question and then suggest a possible answer.* Now, there are several ways to raise a question: one can do so lovingly or querulously, tenderly or aggressively, with or without concern. My question is raised out of great concern, and is meant to be tenderly aggressive. The question is this: what is the relationship between the healing process and religious formation? The tentative answer is this: in recent times formation has often been depicted as a process of healing, but this model no longer responds fully to the ministerial needs of the Church. I invite the reader to shape his or her own answer in the light of the following considerations.

Like most questions, this one comes out of a context; it does not arise from a vacuum. The context has two components: first, my own ministry in formation, and secondly, reflections on programs and materials provided by the Religious Formation Conference (RFC), which is based in Washington, D.C. I was involved in either pre- or post-novitiate formation from 1977 to 1982. I was director of formation for my province from 1979 to 1982, and during that time I attended RFC conferences in St. Louis and Pittsburgh, the

*Special thanks to Rita Kowats of Holy Names Academy, Seattle; Clare Ronzani, S.N.D. de N., of the Jesuit School of Theology, Berkeley, and Dennis Steik, S.M., of St. Peter Chanel Seminary, Berkeley, for their advice in bringing this article to completion.

national congress in Pittsburgh (November, 1981), and regularly read the RFC newsletter, *In-Formation.*

At least three models of religious formation seem to be operative at this time in North America. Very likely even more exist, but these three, at least, receive attention in RFC materials. These are: *therapeutic*, *prophetic*, and *ecclesial.*

The *therapeutic* model is oriented towards psychology and stresses the growth of the individual through techniques such as counseling, journal keeping, active imagination, dream analysis, and other methods borrowed from psychology.

The *prophetic* model is oriented towards social justice and stresses social analysis, direct experiences with poor and/or marginalized persons, and the need to confront unjust political, economic, and ecclesial structures.

The *ecclesial* model is oriented towards the Rite of Christian Initiation of Adults (RCIA) and stresses the interaction between the person in formation and the community which she or he is joining and the ritualizing of the steps in the formation process. Traditional topics such as prayer, the vows, ministry, and community can be dealt with in any of the models. As with all models, these need not be mutually exclusive, and of course no one of them exhausts the reality of formation. This article focuses on the therapeutic and prophetic models and points out some tension which may exist between them.

The *therapeutic* model, it seems to me, is the dominant paradigm for religious formation at this time. Most contemporary talk about religious formation uses the language and model of therapy or healing. Formation should produce a healthy, balanced, reasonably integrated person. Books, articles, or workshops on formation often discuss psychological testing, the role and purpose of professional counseling, the need for the person in formation to deal with his or her unconscious, the difference between counseling and spiritual direction, the components of a healthy and balanced life-style. Authors such as Piaget, Maslow, Jung, Progoff, Kelsey, and Fowler may be examined. The use of the Meyers-Briggs Type Indicator is rather widespread. Sometimes therapeutic language may be less direct but still assumed; for example, two of the speakers at the RFC's national congress in 1981 made a three-part presentation on "Conversion to Discipleship" based on Jung's four functions of thinking, feeling, intuition, and sensation. Finally, formation personnel themselves are probably among the most psychologically conscious persons in our culture.

At the same time, a good deal of contemporary talk about religious formation uses the language and model of *prophecy.* Printed literature and workshops deal with social analysis, the Church's social teaching, justice education, the integration of prayer and justice, experiences with marginalized persons, and the impact of racism and sexism on socio-economic, political, cultural, and ecclesial structures. One of the conclusions of the RFC's most recent national congress is that the organization itself should be a loyal,

prophetic voice within the Church (*In-Formation* 61: May, 1982). The RFC offers a summer experience in Mexico for persons in formation ministry, an experience to help formation personnel become more aware of structures of injustice. In North America, this prophetic model seems newer than the therapeutic model, dating back probably to the early 1970s and reaching fuller articulation only within the last five years. The preparation of ecclesial statements on nuclear weapons, U.S. involvement in Central America, and capitalism itself suggests that this model will need even more articulation in the future.

While the therapeutic and prophetic models need not be set in absolute contradiction to each other, they do at times seem to exist in tension. I would like to explore some of these tensions, moving from a rather practical example into the conceptual framework of each model. These tensions are worth noting, I suggest, because they reflect significant changes occurring in the self-understanding of many persons in religious congregations and hence impinge upon future religious formation.

On the practical level, let us consider the subject of stress. Stress has been receiving a great deal of attention both within North American culture and within religious orders, especially as medical professionals increasingly link stress to a variety of health problems. RFC workshops have pointed out that formation personnel and community administrators are under special forms of stress. In the therapeutic model, one seeks to minimize stress through a balanced approach to ministry, the development of hobbies and leisure activities, proper diet and exercise, and more. This model, through the categories of eustress and distress, does recognize the positive aspects of stress, but the general intent is to minimize unhealthy stress in one's life. In the prophetic model, however, one willingly takes on more stress. The prophetic model calls ministers to opt for the poor and marginalized, to oppose oppressive structures and policies, to take stands which are countercultural. All of these activities increase the stress in one's life. Anyone who would say that proximity to marginalized people need not increase stress has never been close to marginalized people! Again, these two models may not here be in contradiction, but the ethos of one seems to be in tension with the ethos of the other. In terms of the therapeutic model, many missionaries today are living rather unhealthy life-styles! Or imagine the confusion of a young person in formation who is told to live a healthy, balanced life-style and also to take a prophetic stance.

An examination of the conceptual framework of each model reveals similar tensions. The therapeutic model focuses on the one-to-one relationship between therapist/director and client; the prophetic model focuses on a person's role as a change agent in society. "Analysis" in one model means a deeper self-understanding; "analysis" in the other means a deeper understanding of economic, political, and cultural forces at work in a given society. "Alienation" in the therapeutic model is due to the loss of the true self; in the

prophetic model it may be due to socio-economic forces well beyond one's family circle. The locus of activity in one model is the individual who is striving to be more conscious; the locus of activity in the other model is the alternative community (be it a base community, support group, or religious congregation) seeking coalition with other groups to achieve social change. Most writers operating out of the therapeutic model have not, by and large, developed a critique of socio-economic structures in North America; their focus would be centered on these structures only as they alienate a person from his or her deeper self. This may be partly due to the very success of the therapeutic professions; to the extent that the therapist becomes a part of a culture's high priesthood, he or she loses the critical distance to speak prophetically to the culture. The therapeutic model is prone to accept the givens of the helping professions; the prophetic model is prone to ask who has access to the helping professions, whom do they serve, and who controls them. Theologically, the one model may focus on the minister as healer and Church as healing community, while the other focuses on the minister as prophet and Church as prophetic community.

This analysis of the two models suggests that perhaps religous formation is at a point of transition. Contemporary ministry sometimes raises questions outside the categories of the healing model, but the paradigm of formation in the future is probably still being articulated and presently incomplete. At this point of transition, at least three questions seem pertinent: How did we get to this point (that is, how did the healing model become so pervasive)? What is it that the healing model is not adequately addressing? And, how can we carry the growth achieved in the healing model with us into the future?

First, how did the healing model become so pervasive? The current emphasis is understandable in the light of recent developments in religious life. First of all, formation programs prior to the mid-sixties did not generally pay heed to factors conducive to mental health and sometimes even developed passive or dependent characteristics in people. Thus the present psychological emphasis is a needed balance to something that was lacking in the past. (This is not to condemn past programs, which ought not be judged by contemporary standards; it is only to say that new awareness in the culture leads to alterations in formation programs.) Secondly, changes in religious life since Vatican II have induced a great deal of stress and uncertainty in religious orders. Once immutable theological principles have been altered, customs of dress and piety have changed, and membership has dropped significantly. The emphasis on therapy and healing is a necessary aspect in a subculture in which persons may need assistance in coping with the changes that have occurred in the last twenty years. Thirdly, Vatican II has said that renewal begins with a process of conversion, and such a conversion is bound to have intensely personal aspects. Therapeutic practices are of great assistance in fostering personal conversion, so again the stress on these practices has been very beneficial.

Secondly, what is it that the healing model is not adequately addressing?

Basically, formation as therapy does not address religious life as a call to prophecy. The legacy of prophecy speaks of an assent to suffering, an assent that contextualizes suffering within the prophet's call and thus renders the suffering redemptive and meaningful. One can consider the heart-rending confessions of Jeremiah, the marriage of Hosea to Gomer, the Servant Songs of Isaiah, the crucifixion of Jesus, or the witness of martyrs down through the centuries. This prophetic vision, in which one willingly takes on suffering, seems to be in tension with the healing model, in which suffering is approached from a different perspective. The point here is subtle, perhaps just a shading of difference. This article is not attempting to say that all therapies seek to minimize suffering. That is clearly not so; many therapies encourage a person to enter pain and darkness as part of the journey to growth. Nonetheless, such suffering is aimed at personal growth, whereas the suffering of the prophet seems to arise out of a need in the believing community rather than out of a need for personal growth. The Church seems now to be calling religious orders to a greater prophetic witness, and the healing model does not readily address the needs of the prophet.

Thirdly, how can we carry the growth achieved in the healing model with us into the future? At least two ways come to mind.

First, healing can be part of the prophet's growth. The question is not whether healing should occur in formation but whether healing is a goal in itself. Perhaps healing is not an end in itself but is meant to lead to discipleship. Healing need not be in opposition to prophecy; in the Old Testament, Elijah, one of the greatest Mosaic prophets, is a healer, even bringing a child back to life (1 K 17:17-24); and in the New Testament Jesus heals many. Perhaps one paradigm of the relationship between healing and formation can be found in the story of Bartimaeus (Mk 10:46-52). Scripture scholars point out that this pericope is one of the greatest discipleship stories, for within a few minutes Bartimaeus is transformed from a beggar sitting on the side of the way (the Way being an early designation for Christianity) to one who follows Jesus on the way. He does this through confronting Jesus' question: "What do you want me to do for you?" This is an apt summary of formation! Further, the story is strategically placed between Jesus' definition of Christian service (10:41-45) and Jesus' entry into Jerusalem (11:1-11). Bartimaeus is healed from his blindness, but the healing is not an end in itself. Healing is at the service of discipleship, for Bartimaeus responds to the healing by joyfully following Jesus along the way—a Way that leads to crucifixion and resurrection. Healing is surely part of Bartimaeus' formation, but he is healed to be a disciple, not simply to be healthy. The next few chapters in Mark will show what it means for the disciple to see clearly and be healthy!

To say that healing is part of formation to discipleship is not to say that one is healed once and for all—then becomes a disciple. One may have to return again and again to the side of the Way and ask Jesus for healing. One may not be cured in one sweeping act, as Bartimaeus was. But the point is that

healing, as important as it is, exists for something else, for some other purpose.

A second manner in which we can carry the tradition of healing with us is to use that tradition in discerning the role of suffering in one's life. Prophetic suffering (such as that undergone by Jeremiah or Hosea or Jesus) is redemptive. But not all suffering is redemptive; some is destructive. The healing model, with its categories of eustress and distress, may provide assistance in discerning the quality of suffering in one's life and the kind of suffering one willingly takes on as prophet. A counselor can be helpful in discerning if one's pain is rooted in unconscious conflicts or in the call of the Lord. As the general direction of religious life seems to be in conflict with the general direction of those governments which are drifting towards the national security state, in which civil rights and social services are sacrificed for a better investment climate and national defense, this discernment may become more and more important.

To ask about the role of healing in religious formation is, of course, to ultimately ask about the role of religious life in a given society. In North America, religious life seems to have been apostolically rooted in helping professions such as health care, social services, or education. These professions have a particular understanding of the process of healing. Perhaps a religious life rooted in the now-famous "option for the poor" needs to understand healing in a different way, out of a different context. Again, the reader is invited to form her or his opinion.

Green

How many shades of green are there;
How many shades of green?
How many shades do you think there are
That I have never seen?

How many shades of right are there?
How many shades of true?
How many shades of green are there?
I challenge you!

How many shades of red are there?
What answer do you bring?
How many shades of blood are there,
Of pain and suffering?

How many shades of green are there?
I think that if I knew—
I'd know how many shades of right
there were;
How many shades of true. . . .

Sister Ann Maureen, I.H.M.
11201 Academy Road
Philadelphia, PA 19154

A Letter to a Director of Novices from His Assistant

Joel Giallanza, C.S.C.

Brother Giallanza has contributed often to these pages. Having just completed a term as an Assistant Director of Novices for the Eastern Province of his congregation, he is looking forward to the sabbatical he has just begun, and may be addressed at St. Joseph Spiritual Life Center; R.D. #3; Valatie, NY 12184.

Dear Friend and Brother:

You know well enough the importance of your role in the novices' vocational discernment, and you are aware of the weighty responsibilities which come with that role. I have worked and struggled with you to create an environment that would nurture and enhance the novices' growth as human beings, as Christians, and as persons discerning a commitment to religious life. And I have seen you wonder, in frustration, if this or that novice was really human, or Christian, or interested in religious life at all. I believe that your concern for the novices and for the congregation has remained the priority, even when you feel it hasn't.

You have often wondered about many facets of your role as director and about its impact on you as an individual. I don't know if you realize what all your wondering means, but I believe it is your way of monitoring your own desire to be honest and consistent in living the priorities of the Gospel and religious life. I'd like to comment on some of those wonderings, hoping that I can give a little perspective on a few of the more frustrating moments in your ministry.

First, you wonder (endlessly) about doing "the right thing," the best thing for the novices. The decisions you are asked to make are neither simple nor clear; and sometimes the issues which the novices bring to you in their search for understanding are very similar to the issues you are seeking to understand.

In your desire to do what is best, you occasionally second-guess a decision or a response you have made; you have been uncertain about giving a push to the novice who seems to be stagnating; and you have felt guilty over some confrontation with a novice that was meant to be supportive, but turned explosive.

There is no way I can tell you *not* to feel what you felt in those and other instances. I can only ask you to recall your motivation. Why you did what you did, regardless of the effective outcome, says more about the integrity with which you approach your ministry than your feelings can ever say about it. The reason is simple. In formation ministry we call upon faith for much of what we do. We do not know what is best for a particular novice, we cannot read the heart, we do not have a detailed blueprint of the Lord's will for this person's life—and yet, decisions and suggestions and recommendations have to be made. In all of this, we don't know; we believe. We believe that the Lord alone is truly the one who forms religious and we believe that he uses us as instruments of that formation. Weak and imperfect and prone to mistakes as we are, still, the Lord has chosen us to bear these responsibilities within the community.

Reflect then—it will serve neither you nor your ministry if you berate yourself because your feelings seem to compromise your convictions. In fact, feelings can only cloud convictions, not compromise them; motivation and behavior are the real arenas of compromise. Reflect also that you live and minister by faith, that is, by your desire (and consequent choices) to remain faithful to the Lord and the congregation, and by your desire to plant the seeds of that same fidelity within the novices. Your ministry has many variables, you may never know if you did the right thing, but you must always believe that the Lord's work is being done through you.

Second, you wonder about your own inadequacies and weaknesses, and especially you wonder about your feelings of liking or disliking particular novices. Actually, if I am to be accurate, I should say that you feel disgusted, disappointed, and sometimes discouraged by your inadequacies and weaknesses; and you worry about maintaining objectivity with novices you are attracted to, and justice with those that drive you crazy. Welcome to humanity!

I know there are many expectations placed upon you and many things asked of you by the novices, by the community, and by major superiors. Even given all this, I sense that there are two expectations in particular which you have either taken upon yourself or allowed to haunt you: first, the expectation to be absolutely perfect; second, the expectation to have a personality transplant. My guess is that you sense in some way that if these two expectations were met, your weaknesses would merely be historical footnotes from your past life, and affective detachment in relating to the novices would be the order of the day. So long to humanity!

Forgive my repetition, but it is precisely the weak and sensitive "you" that is the Director of Novices. In conferences and classes, you consistently tell the

novices that the Lord chooses, and has always chosen, the weak to accomplish his will. You recount stories from Abraham to the prophets, to the disciples, to the saints, to members of our own community as clear evidence of the Lord's preference in this regard. It's too bad you never fully hear those stories, you could be one of the characters easily.

Recognize what faith teaches: "My grace is sufficient for you, for my power is made perfect in weakness" (2 Co 12:9). Because weakness never feels as poetic as it sounds in Scripture, nor as nice as in those stories you tell, you back yourself into a corner and view your inadequacies and weaknesses as potent barriers to God's work rather than as potential bridges. Neither I nor anyone else can convince you that the truth lies in your faith, not in your feelings about yourself. The challenge for you is not to deny or condemn your feelings, but to believe that the Lord works in and through them.

Recognize, also, the modeling you do for the novices. You live in a fishbowl—the novices watch and interpret everything you do. But what else do you expect? They are learning, and you represent the ideals which the congregation espouses. If you were "perfect," had your "act together," and never stumbled on your own feelings, where would that leave these learners when confronted by their own imperfections, weaknesses, and struggles? Whether you know it or not, you are teaching the novices about religious life, about the energy and fidelity necessary for living this commitment. In the end, your example of strengths and weaknesses and struggles are a part of the most valuable teaching you do. Jesus himself shared in the weaknesses of our humanity, and it is this same Jesus who says "I have given you an example, that you also should do as I have done to you" (Jn 13:15).

Third, you wonder why the novices often feel uncomfortable around you. More concretely, you feel hurt and sometimes angry when the novices shift their conversation as you enter the room. Compound that with feelings of alienation and loneliness as they gingerly maneuver to leave the room and disappear into oblivion. And so there you are left alone, wondering "What's wrong with me?" Then there are those times of frustration because you are the singular object of blame for an issue or situation or decision, whether or not you actually had anything to do with it. And doubly frustrating is the fact that this remains true even when you've made the decision in concert with the formation team or major superiors—still, "it's all your fault."

I won't pretend to have a solution because I don't, but let me offer a perspective. My own observation and experience are that novices do not separate your person from your position as director, even though you do. You would like to be considered simply as a member of the novitiate community, admittedly having a specialized role, but nevertheless, a "normal" member of the community. The fact of the matter is that the moments when you will experience such normalcy are rare. If and when they do happen, usually the end of the novitiate experience is near, which means that final evaluations and recommendations concerning first commitment have been completed. Hence,

the novices feel "free." Even here there can be a snag: now, you may no longer feel watched, analyzed, and feared—but you *may* feel used, brushed aside, forgotten.

Consider your position as director. You interview the novices regularly, you support and encourage them, challenge and confront them, all the while holding up to them the ideals of the Gospel and the community. And, in the end, you bear the responsibility of recommending them for first commitment to religious life. On their part, the novices allow you to enter parts of their past and present life into which no one else has gone. They speak to you of their hopes and dreams as well as their struggles and failures, they show you their graced side and their sinful side. From their perspective, you may be the person who knows the most about them.

Consider especially the truth of that last sentence. Regardless of the novices' ages or past experiences, at this particular point in their life you are the person (after the Lord) who has worked with them the most regarding their development as human beings, as Christians, and as members of the community. Because of this "holy ground" on which the novices have let you walk in their lives, they can feel affirmed or afraid, supported or stifled, understood or undermined in your presence—even when you perceive nothing about your presence to arouse such feelings. In a very real way you do stand on holy ground; the Church itself recognizes the sacred nature of vocational discernment and the special graces given to those whose ministry involves them directly in such discernment. Your ministry is sacred, even though I know it doesn't feel that way. Pray, then, for an abundance of those graces which will enhance your ministry: justice, compassion, integrity, purity of intention, wisdom, patience, and courage. "And above all these put on love, which binds everything together in perfect harmony" (Col 3:14).

Finally, you wonder about your faith and prayer, and the impact that novitiate ministry is having on you. Obviously, you know your own experience of the Lord better than I, but I do sense that you get concerned from time to time about your personal development. You wonder if you are moving at all, if the Lord is as distant and uninvolved as he sometimes seems, and if your own commitment as a religious is growing or just gasping for fresh air. Only you can respond to all this; neither friend nor counselor nor spiritual director can really convince you that the Lord is present and active within you. (How often have you said that to the novices?) Your own development, like theirs, is truly a matter of faith.

No guarantees of personal growth and ministerial success came with your appointment as director, just as no operating instructions come with the novices when they arrive at the novitiate. Regarding yourself and the novices, you "walk by faith, not by sight" (2 Co 5:7); and "He who has prepared you for this very thing is God, who has given you the Spirit as a guarantee" (2 Co 5:5). Therefore, as you have already done, root yourself yet more firmly in fidelity to prayer, to the priority of serving the novices, and to your daily tasks and

responsibilities. Sometimes all of it will seem inspired and sublime and amazing—and sometimes, insular and silly and annoying. Nevertheless, the ways of our God pass through all of these and the works of our God include all of these. Faith provides the eyes to see his ways and the strength to do his works.

I must close now. I know you are already aware of the things I've written, so forgive my rambling. My desire was to encourage you, because I also know that one's awareness of these matters often does nothing to change how one feels. Only you can know, in time, all that the Lord has done and is doing to you through your ministry of formation. In fact, the Lord's question to his disciples after he washed their feet is the same that he sets before you: "Do you know what I, your Lord, have done to you?" Your answer will take time to unfold. Be patient and believe.

With respect and deep admiration,
Your Assistant

One in Christ

Look with compassion
With understanding
With ageless wisdom—
Look with the eyes of Christ.

Hear the laughter of children
The cry of the afflicted
The whisper of the Spirit—
Hear with the ears of Christ.

Speak gentle words
Encouraging words
Healing words—
Speak with the lips of Christ.

Touch so tenderly
Dry the tears
Embrace with joy—
Touch with the hands of Christ.

Love your God and Lord
His children and creatures
Yourself as God loves you—
Love with the heart of Christ.

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Discipleship: Root Model of the Life Called "Religious"

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A profound change has taken place in the consciousness of members of religious congregations in North America, a change with consequences still too far-reaching to see or assess. It has come about as a result of their careful and vigorous response to the mandate of the Second Vatican Council to rediscover their original charisms, to experiment with living those original creative impulses effectively in the contemporary world, and to shuck off encrusted structures and customs which did not serve that purpose. The ferment of the ensuing years, moreover, did not take place in a vacuum but in a dialogue with and active relation to the broad ecclesial and cultural worlds of which religious congregations are a part. Hence, liturgical, biblical, theological and structural renewal in the Church as well as civil movements toward human (including women's) rights, justice and peace, have all had input into the development occurring within these groups within the Church. Through the pain and the joy of ongoing renewal process, a new sense of identity and self-understanding has emerged, a new sense of direction which is coming to expression both directly and indirectly in written constitutions.

At this time it seems important to reflect on the need for a new envisionment of this particular way of life, for a new way of encapsulating the meaning at the heart of this commitment, for imaging the new pattern of individual and group self-understanding. There is a need for comprehending the life called "religious" as a whole in such a way that the gains of the past are safeguarded while at the same time the way remains open to meet the perhaps unimagined challenges of the coming future. There is a need on the part of individuals to

grasp their own lives in such a way that daily life patterns as well as major decisions make profound sense in the light of the whole. It is the suggestion of this reflection that the root model of discipleship or the following of Jesus Christ has the potential to serve this need, and in fact has already begun to do so.

Not that the following of Christ as the essence of religious life is a totally new category; in one form, in fact, it is quite traditional. On the wall of many novitiates in this country, before the renewal, could be found a picture of an ascetic-looking Jesus Christ, gesturing with one hand toward his heart and with the other toward the onlooker, while across the bottom of the picture were imprinted the words, "Come, follow me." Thus was inspiration offered to the young member to persevere in a vocation which was envisioned as a personal and deeply spiritual following of Christ. When the Second Vatican Council, then, declared that "since the fundamental norm of the religious life is a following of Christ as proposed by the gospel, such is to be regarded by all communities as their supreme law,"[1] the statement resonated in memory and experience. As a result of both biblical studies on pertinent New Testament texts and contemporary reflection on the nature of the Church, however, the content of the category of "following" or being a disciple has undergone incisive development, so that it now connotes a manner of life and consciousness quite different from the one indicated by that traditional art and the piety which it expressed.

The following reflection draws upon biblical and theological resources to explore the elements of discipleship as it has come to be understood, with the conviction that it is a key category for the interpretation of the lives of those in religious congregations. By delineating the original meaning of "following" in the New Testament and then bringing it to bear on the present situation, the significance and integrative power of the idea of discipleship may be illumined.

Origins: "They Followed Him"

Throughout his ministry Jesus of Nazareth formed around himself a band of disciples, people who were intrigued with what he was doing and left everything to "follow" him.[2] This group was a growing group, not limited to the number of the "twelve apostles" although they, of course, were members of it. To an external observer, the disciples spent time going around with Jesus on his itinerant ministry, listening to his preaching, witnessing his conflicts and his acts of power, enjoying his table companionship, at times helping out. During his tumultuous last hours, a good part of the band of disciples deserted him; by all accounts some of the women disciples kept vigil with him to the end and even after.

To get at the interior reality of what it meant to follow Jesus, it is helpful to compare it with the following of other leaders at that time. It was not unusual in first century Palestine for a rabbi to have disciples who attached themselves to him for the purpose of learning interpretation of the Torah. Nor was it unusual for a charismatic revolutionary leader of the Zealot party to attract

disciples who joined him with the goal of liberating the country from foreign occupation. In both cases, the disciples were said to "follow" the teacher or guerilla leader. Following meant technically "walking behind," and was used of the pupil or fighter who literally followed behind the rabbi or military leader on the road, as a sign of the relationship between the one who had the authority of knowledge or arms and the ones who sought to share in it.

Comparing discipleship in the company of Jesus to the usual pattern of discipleship at the time surfaces what is truly distinctive and original about following Jesus. Five elements can be unraveled from the discipleship stories of the gospels which, taken together, form the paradigm for the Christian discipleship rediscovered in our own day.

- Being a disciple of Jesus depends first of all on his call. Unlike the custom of a pupil approaching a rabbi and asking to study with him, here the pattern is reversed. Jesus chooses his own disciples, often people with seemingly little to recommend them, and sometimes with obvious disqualifying characteristics. The person called is put in a situation where a response must be given in all freedom. Some, as we know, responded "no." Jesus' compelling call and the personal response of the one approached distinguish this kind of discipleship at the outset from other forms of the time. It is, from the beginning, a gift.

- Jesus' call to a person is a call to "follow *me*" (Mk 1:17), thus involving the disciple in a unique attachment to his person. Joining his band meant binding oneself to this person in a spirit of allegiance and concretely following him in the unpredictable ups and downs of his ministry. Even more deeply, it involved one in a willingness to share with him his uncertain and, as time went on, increasingly perilous destiny. This again is distinct to Jesus—the element of personal bonding and self-commitment to his person.

- Following Jesus brings with it an extraordinary demand: that the response be wholehearted and total. One has to abandon everything else in order to be a disciple. Parents and all family ties, nets and other means of livelihood, religious duties such as burying the dead, wealth, social status, pious customs—all are suitable payment for this pearl of great price. Nothing can come before the priority of following, and in the light of it all else becomes relative. This is something other leaders never dared demand, but is at the heart of the following of Jesus. Discipleship engages one in radical personal transformation, in a conversion process, so that one turns from egocentricity to letting go, dedication and self-gift.

- Discipleship in the company of Jesus brings the follower into association with Jesus' own mission, another non-rabbinic characteristic. That mission is to proclaim the nearness of God's powerful and loving reign and to reach out in a healing, liberating way to overturn oppression and to reconcile in the light of this reign of God already dawning. Jesus makes his disciples co-workers in this service of the coming God, even sending them out on their own to preach, to heal, to drive out the "demons" that hold people in bondage. Discipleship, then, carries a practical and critical edge. It means participation in the mission

and authority of Jesus, and with him in the great eschatological event beginning in him and still to be completed.

- Vocation and personal following and radical freedom from all ties and mission, finally, introduce the disciple to a certain kind of open communal life. No one is a follower in isolation, but is supported and challenged by others with a similar commitment. For all of the inevitable tensions which arose, the ideal of their interaction with one another is mutual love, and the norm for the style of leadership among them is service, taking the last place, rather than the culturally prevalent mode of domination. Because of the orientation toward mission, they never become a circle of the elite over against the great unwashed "outside," but associate with all comers, sharing (sometimes to their chagrin) the joy and feasting of Jesus' table companionship with tax collectors and sinners.

The distinctive features which characterized the following of Jesus, namely, vocation and free response, personal commitment, abandonment of all other priorities, participation in mission in the light of the coming reign of God, and open communal life, all set this group apart from other bands of disciples engaged in scholarly or military movements of the time. The disciples of Jesus were brought into personal association with his person, mission, and destiny in the company of one another, an association which demanded (no more gentle word will do) *metanoia* or conversion and self-giving to an unparalleled degree. It is interesting to note that so dynamic is this following and so strongly is it connected with the person of Jesus and his history, that nowhere in the New Testament is there a noun corresponding to what we have been calling "discipleship"; the whole phenomenon is referred to simply by the active verb "to follow": the disciples followed him.

Disciples as Believers

After the events of the death and resurrection of Jesus, when the early communities of faith began to form and spread, being a disciple took on a new and broader connotation. No longer was it possible literally to walk with Jesus of Nazareth around the countryside of Galilee or to sit down at table with him. But his memory was alive in the communities and a new mode of his presence was known through his Spirit poured forth upon them. By the power of that Spirit and in his name, the name of Jesus now confessed as the Christ, people were still called to abandon everything and "follow" him, to proclaim the nearness of the power and mercy of God who acts on our behalf, to engage themselves in works of love and justice especially on behalf of the poor, and to gather around the table and break bread until he comes. Following Jesus began to mean living the life of Christian faith, being a Christian believer. Being a disciple took on the connotation of wayfaring though life in the manner of the one who is the way, following the "Way" as the Christian movement began to be called. All of the early Christians, not only the leadership personnel, were referred to as disciples (Ac 6:1; 9:19); collectively, the

women and men of the Church were known as the "community of the disciples" (Ac 6:2).

Reaching into our tradition, creative thinkers have recently brought this ancient treasure of the idea of discipleship forth into the turmoil and challenge of the present situation. The Church of today can also be envisioned as a community of disciples, each one following Christ, gathering and being sent, sharing in effective action and suffering in the light of the coming reign of God.[3] This model can serve to integrate vastly differing experiences within the Church and provide a guiding vision of the whole. As recognized groups within the Church, religious communities can share in this ecclesial self-understanding. This means that religious communities can also be well-envisioned as communities of disciples, witnessing publicly and intensely in and for the whole Church to the vocation of following Christ which is the vocation of all Christian believers.[4] Once it is related to the discipleship of the whole Church, discipleship as the root model of life in religious communities serves as a potent integrative and inspiring symbol and a basis on which critical consciousness can rest.

Imitation or Following?

One extremely important caution needs to be raised in order to avoid any misunderstanding of what this model implies. Following Jesus Christ cannot be equated with literal imitation of his actions. Such imitation is simply impossible, since situations never repeat themselves exactly, and every person is likewise unique. But even more to the point, historical circumstances change from era to era, and doing the exact same thing in a different situation may result in an effect opposite to that of the original intention, or at any rate be ineffective. Creativity and discernment are called for as each disciple and group of disciples appropriates the Spirit of Jesus and responds in accord with the values of Christ in very diverse situations. Discipleship gives no easy assurance or quick security regarding behavior, since by its very nature it excludes simplistic or slavish copying. Rather, disciples get involved with Jesus Christ and his way, and go their own way in the light of Christ's directions. In one sense they are conservative, insofar as they persevere in the basic orientation of following Christ; in another sense they are progressive, since they creatively revise forms of response in accord with present historical conditions.[5] Following him, then, is a tremendously dynamic rather than static reality; the disciple reproduces the fundamental thrust of Jesus in new and undreamed of situations.

Taking discipleship as the chief model for envisioning the life of religious communities means that the elements which characterized the following of Jesus in his own lifetime and in the early Church are ingredient to this life today, in its very different circumstances. Within the context of the faith of the larger believing community there are the elements of call and free response, personal faith commitment, radical freedom from all ties, participation in mission in the light of the coming reign of God, and open communal life. All

elements must be present for true following and, when they are, discipleship is seen at its best. From this perspective, exploring the relation of this model to the recent past, the present, and the future can further illumine its powerful implications.

After almost two decades of experimentation and change, discipleship provides a criterion by which emerging renewed structures can be measured and either welcomed or critiqued. In the light of this evaluation, they can be understood as leading to a deeper and more faithful following of Christ in the contemporary world or as weakening that fundamental direction of the life. Do growth in personal responsibility and wider zones of personal decision-making encourage personal discipleship? Are the practice of discernment in matters of importance, the adoption of a dialogic mode of obedience, explicit concern with justice in ministries (to mention some of the more salient changes) characteristics befitting the life-style of a band of disciples? The envisionment, design and acceptance or rejection of the developments of the recent past are well normed by the basic model of discipleship.

The idea of discipleship, furthermore, provides a way to bring traditional elements of this particular form of Christian life into new alignment, one which releases the possibility of more integrated life in the present. For all of the protestations to the contrary, there has traditionally been tension between the contemplative and the active dimensions (as they have been called), a tension which has grown more acute as the demands of the modern world have invaded the cloister. Weighting personal or communal choice toward the prayerful dimension can result in a privatized religious spirituality, disturbed by the need for strong action which is experienced as an interruption and as somehow less than holy. Tending overmuch in the other direction toward the public and practical dimension can also result in a truncation, a reduction of this way of life to a purely social pattern of behavior, lacking an explicit transcendent or religious reference. When filled with the content of New Testament following, the model of discipleship leads to the profound integration of the mystical (contemplative) and political (active) elements, undercutting the dualism so often experienced between the two.[6]

The disciple is one who receives the gift of being called to follow, experiences it as a transforming grace and responds freely. The disciple does not adhere just to Jesus' teaching or pattern of behavior but to his person, binding oneself to Christ in a spirit of personal allegiance and being faithful even in failure, even to the cross. Transformed by the grace of the call, the disciple forsakes all other security and in radical trust in God abandons everything else which might have a claim to first priority in life. These characteristics of lived discipleship insure deep personal spirituality as a non-negotiable dimension of life in religious community. Simultaneously and equally, the disciple is entrusted and charged with participation in the mission of Jesus, which means that one's whole life is oriented to the service of the coming reign of God. The disciple must proclaim it and must act on behalf of its coming, in particular (as a follower in *Jesus'* footsteps) by partisanship for the marginalized and the

oppressed. This concrete practice of the reign of God, this working to recreate and liberate and reconcile all people and things with each other and with their loving and powerfully-coming God, is bound to put the disciple in situations of conflict and to necessitate the taking of unpopular stances. Ultimately, it demands a love fraught with suffering. The disciple is not a solitary individual in this, for one is bound with other disciples similarly giving themselves. These characteristics of lived discipleship insure strong and consistent action for the "other" as a non-negotiable dimension of life in religious community.

Both elements, then, the mystical and the political, worshipping praise of God and action on behalf of justice, personal conversion and critical engagement in oppressive situations, spirituality and the work of re-creation are profoundly integrated when the life called "religious" is imaged as the life of discipleship. It is then virtually impossible to exclude one dimension in favor of the other, for following Jesus Christ has always essentially included both, as indeed his own life included both.

Besides providing a criterion by which to create and evaluate renewed structures, and in addition to being a root model with powerful integrative force for actual living, the model of discipleship releases a powerful force for keeping the future open and for participating in the ever-coming, unknown and ultimately fulfilling future in the course of life. This again results from its being a category linked to the actual ministry of Jesus.

Jesus preached the dawning nearness of the rule of God and took bold stands in the light of the power of that wonderful and terrible event of the end, expected imminently. The approaching future, identified with the victory of the goodness of God crushing all evil, was the passion of his life. After Easter, the disciples realized and proclaimed that this rule had definitively arrived in and through his life and destiny, but it had arrived in advance of the ultimate fulfillment of the whole creation in all of its individual aspects. The final fulfillment for all was still to come.

Discipleship today involves the follower in that same realization. It evokes the far-reaching discovery that the ultimate reign of God, while begun, has not yet come, and thus no present reality or structure, ecclesial or social, may be allowed to be canonized. It engages the disciple in cooperating with the power of God's future as it seeks to transform the present. With the destiny of Jesus Christ as the pledge of future salvation, it impels especially the turn toward the poor in the firm hope that the present ostracism and alienation of their lives is not the final truth of their situation, for it is not the final possibility of the ever-coming God. At the same time, discipleship provides a continual spur toward greater individual fidelity and conversion of heart, for one is ever on the way, not yet arrived at the coming wholeness. This profound awareness of the "not-yet," of the incompleteness of the present with its concomitant orientation toward the coming future is, of course, and always has been the basis of the theological rationale of the vows. One vows a life of incompleteness in utter dedication to the fullness yet to be, in cooperation with God, the ever-coming

power of the future, seeking to transform the present. In its original meaning, the idea of discipleship brings back to consciousness in a renewed and critical way the unfinished character of all things in time and the hope of future fulfillment. Drawn by God, the Absolute Future, communities of women and men, bands of disciples, participate in the work of tearing down and building up, of recreating hearts and structures, on the way to the blessedness to come.

In all of these ways—evaluating the past, integrating life in the present, inspiring life and critique in the light of the future—discipleship serves as a root model for the life of those in religious congregations. What is of crucial importance to note today is that it is the life of women for which discipleship is an appropriate model, not to the exclusion of its appropriateness for the life of men. Recent research is identifying evidence that women as well as men were disciples of Jesus during his ministry, were commissioned witnesses of the resurrection, were active believers in the early communities, leaders of house churches, and participants in the missionary effort.[7] Due to the androcentric (male-centered) nature of the traditioning process and of the ecclesial structures which evolved out of the first century, this discipleship of women was largely ignored or given short shrift in subsequent eras, although the experience and memory of it were still powerful enough to find their way into canonical written texts, at least as traces. Not that women ceased being followers of Jesus; there is a hidden history of the discipleship of women down through the whole Christian tradition. Uncovering that history in our present time gives added power to the idea of discipleship, leading women to reclaim their full heritage and identity as disciples. The fact that with this reclamation comes the challenge to the exclusion of women from certain ecclesial ministries should come as no surprise: it is inherent in the logic of the position, arguably based in Christian origins and principles.

Mary as Disciple

Waiting to be re-appropriated is the figure of Mary, mother of Jesus, whose key claim to attention lies in the scriptural portrayal of her as the model of the true disciple. In faith she heard the word of God and acted upon it (Lk 8:19-21 and 1:26-38). In the joy of her heart she worshipped God in gladness, and in her understanding of God's ways she is the singer of the song of justice for the poor and the oppressed (Lk 1:46-55). Not knowing how the journey would end, she kept faith with Jesus during his lifetime, and was part of the believing community after Easter waiting for his Spirit (Ac 1:14).

The Second Vatican Council reclaimed the early Christian idea that Mary is a type of the Church.[8] Mary and the Church, then, mutually reflect each other. The community of disciples which is the Church can gaze at Mary and see reflected back the ideal of its following in faith and mission, joy and prophecy. The image of this woman as the true disciple is an image around which regard for her can once again grow among committed disciples of Jesus Christ, who follow in her company.

A profound change has taken place in the consciousness of members of religious congregations in North America, a change with consequences still too far-reaching to see or assess. The life-style which is emerging can best be envisioned by means of the root model of discipleship, potent with consequences for understanding and action. In keeping with the non-isolated character of the whole renewal process in religious congregations, it is a category drawn from the Scriptures, gaining currency in contemporary theology of the Church, and able to be related in fruitful and critical ways to ecclesial and societal realities. In its full significance, it has the fiber to support commitment, to make it intelligible, and to challenge toward ever greater creative fidelity. As personally committed disciples, bonded into publicly vowed communities of disciples, members of religious congregations along with all other members of the *ekklesia* of God are wayfarers through life in the footsteps of Jesus by the power of the Spirit.

NOTES

[1] *Perfectae Caritatis,* n. 2, in *The Documents of Vatican II,* Walter M. Abbott, ed. (NY: America Press, 1966).

[2] For studies of discipleship during the ministry of Jesus, see Günther Bornkamm, *Jesus of Nazareth* (New York: Harper and Row, 1960), pp. 144-52; Martin Hengel, *The Charistmatic Leader and His Followers* (New York: Crossroad, 1981); Gerhard Kittel, *Theological Dictionary of the New Testament,* Vol. 1 (Grand Rapids, MI: Eerdmans, 1964), pp. 210-16; and Edward Schillebeeckx, *Jesus—An Experiment in Christology* (New York: Seabury, 1979), pp. 218-29.

[3] See Avery Dulles, *A Church to Believe In: Discipleship and the Dynamics of Freedom* (NY: Crossroad, 1982), especially "Imaging the Church for the 1980s," pp. 1-18.

[4] See Johannes B. Metz, *Followers of Christ* (New York: Paulist Press, 1978); and John Lozano, *Discipleship: Toward an Understanding of Religious Life* (Chicago: Claret Center, 1980).

[5] See Hans Küng, *On Being a Christian* (Garden City: Doubleday & Co., 1976), pp. 540-53; and Jon Sobrino, *Christology at the Crossroads* (Maryknoll, NY: Orbis Books, 1978), pp. 108-45.

[6] See the detailed reflection on this point in Edward Schillebeeckx, *Christ: The Experience of Jesus as Lord* (New York: Seabury, 1980), pp. 762-839.

[7] See Rosemary Ruether and Eleanor McLaughlin, eds., *Women of Spirit: Female Leadership in the Jewish and Christian Traditions* (New York: Simon and Schuster, 1979); Letty Russell, ed., *The Liberating Word* (Philadelphia: Westminster Press, 1976); and Elisabeth Schüssler Fiorenza, *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins* (New York: Crossroad, 1983).

[8] *Lumen Gentium,* Chapter 8. See Raymond Brown, "The Meaning of Modern New Testament Studies for an Ecumenical Understanding of Mary," *Biblical Reflections on Crises Facing the Church* (New York: Paulist Press, 1975), pp. 84-108.

Imitating Jesus Today: A Salesian Contribution

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Every Christian is called to live Jesus. St. Paul gives this vocation its biblical expression in Galatians (2:20): ". . . and the life I live now is not my own; Christ is living in me";[1] and Thomas à Kempis gives as its classical expression the imitation of Christ.

This "living Jesus," this imitation of Christ must be both continuous and discontinuous with the historical Jesus. It must be continuous with him because his human life among us, in addition to being the full revelation of who God is, is also the final disclosure of the meaning of the human person and of human life as well. The ancient Christology of Antioch insisted on the saving significance of Jesus' human life in large part because of its disclosure of what is the deepest meaning and flowering of the human person. They understood that it is not we who define what it means to be human. Jesus does. Thus, genuine human existence is realized only in imitation of Jesus in his human life among us.

But continuity can never mean absolute reproduction of his life. His world is not our world. And we are not Jesus. Not only does history go on, but each generation and each person is unique and unrepeatable. Thus there can be no aping of Jesus in his life. Fundamentalism is not permitted the Christian either in orthodoxy or in ortho-praxis. How to be in continuity with Jesus in imitation while being discontinuous with him in situation: that has been the challenge to Christian living through the history of the Church.

The first part of this paper will look at the major lines of Jesus' life so as to

make clear how every Christian in every age can be in continuity with him in imitation. Using an insight from St. Francis de Sales, the second part will suggest how we can concretely bridge the discontinuity which time and space place between the historical Jesus and each Christian. We will conclude with a few reflections on how these considerations affect certain aspects of religious life.

Jesus understood himself as Son. Almost every page of the New Testament speaks of this. He is from the Father and for the Father. The full and free acceptance of his reality as from and for the Father is what is called by some his Abba experience. Concretely, this Abba experience was translated into a life of obedient sonship wherein he lived out this fundamental experience in active embrace of God's cause, the kingdom. The Father's will was Jesus' cause: "My doctrine is not my own; it comes from him who sent me" (Jn 7:16). "I revere my Father . . . I seek no glory for myself" (Jn 8:49-50). ". . . the Father knows me and I know the Father" (Jn 10:15). "I solemnly assure you, the Son cannot do anything by himself—he can do only what he sees the Father doing. For whatever the Father does, the Son does likewise" (Jn 5:19). Although all these texts are from John's gospel, they are faithful to the entire New Testament in its proclamation of Jesus' total dedication to the will, the cause, and the kingdom of his Father. Further, in his sonship lay Jesus' human fulfillment. His obedience saw its climax on the cross, while his human fulfillment saw its completion in resurrection and glorification. But these pivotal experiences of cross, resurrection and glorification must never be seen as separated or separable from the context of his entire human life, every moment of it, lived in creative obedience and filial docility to the Father's will for him.

A closer look at the New Testament will convincingly suggest that Jesus was concretely Son, totally the Father's, precisely by being for others in selfless, self-giving love. Jesus' love for God was expressed in his love for the neighbor in that neighbor's concrete need. For Jesus knew that God's cause was the people—all the people, but especially the *anawim* among them: the oppressed, the poor, the outcast and sinner. Jesus' ministry among them was God for them. In Jesus' human kindness, God was taking the side of his people against every concrete manifestation of evil. And in that ministry the kingdom was already dawning.

Thus, Jesus was totally God's in obedient sonship precisely in his self-less dedication to the concrete needs of the people. Jesus himself lived the double commandment of love of God and love of neighbor and therein realized his human fulfillment. It is that kind of obedient sonship and that kind of self-less love for God's people which is to be imitated by every Christian throughout history. In that way, continuity with Christ is possible and human fulfillment is genuinely Christian.

Yet, his concrete world is not ours and we are not Jesus. How can this discontinuity be creatively bridged so that we are able to "put on the mind of Christ" and live his dedication to God and his service to neighbor? How are we

to bridge our worlds so as to permit Jesus to live in us? How is he to be available through us in self-less agape love to *this* world just as he was to his own? The classical and correct answer in Christian spirituality is, of course, the Holy Spirit. But how does it happen in fact? We look to an insight from St. Francis de Sales for a helpful answer.

In Book 11 of his *Treatise on the Love of God*[2] Francis de Sales dedicates a number of chapters (15-20) to what amounts to a suggestive response to the question of just how the Holy Spirit enables every Christian in every age to imitate Jesus. It is a long reflection on a key text from St. Paul: ". . . the love of God has been poured out into our hearts through the Holy Spirit who has been given to us" (Rm 5:5).[3] The Holy Spirit, in being poured out into the heart of every Christian, is the one gift of charity in which is included what classically are called the seven gifts of the Holy Spirit,[4] the twelve fruits of the Holy Spirit, together with the eight evangelical beatitudes[5] and all the virtues as well.[6] Important for our consideration is how Francis relates this one gift of the Spirit's charity to the imitation of Jesus' human life of double dedication to God and neighbor. He calls the single shift of the Holy Spirit's charity a new Jacob's ladder. All the other gifts contained in this gift are simply steps on that ladder leading upward to God and downward to neighbor.

"Thus, Theotimus, charity will be for us another Jacob's ladder, made up of the seven gifts of the Holy Spirit as of so many sacred steps. Upon them angelic men will ascend from earth to heaven, to be united to the breast of God almighty and upon them they will descend from heaven to earth to take their neighbor by the hand to lead him to heaven."[7] What he says here about the seven gifts of the Holy Spirit is equally true of the fruits, the evangelical beatitudes, and the virtues. All are "sacred steps" on the new Jacob's ladder, the gift of the Holy Spirit outpoured as charity into the heart of every Christian. Each step leads to both God and neighbor. In another part of the *Treatise*, St. Francis speaks of

> charity that produces acts of love of God [and] produces at the same time those of love of neighbor. Just as Jacob saw that one and the same ladder touched heaven and earth . . . so also we know that one and the same dilection reaches out to cherish both God and neighbor.
>
> . . . the love of God not only often commands love of neighbor but it produces such love and even pours it into man's heart as its resemblance and image. Just as man is God's image, so the sacred love of man for man is the true image of a heavenly love of man for God.
>
> . . . The culmination of love for the heavenly Father's divine goodness consists in perfect love of our brothers and companions.[8]

In this understanding, Francis affirms strongly the closest possible linkage within the double commandment of love, echoing thereby Jesus' own interpretation as found in Mt 25:40: "I assure you, as often as you did it for one of my least brothers, you did it for me."

Let us step back for a moment to reflect on what is being offered as a Salesian contribution to our question. Francis suggests that we can be in

continuity with the human life of Jesus in imitation of his love of God and neighbor because we are gifted, each of us, with that same spirit of charity which was the context and content of his own life. From birth to ministry; in death and resurrection, the powerful presence of the Holy Spirit was alive in his life and work. He was the holy milieu in which Jesus lived out both his obedient sonship and his self-less love of neighbor. And that same spirit is present to each of us, in that same power.

But Jesus' world is not ours. How are the worlds bridged by this Spirit which we have in common? Francis is especially helpful here. The charity which is the Spirit's gift to Jesus was, as it were, activated by the concrete needs of the neighbor and the specific will of God for him. Jesus did not love and serve abstractions. He loved and served real people with concrete needs. Blind people were blessed with sight; deaf people with sound; hungry people with food. The same Spirit enabled him to be obediently docile to the concrete will of the Father, embracing that will for him at each moment in his unfolding life and ministry. Jon Sobrino suggests that Jesus had in fact to be quite flexible and adaptable to the various manifestations of his Father's will for him as these were concretely expressed in the changing circumstances of his ministry. The springtime of his popularity in Galilee, for instance, gave way to mounting and sinister opposition as he neared Jerusalem.[9] Keeping the will and kingdom of his Father in focus in these shifting fortunes, he adjusted and adapted to the exigencies of that will and the demands of that kingdom. Thereby, he remained united to his Father's love and attentive to the people's needs throughout his life and in death.

Francis de Sales is simply suggesting that a similar pattern is possible for every Christian. The gift of the Spirit's charity links our human lives with that of Jesus. The particular manifestations of God's will for us in the unfolding circumstances of our life and the concrete needs of our neighbor will activate that charity in ways which, though unique for each of us, will, nevertheless, be continuous in spirit with Jesus. That this is the point Francis de Sales wishes to make is clear when he writes that:

> These gifts are not only inseparable from charity, but all things being well considered and speaking precisely, they are the principal virtues, properties, and qualities of charity: (1) Wisdom is actually nothing else than the love that relishes, tastes, and experiences how sweet and gentle God is. (2) Understanding is nothing else than love attentive to consider and penetrate the beauty of the truths of faith, therein to know God in himself, and then, descending from this, to consider him in creatures. (3) Science, on the other hand, is simply the same love keeping us attentive to know ourselves and creatures, so as to make us mount up again to a more perfect knowledge of the service we owe to God. (4) Counsel is also love, inasmuch as it renders us careful, attentive, and skilled in choosing the means proper to serving God in a holy manner. (5) Fortitude is love that encourages and animates the heart so as to carry out what counsel has determined must be done. (6) Piety is the love that sweetens labor and makes us with good heart, gratitude, and filial affection do works that please God our Father. (7) To conclude, fear is simply love inasmuch as it causes us to fly and shun what is displeasing to God's majesty.[10]

It is immediately after this paragraph that Francis compares charity to Jacob's ladder, reaching both God and neighbor. Thus, for Francis de Sales, whether the one gift of the Spirit's charity is expressed as wisdom, understanding, science, counsel, fortitude, piety, fear or any other of countless possible responses towards God or neighbor depends simply on the challenge of the moment as it indicates either God's will for us or another's need. Charity is, as it were, ready at hand for the Christian to imitate Jesus' love of God and neighbor at any moment and under any circumstance. The particular way it will, in fact, be expressed depends solely on the divine will and human need. In all this, Francis de Sales is in continuity with what St. Luke had already suggested as early as the Acts of the Apostles: the Holy Spirit is the divine gift to the Church which enables and empowers every Christian throughout history to be in touch with Jesus. In circumstances very different from his, Christians can nevertheless imitate his love of God and neighbor and thereby live his human life and experience his human fulfillment.

For Francis, then, the purduring and trans-historical principle of living Jesus is the gift of the Holy Spirit. It is God's love outpoured. Its particular translation into practice in Christian virtue and life is determined by God's will for each of us (hence the need for discernment)[11] as well as by the concrete needs of our neighbor. This was true for the historical Jesus; it is true for us, and it will remain true throughout history until Christ returns to bring about that heaven in which each person's glory is the divine will ("Your will be done on earth as it is in heaven") and where there will be no more people in need, for "God will wipe every tear from their eyes" (Rv 7:17).

Let us conclude by suggesting how these reflections affect certain aspects of religious life. It seems, first of all, that founders of religious orders and congregations were especially in tune with all this. For it can be argued that it was precisely their sensitivity to God's will as that will came to expression in the concrete needs of the people in their day that prompted them to allow their gift of the spirit's charity to be expressed in the particular charism of their institute. In doing this, they were imitating the pattern of Jesus' life but in circumstances very different from his.

What has been suggested might contribute to a theological basis for second career choices among religious. Docility to God's will as manifested in people's particular needs might prompt individual religious or entire communities to change their focus in ministry. The particular ministry may change from time to time but its spirit will be constant: "God's will and the concrete needs of the neighbor.

In one's daily religious life, Francis de Sales suggests that this gift of the Spirit's charity is generally activated by the duties of one's state of life, necessity, the exigencies of the present moment and the particular needs of one's neighbor.[12]

To conclude, the Salesian appreciation of the role of the Holy Spirit as love outpoured into the heart of each Christian resolves the dilemma of how to be

in continuity with Jesus in imitation and yet discontinuous with him in situation. The same Spirit who formed the milieu of his life of obedient sonship and agape love of neighbor is outpoured into every Christian throughout history. God's will and the concrete needs of the neighbor, though unique to each person and age, will always be the forces which activate that charity into what Francis calls a life which is in continual "ectasy of work and life."[13] Fulfilling the double commandment of love is how Jesus is imitated in every age and by every Christian. The Holy Spirit is always the enabling gift of that love for each Christian, as he was in the human life of Jesus.

NOTES

[1]Scriptural references are taken from *The New American Bible* (New York: P.J. Kenedy and Sons, 1970).

[2]Translated by John K. Ryan, two volumes (Rockford, IL: Tan Books, 1975); citations are indicated as follows: Book (Bk), Chapter (ch), page (p.)

[3]Francis explicitly cites this passage only in Bk 11, ch 19, p. 251 of the chapters in the *Treatise* under consideration here. However, it is the key text for these several chapters. See, for example, Bk 11, ch 15, p. 240 for an obvious allusion to this same text.

[4]*Treatise*, Bk 11, ch 15, pp. 239-241. [5]*Treatise*, Bk 11, ch 19, pp. 251-253.

[6]Book 11, ch 8 of the *Treatise* is entitled "How Charity Includes All the Virtues." Francis insists that charity "has a perfection which contains the virtue of all perfections and the perfection of all virtues" (p. 219).

[7]*Treatise*, Bk 11, ch 15, p. 240. [8]*Treatise*, Bk 10, ch 11, pp. 171, 172.

[9]Jon Sobrino, S.J., *Christology at the Crossroads: A Latin American Approach*, trans. by John Drury (Maryknoll: Orbis Books, 1976), pp. 68, 93-95.

[10]*Treatise*, Bk 11, ch 15, p. 240.

[11]For a good assessment of Salesian understanding of discernment, see Richard J. Sweeney, "Discernment in the Spiritual Direction of St. Francis de Sales," REVIEW FOR RELIGIOUS, 39, no. 1 (1980), pp. 127-41.

[12]*Ibid.*, pp. 138-139.

[13]Treatise, Bk 7, ch 6, p. 30. See, on this point, James R. Langelaan, O.S.F.S., "The Ecstasy of Action According to St. Francis de Sales," REVIEW FOR RELIGIOUS, 36, no. 2 (1977), pp. 265-271.

Nunc Dimittis . . .

Pedro Arrupe, S.J.

On two occasions, Father Arrupe took occasion to speak to his brother Jesuits assembled in the General Congregation convoked to accept his resignation and to elect his successor. Taken jointly, these two addresses constitute a worthy summation of all that Father Arrupe has stood for and written about in his years of office as General of the Society of Jesus. The first was his message to the congregation after the acceptance of his resignation, September 3, 1983; the second was a homily prepared by him, but perforce read by another, for a liturgy of thanksgiving celebrated in La Storta, September 4, 1983.

How I wish I were in a better condition for this meeting with you! As you see, I cannot even address you directly. But my General Assistants have grasped what I want to say to everyone.

More than ever, I now find myself in the hands of God. This is what I have wanted all my life, from my youth. And this is still the one thing I want. But now there is a difference: the initiative is entirely with God. It is indeed a profound spiritual experience to know and feel myself so totally in his hands.

At the end of eighteen years as General of the Society, I want first of all, and above all, to give thanks to the Lord. His generosity towards me has been boundless. For my part, I have tried to respond, well knowing that all his gifts were for the Society, to be shared with each and every Jesuit. This has been my persistent effort.

In these eighteen years, my one ideal was to serve the Lord and his Church—with all my heart—from beginning to end. I thank the Lord for the great progress which I have witnessed in the Society. Obviously, there would be defects, too—my own, to begin with—but it remains a fact that there was great progress: in personal conversion, in the apostolate, in concern for the poor, for refugees. And special mention must be made of the attitude of loyalty and filial obedience shown towards the Church and the Holy Father, particularly in these last years. For all of this, thanks be to God.

I am especially grateful to my closest collaborators, the General Assistants and Counselors—to Father O'Keefe in the first place—to the Regional Assistants, the whole *curia* and the provincials. And I heartily thank Father Dezza and Father Pittau for their loving response to the Church and to the Society, on being entrusted with so exceptional a task by the Holy Father.

But above all, it is to the Society at large, and to each of my brother Jesuits, that I want to express my gratitude. Had they not been obedient in faith to this poor Superior General, nothing would have been accomplished.

My call to you today is that you be available to the Lord. Let us put God at the center, ever attentive to his voice, ever asking what we can do for his more effective service, and doing it to the best of our ability, with love and perfect detachment. Let us cultivate a very personal awareness of the reality of God.

To each of you in particular I would love to say *tantas cosas,* so much, really.

From our young people, I ask that they live in the presence of God and grow in holiness as the best preparation for the future. Let them surrender to the will of God, at once so awesome and so familiar.

With those who are at the peak of their apostolic activity, I plead that they do not burn themselves out. Let them find a proper balance by centering their lives on God, not on their work—with an eye to the needs of the world, and a thought for the millions that do not know God, or behave as if they did not. All are called to know and serve God. What a wonderful mission has been entrusted to us: to bring all to the knowledge and love of Christ!

On those of my age, I urge openness: let us learn what must be done now, and do it with a will.

To our dear brothers, too, I would like to say *tantas cosas*—so much, and with such affection. I want to remind the whole Society of the importance of the brothers; they help us to center our vocation on God.

I am full of hope, seeing the Society at the service of the one Lord and of the Church, under the Roman Pontiff, the Vicar of Christ on earth. May she keep going along this path, and may God bless us with many and good vocations of priests and brothers: for this I offer to the Lord what is left of my life, my prayers and the sufferings imposed by my ailments. For myself, all I want is to repeat from the depths of my heart:

> Take O Lord, and receive: all my liberty, my memory, my understanding and my whole will. All I have and all I possess—it is all yours, Lord: you gave it to me; I make it over to you: dispose of it entirely according to your will. Give me your love and your grace, and I want no more.

* * * * * * * * * * *

It is in many ways fitting that, at the conclusion of my ministry as Superior General of the Society of Jesus, I should come here to La Storta[1] to sing my *Nunc Dimittis*—even though it be in the silence imposed by my present condition.

The veteran Simeon, at the close of a long life of service, and in magnificent splendor of the Temple of Jerusalem, attained his ardent desire when he received the child Jesus in his arms and drew him to his heart. In the very modest chapel of La Storta, Ignatius of Loyola, when about to begin a new life of service as the Founder and first General of our Society, felt himself drawn to the Heart of Christ: "God the Father placed him with Christ his Son," according to his own earnest prayer to the Virgin Mary.

I would not dare to compare myself to these two outstanding servants of the Lord. But I can affirm that I have always had a great devotion to the experience of Ignatius at La Storta, and that I am immensely consoled at finding myself in this hallowed place to give thanks to God on arriving at journey's end. "For my eyes have seen your salvation." How often in these eighteen years have I had proof of God's faithfulness to his promise: "I will be favorable to you in Rome."[2]

A profound experience of the loving protection of divine providence has been my strength in bearing the burden of my responsibilities and facing the challenges of our day. True, I have had my difficulties, both big and small; but never has God failed to stand by me. And now more than ever, I find myself in the hands of this God who has taken hold of me.

The liturgy of this Sunday seems just made to express my sentiments on this occasion. Like St. Paul, I can say that I am "an old man, and now also a prisoner of Christ Jesus" (Phm 9). I had planned things differently; but it is God who disposes, and his designs are a mystery: "Who can divine the will of the Lord?" But we do know the will of the Father, that we become true images of the Son; and the Son tells us clearly in the Gospel: "Anyone who does not carry his cross and come after me cannot be my disciple" (Lk 14:27).

Father Lainez, from whom we have the words of the promise: "I will be favorable," proceeds to explain that Ignatius never understood them to mean that he and his companions would be free of suffering. On the contrary, he was convinced that they were called to serve Christ carrying his cross: "He felt he saw Christ, with the cross on his back, and the eternal Father by his side, saying to him: 'I want that you take this man as your servant.' And so Jesus took him, saying: 'I want that you serve us.' Because of this, conceiving great devotion to this Most Holy Name, he wished to call our fellowship: the Society of Jesus."

This name had already been chosen by the companions before they came to Rome to offer their services to the Pope. But it received a very special confirmation from the experience at La Storta. One can notice a close relationship between the phrases employed by Lainez and those of the *Formula of the Institute* approved by Julius III: "Whoever wishes to enlist under the standard of the Cross as a soldier of God in our Society, which we desire to be distinguished by the name of Jesus, to serve the Lord alone and the Church his Bride, under the Roman Pontiff, the Vicar of Christ on earth. . . ."[3]

What was for Ignatius the culmination and summing up of so many special

graces received since his conversion, was for the Society a pledge that it would share in the graces of the Founder in the measure in which it remained faithful to the inspiration that gave it birth. I pray that this celebration, that is for me a farewell and a conclusion, be for you and for the whole Society represented here, the beginning of a new period of service, with fresh enthusiasm. May the collaboration of the whole Society in the renovation of the chapel of La Storta be an abiding symbol and an unfailing inspiration for a united effort at spiritual renewal, trusting in the graces whose memory is enshrined in La Storta. I shall remain at your side with my prayers.

Like St. Ignatius, I implore the Virgin Mary that we may all be placed with her Son; and that as Queen and Mother of the Society, she be with you in all the labors of the General Congregation, and especially in the election of the new General.

NOTES

[1]La Storta is a village on the outskirts of Rome, about 17 km. from one of the entrances to the city, on the Via Cassia. In a chapel there, Ignatius had a vision of which an account is given in his *Autobiography*, chapter 10, and also in an account given by Father Lainez which is contained in the *Fontes Narrativi*, MHSI, II, p. 133; see also I, p. 498, n. 23. In this vision, Ignatius knew himself to be accepted in the service of the Son and under the banner of the Cross "so clearly . . . that his mind could not doubt [it]."

[2]Lainez' report of the words heard by St. Ignatius in the vision at La Storta.

[3]*Formula Instituti*, [3].

A Sense of Consecration

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In the new law for religious it might seem surprising to read that the contemplation of the divine and assiduous union with God in prayer constitute the primary and principal duty of all religious (c. 663, §1). Some religious undoubtedly would have expected more of a stress on the ministerial role in view of the urgent needs of the apostolate today when the mission of Christ appears threatened. But it is clear from this canon and other recent documents that the Church is deeply concerned that religious come to grips with what their life should mean in today's world in terms of witness to spiritual values. This is an important part of the prophetic dimension of religious life and is intimately linked with the meaning of consecration.

Pope John Paul II in his meetings with the executive committee of the Union of Superiors General in the spring of 1983 expressed his concern that religious live with a sense of consecration. And clearly this is the message in the document on the essential elements of religious life accompanying the pope's letter to American bishops concerning religious. A sense of consecration, in fact, means an attentive listening to the call to holiness; and recent ecclesiastical emphasis on consecration serves as a reiteration of Vatican II's call to holiness.

An emphasis on consecration may not find much welcome among those who would view the "being set apart by God" that is consecration as contradictory, or at least foreign, to the Church as community, and a regression to triumphalism. Yet the problem is not with consecration as such, but with how it is viewed and what is done with it. Anyone with any sense of personal weakness and frailty knows that vocation is pure gift and that there is no human explanation for the mystery of God's choices, especially the choice of

the weak. And the fact that God sets some apart for a particular way of living the Christ-life does not negate the special character of his love and call of each individual. Calling each person by name involves a type of setting apart from others in a uniqueness of relationship.

Historically there have been different expressions of being set apart in religious life, going back to the flight from the world that characterized the early hermits. And essentially the being set apart has meant separation physically in the way religious life was lived: separation in terms of residence, closed communities, dress, human relationships that too easily became separatism, even from other religious. With these aspects of separation it was not surprising that institutionalism became a dominant approach; nor should it be surprising that the 60s and 70s saw strong reactions against institutionalism and separatism when there was so much renewed interest in the Church as community.

Externals have a place in living out consecration, but they alone cannot effectively provide a sense of being set apart by God for his mission. The disappearance of many of the externals in an attempt to overcome separatism and the institutional would not of themselves have resulted in the identity crisis experienced by many religious. Something more profound must have been missing or at least insufficiently developed: a deep inner awareness of being set apart by God for his mission and a rooting in the values that must accompany God's call. Post-Vatican II developments in living religious life could at times cause us to wonder whether there has been sufficient discovery of the love of God in his choice of individuals and how that love demands transcendence of self and self-interest to help others discover the love of God in their lives. It is in this connection that canon 663, §1 is so important with its emphasis on contemplation of the divine and union with God in prayer. Likewise the norm of canon 667, §1 concerning some part of the religious house being reserved to the religious should be understood from the viewpoint of prayerful awareness of being set apart for service. And then, perhaps, there will be greater possibility of realizing the integration of apostolic action and prayer, in accordance with the challenge of canon 675, §2.

A sense of consecration that is born of awareness of divine love cannot separate one from communion with others; rather it plunges a person into deeper communion with people. The love of God is not a closed affair between the three divine Persons; it reaches out. Jesus in his love for the Father *had* to reach out in love to his sisters and brothers; his life is witness that the two greatest commandments are in fact only one. Jesus was set apart for others to bring them to the Father; and so, too, consecration today involves being set apart in order to be sent for others in communion with them in Christ by the Spirit for the Father. Consecration entails being with Christ in mission in a particular way, not just in the moments of apostolic activity but in all the moments of life. This means that a sense of belonging to Christ for the Father and others must mark the consciousness of religious; but this will not happen

without time being made for explicit advertence to it in prayer.

Religious are set apart by the Father to become an evangelizing presence. The call is not just one of presence to humankind, but an evangelizing presence through their total belonging to Christ and their union with Christ in his relation to the Father. Their attitude must be that of Christ (Ph 2:5) in all of his self-emptying; their values, his values; their stance against some of the standards of society, his stance. This conforming to Christ in values and attitudes slowly occurs as the individual seeks union with Christ in prayer and activity; with this growing union comes consciousness of what it means to be consecrated by the Father. Consecration is not an abstract condition that comes with the acceptance of a call and with religious profession. It demands a transformation of the person in Christ, a becoming Christ today for the present people of the present world through letting his Spirit change our values, attitudes and life-stance.

This transformation is a far more serious matter than physical separation and externals of religious life. It gives substance to the sign element, and without it, the signs will point to nothing.

Much is being written today about the need for a contemplative spirit, not just strong movements of prayer, but an abiding spirit of awareness of God in all the facets of life that overflows into love and reverence. This attitude of awareness embraces the world of persons such that one lives with a sense of the sacredness of individuals in the uniqueness of their creation; it encompasses the material in that one treats things with a spirit of reverential stewardship; it touches the realm of the spiritual through fostering a vision that all is gift. And not least of all, contemplative awareness leads one to a conviction of how she or he has been grasped by God (see Ph 3:12) and set apart for mission. In short, the contemplative spirit enables one to live with the vision of mission expressed in the mission hymns of Ephesians and Colossians in such a way that all of life and relationships are seen in terms of the ongoing mission of Jesus. The growing vision of mission serves as a challenge to live and be as Christ lived and was in his day; thus in reality religious become an evangelizing presence, and consecration takes on the meaning it should have.

The sense of consecration may well be the most important question facing religious congregations and individual religious today. The more religious are in touch with God's consecratory love, the more generous the response to meeting the challenges of mission and to being effective evangelizing presences today. Thus contemplation of the divine and assiduous union with God in prayer do constitute the most important obligation of all religious. This contemplation and awareness in prayerful union must underlie any externals of consecration if they are to have meaning.

Eternal Prospects and Empty Hands

James Kelly, S.J.

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There comes a time in life when the prospect of another world or an eternal destiny becomes a matter of serious concern for us, and thoughts about it disturbingly enter our minds. This may be the consequence of a hint from the doctor that one's health is not as sound as one would like it to be, or it may be part of the seasoned awareness that comes with middle years. Whatever be the spark that ignites this flame of consciousness, the fact is that at some stage of middle life we become startled at the realization that life is passing rapidly and that in all probability less time lies ahead of us than behind. Such a somber view of our situation brings to light our vulnerability and powerlessness, and may make us feel deep down a depressing and staggering weakness. We are not prepared or ready for what lies ahead, and the stakes are very high.

Looking at the Past and Future

Taking a look at one's life's performance so far, one may find that there is little in it to be happy or complacent about. This may appear especially true in those who have consecrated themselves to God—in priests and religious. What one has achieved may seem very meager, all the more so when compared with the amply known successes of others. Worse still, there may have been negative occurrences in our past which continue to blur the blissful scene and deaden our satisfying reminiscences. Destructive venom, resulting from our sins, may still be festering in others, even if the wound is at least essentially healed within ourselves, and this venom may seem to condemn us further. There also stretches out before us the vast panorama of sins of omission, soil left uncultivated by us that should now be blossoming and bearing fruit.

In very many ways we have not cooperated with grace. Somehow or other we have always been afraid to really let ourselves go, and have never fully committed ourselves to a total performance. We have ever been too timid to take the risks which others more daring and those who accomplish more are able to take. We have been in dread of the dehumanization and isolation that could come in the wake of an all-out effort. To maintain the type of life that left us comfortable and at ease, we've had to let many things go, while we keep making sure that we have the support of our friends. And it all means that we have had to settle for mediocrity in our achievements. Of course there were other factors involved too. We never had the right breaks at the right time. Other problems of one kind or another also presented themselves; some even returned which we thought we had outlived. We've had to waste so much time and energy in solving all these. In brief, then, these many things have made our ambitions look too unreal, and so we settled for something less than we once desired. Such is the picture of the past, and if it is bleaker or more barren than we would like it to be, it is not the only scene that worries us, for the future is no more promising.

Diminishing time and energy and a long-cultivated, entrenched egoism make a different story unlikely in the future. We have to recognize that the chances of staging a grand finale or spectacular finish are slim enough. It seems strange that at the moment when we feel the necessity to live and do better, we sense that, physically and psychologically, we are not up to the task; our bent directs us towards an undisturbed life. We know that there are layers of muddled emotions deep down within us, and as far as possible we want to let those sleeping dogs lie. Now and again feelings of guilt gnaw at us, but this is inevitable. We do, however, maintain the consoling hope that God somehow or other will see us safely home, even though we never fully question this or think out the matter. Yet even here the celibate seems to feel a little more alarmed than others.

Married people can hope that, even if their own lives are not very virtuous, one of their posterity will make up for their deficiencies. Tamar and Rahab who appear in the genealogies of Christ (Mt 1) were prostitutes. In their own wayward way—how strangely providence works!—they contributed to the birth of Christ. Others, too, could have similar, if lesser, hope: perhaps they are contributing to the existence of someone worthwhile. The celibate, though, has no such hope, even though his works may live on. There is just himself. Alone he stands with the dreaded fear that alone he might fall.

Another factor dampens our zeal, as we view the past and future. Unfortunately we have become the victims of comfort—and the need and hunger for it. We may fear that any austerity, whether caused by economic difficulties or the evangelical zeal of a new superior, may prove unbearable for us, knock us out of our accustomed rhythm and cripple us emotionally. We can readily admit that we are spiritually inadequate, but we can envisage other situations which would make us worse. It is not totally out of decadence that we cling to

certain comforts, since they assuage our fears and help us to make the small contribution that we do. Still the fact we have the mentality of the rich instead of that of the poor leaves us somewhat guilty, and is in part another spiritual discouragement.

So it appears that on all sides we are battered.

So What?

Hemmed in as we are by doubts and in the face of such an unassuring position, any bright lights can brighten our horizon and take on a heightened significance. One of these is undoubtedly the Christian virtue of hope. For to say that, despite all, there is hope, and that it is far-reaching, is to affirm that there really is a bright glow in the depths of our spiritual obscurity. But if it be as luminous as is claimed, then the force that kindles it has to come from outside—something that is quite consoling. Still we are not totally passive in the process. We have to allow the flame to ignite if it is to remove the obstacles that would extinguish its measured brightness. This last reflection, of course, only reminds us once more of our own efforts—and so brings us back to the area in which we become so easily discouraged.

We are led to wonder: Are there really no totally free religious gifts, even for us, without some snag attached? It's a pity that we can't appeal to God to look with special kindness on us, to show us a touch of favoritism—even though we very much condemn such in the socio-political sphere! Or is it that he can only respond to us, in the matter of eternal life, in the measure that we are truly genuine—rendering to each of us according to his or her works—in order to be faithful to his own integrity?

So, bearing in mind all these considerations, it is useful to see what Christian hope really means, and how it fits in with the peculiar situation in which we find ourselves.

Christian Hope

I remember learning in catechism classes, and later in theology, that hope is one of the virtues infused into the soul with grace. It is tempting to look on it as a type of inner motor that sets in motion movements of hope. The process, it would seem, should be automatic. Blessed are those who have such a gift!

A more accurate description of hope, and what it means, can be gleaned from the New Testament.[1]

The First Epistle of St. Peter puts hope in its full context, and thus lets us grasp more clearly what is involved.

> Blessed be God the Father of our Lord Jesus Christ, who according to his great mercy has begotten us again unto a living hope, through the resurrection of Jesus Christ from the dead unto an incorruptible inheritance—undefiled and unfading, reserved for you in heaven. By the power of God you are guarded through faith for salvation, which is ready to be revealed in the last time (1:3-5).

Hope is part of the influence of Christ's resurrection on the Christian life.

Its source is primarily God the Father, and it is given as a gift of his merciful love. It is an aspect of Christ's begetting anew of the Christian, and so comes within a type of structure. It is lived out together with faith, since it is not totally separate from it, and is preserved by God's power.

What is hoped for is very different from the changing, transitory things of this life. It is an imperishable inheritance in heaven, which is unstained and does not wither. The very description of the place conveys the hint that nothing undefiled can dwell there (Rv 21:27), and implicitly the insinuation as well that purification has to accompany Christian hope.

This is not principally a yearning or a longing for what is to come. Paul sees it as a "being seized by Christ" (Ph 3:11). With hope, he senses that he already belongs elsewhere and strives to move in that direction. In this there is involved a calling from above and a being directed from within. Paul in no way is forced, but a type of unrest is aroused within him. As a result, he freely wishes to share in Christ's sufferings, hoping thereby to participate in his resurrection. His hope grows and is nurtured when he follows Christ's footsteps in suffering. Paul takes nothing for granted, and is very conscious of the part that he has to play. He strives to become perfect—another result of Christ's initial impact—in order to win the eternal inheritance. Hope keeps alive the urgency and the importance of making these efforts (see Ph 3:14). "Not that I have already obtained this, or already have been made perfect, but I press on, hoping that I may lay hold of that for which Christ Jesus has laid hold of me" (Ph 3:12). Such a way of life is all very conscious and deliberate.

Living in Hope

Living in hope is an essential part of the full Christian life, and is lived in conjunction with other Christian virtues. In no way does it appear as something that makes up for other deficiencies in the Christian. One is led to think that the more faithful one is to the Christian commitment, the more one has grounds for genuinely hoping. (This again is poor consolation for the person who feels that his spiritual life is very mediocre.) Hope in this sense does not appear as a bright light shining in the darkness, but another bright hue in a blaze of colors. Paul never separates hope from the fuller Christian life, which he describes in two ways: "being in the Spirit" (Rm 8:9) or "being in Christ" (Rm 8:1). Living in Christ is the basis for the belief that "he will give life to our mortal bodies" (Rm 8:11). The indwelling Spirit is the pledge of the promised good or inheritance (Ep 1:14).

The Letter to the Hebrews singles out hope for special distinction. It is "the strong comfort" that the Christian has (6:18). It gives him a type of foothold in the promised inheritance. A genuine pull is exercised from there on him. Paul also experiences a desire to be there, which is part of his conscious faith: "Knowing that while we are in the body we are exiled from the Lord—for we walk by faith and not by sight—we even have the courage to prefer to be exiled from the body and to be at home with the Lord" (2 Co 5:6-8). He is very much

aware that in following Christ's path of suffering, such a longing deepens: "Tribulation begets patience, patience endurance, endurance hope and hope does not disappoint us, because the love of God is poured out in our hearts" (Rm 5:3-4).

Hope, then, is a high pinnacle—perhaps the highest—in the Christian landscape. It is inseparable from faith (Ga 5:5) and love (1 Co 13:7). Considering it in this way leaves little scope for bluffing God or appealing to his favoritism. It leaves little grounds for viewing hope as many a weary and sinful Christian would like to, namely, as a firm rope thrown out to a drowning man or as a light glimmering in the darkness. In this perspective, if this be all, hope loses its touch of magic. It is no longer the final refuge of the humble sinner.

Furthermore Paul's repeated warning to work out one's salvation with fear and trembling (Ph 2:12) only casts a further shadow over hope's pallid light. If one has to live in fear and strive mightily for salvation, there is little room for a compensating substitute—even if it be hope. Nevertheless, on deeper reflection, trust and fear are not incompatible. Shakespeare, speaking in general, has shown how reasonable the coexistence of such contraries can be: "The web of our life is a mingled yarn, good and ill together; our virtues would be proud, if our faults whipped them not." Perhaps fear too can sustain hope!

But Is This All?

If everything were as clear-cut as is given here, we would not be giving adequate consideration to hope as a mystery, nor would we be regarding it fully as a gift of God. He is never confined to one way of acting. Room has always to be left for his originality and creativity, and hope which is his gift shows forth these very qualities. So if there were not some confusion in our understanding of this virtue, we would not be dealing with something that has a divine stampmark about it.

What has been described is the normal course that Christian hope takes, but this is not all. It can arise and exist in different circumstances, too. It springs to life in the sinner as he ponders on "how many hired servants there are in my father's house" (Lk 15:17), and thinks over the possibility of moving in the direction of one in a more favorable state.

There is no human way of knowing the depths of love that can spring in any human heart toward God or toward any human being. Likewise, there is no way of humanly measuring the profundity of hope that can take root even in a very wayward soul. Such deep experiences may be only transitory, but once they shake the fibers of the soul, they are prone to return. The sincere individual probably has the desire somehow or other to live the normal Christian way—but when dealing with God nothing is normal.

Just as faith can pierce the clouds of obscurity and believe against all the odds, even in the most trying of circumstances, so hope, too, can blossom against all unlikelihood. Trust in God can find meaning in his mercy, even when it springs from great human degradation and wickedness.

The belief that all depends on good works, including those of self-denial, is very hard to shake off. It is true that the New Testament does contain the Jewish notion, and even confirms it, that we will be judged according to our good works. But isn't living hope itself a good work?

There are, however, circumstances which make us feel that we could do more. Especially when we see the poverty and privations of others, we suspect that our own lives are really phony. Certain sayings of the gospels convince us more of this: "Woe to you rich! for you are having your comfort. . . . Woe to you who laugh now! for you shall mourn and weep" (Lk 6:24-25). We forget that everything depends on God's grace, and that in the measure given to each. While it is true that the poor and suffering speak a message to us, each has to live his own life, and not compare himself with others.

A Saint's and a Theologian's Insights

Von Balthasar's excellent theological study of St. Therese of Lisieux throws light on some of the problems we are encountering.[2] The fact that one finds oneself with empty hands is not the whole picture. What God can achieve in a soul does not by any means depend on the person himself. Weakness, when recognized and accepted as something undesireable, allows one to appeal humbly and without pretense to God's love. It may seem a contradiction, but the weaker one is, the deeper the trust can be—provided there is a sincere admission of one's feebleness. Therese, despite all her virtues, likes to look on herself in this way: "I am no more than an impotent and weak child; nevertheless my very weakness gives me the audacity to offer myself."[3] Even the consciousness of sins gives one the possibility to seek and to appeal more genuinely to God's merciful love. In hope there is always an element of asking. A request is made, and the confidence held that God will respond in his terms. Therese prays in this way: "I desire to be a saint, but I feel a weakness in me and I ask you, my God, to be my sanctity."[4]

She does not see her death as marking the end of her earthly activity. She even believes that afterwards she will remain close to her family. To the chaplain who said to her, "You will have to make a great sacrifice leaving your sisters," she replied: "No, Father, I see that I will not leave them; on the contrary, after my death I will be closer to them."[5] Nor does her death mark the end of her life's work. She hopes to continue in heaven the work she has begun on earth .The fact that she has not accomplished all she would like to have done on earth does not disturb or daunt her, as she will have plenty of opportunities to do so from heaven.

She is very conscious, too, that God does not have to work steadily through time to achieve what he wants. She says wisely that "God does not need much time to achieve his work in a soul. A ray of his heart is sufficient to bring about in a moment the blossoming of his flower for eternity."[6] With the gift of hope, God can achieve much in a human soul in the very briefest of time.

Conclusion

Hope, as we have seen, is normally deepened by a life lived in Christ. But this does not exclude other possibilities. Hope accompanies actual as well as sanctifying grace. And it can be a charism, too. It is a gift from above by which an individual stretches out from even an insecure and shame-filled footing to the highest peaks in its appeal for forgiving love. It is inspired from above and raps at heavenly doors.

One's understanding of Christian hope depends very much on where the emphasis is placed. If an individual concentrates on merits and good works, then the picture of his own life can look very bleak. But if one sees hope as born of God's love and of Christ's death and resurrection, then the focus is turned on God. And hope then seems as original, creative and unpredictable as all God's other actions. There is no human way of measuring its effectiveness. Where hope springs, at what hour, and with what intensity are all aspects that escape human reckoning.

Those who see themselves solely as sullied and with empty hands may be viewing their situation incorrectly. They may be overlooking many salient points. There is, for example, great virtue in staying within one's limits—above all when this is in accordance with God's grace, even though it is often far more attractive to achieve more, to live with human praise and all the satisfactions that this can bring.

To face mediocrity humbly and calmly, and to recognize that this is all one can do, is often very truthful, and makes for a total response to God. It usually means less glamor, less renown and less honor. It may involve having less friends, and less benefactors, too. It is a type of darkness (or lack of brilliance), and of absence—a suffering which is the fertile ground for hope.

As many view their lives, they may see that their hands *are* quite empty. They may see that there are negative marks against them to make them look downwards and be ashamed. But this is precisely what the hopeful Christian will not do. His face is ever turned upwards with just a humble cry: "Lord, be merciful." And in this there is real hope—"a strong consolation."

NOTES

[1]See H. U. von Balthasar, "Zu einer christlichen Theologie der Hoffnung" (Munich: *Theologische Zeitschrift*, 2, 1981).

[2]H. U. von Balthasar, *Teresa de Lisieux* (Herder: Barcelona, 1957)—Spanish translation of the German original.

[3]*Ibid.*, pp. 206-7, quoting from *Histoire d'une Ame.*

[4]*Ibid.*, p. 110. [5]*Ibid.*, p. 138. [6]*Ibid.*

The Church Which *Civilizes* by Evangelizing

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When the Second Vatican Council occurred (1962-1965), I must admit I had absolutely no comprehension of what transpired there. Without intending any disrespect, its "pastoral constitutions"—even the doctrinal ones—were synonymous in my mind with "fuzzy theology."

It is only after years of personal reflection that I have come to some fundamental understanding of what did transpire at Vatican II. For me, these basic insights have fallen into a paradigm revealing the Council's great work, and this has allowed me to integrate my own thinking and religious values in a reasonably constructive way and oriented my life for the future. Allow me, then, to share some of these thoughts with you.

The Human Problem

The *generic essence* of Vatican II may be summed up in two Latin words, *Humanae Salutis.*[1] This is the title of the document by which John XXIII convoked the Council in 1961. Taken by itself, the phrase *humanae salutis* is susceptible to a wide range of meanings: human *salvation, welfare,* or merely *safety.* In each instance, however, the focus and emphasis is on the human person. This document is well worth reading again, but let me summarize here my comprehension of it.

Pope John XXIII formulated his outlook on today's world with this simple observation: "Today the Church is witnessing a crisis under way within

society."[2] As formulated by the Holy Father this crisis existed *outside* the Church and was one of global proportions. This was not some sort of new, unknown problem, but simply the long-standing one of cultural and intellectual fragmentation which dated from at least the period of the Enlightenment. Since the turn of the century, a long line of Western intellectuals had discussed various aspects of this growing problem: Oswald Spengler, Edmund Husserl, Christopher Dawson, Arnold Toynbee, Barbara Ward, and others. In the postwar era, modern technology and rapid demographic changes had simply aggravated the process of fragmentation and polarization. Toward the end of his life, Martin Heidegger added drama to the issue in an interview later published under the title, "Only a God Can Save Us."[3]

Generally, any discussion of this modern global crisis lends itself to easy rhetoric. Consider, for example, the growing danger of nuclear war, the dehumanizing aspects of atheistic materialism, the selfish pursuit of sensate values by the affluent, and the ongoing proliferation of social concerns issues. Eschewing such "gloom and doom" talk, Pope John put his finger on the main critical issue in the modern world: unbridled technology outstripping man's moral capacity to handle it. "This is why modern society is earmarked by a great material progress to which there is not a corresponding advance in the moral field."[4]

The Church Situation

In 1961, however, Pope John XXIII did *not* think this lack of moral progress applied either to the Church or the generality of Catholics:

> Then, if we turn our attention to the Church, we see that it has not remained a lifeless spectator in the face of these events, but has followed step by step the evolution of peoples, scientific progress, and social revolution. It has opposed decisively the materialistic ideologies which deny faith. Lastly, it has witnessed the rise and growth of the immense energies of the apostolate of prayer, of action in all fields. It has seen the emergence of a clergy constantly better equipped in learning and virtue for its mission; and of a laity which has become ever more conscious of its responsibilities within the bosom of the Church, and, in a special way, of its duty to collaborate with the Church hierarchy.
>
> To this should be added the immense suffering of entire Christian communities, through which a multitude of admirable bishops, priests, and laymen seal their adherence to the faith, bearing persecutions of all kinds and revealing forms of heroism which certainly equal those of the most glorious periods of the Church.
>
> Thus, though the world may appear profoundly changed, the Christian community is also in great part transformed and renewed. It has, therefore, strengthened itself socially in unity; it has been reinvigorated intellectually; it has been interiorly purified and is thus ready for trial.[5]

Given the above situation where the pope found himself leading a Church already "in great part transformed and renewed," and where the world was in such dire moral need, Pope John recognized an enormous opportunity for spiritual good: "While humanity is on the edge of a new era, tasks of immense

gravity and amplitude await the Church, as in the most tragic periods of its history."[6] The biblical imagery that immediately came to my mind is the Story of the Good Samaritan: the Church coming to the assistance of wounded humanity. This outlook received confirmation from Pope Paul VI who, in his closing address at the Council, said: "The old story of the Samaritan has been the model of the spirituality of the Council."[7]

The point of the story is that the Samaritan's adjustments in his journey make absolutely no sense unless viewed in terms of his caring for the wounded man lying by the roadside. Correspondingly, John XXIII's concept of Church renewal and reform makes absolutely no sense unless viewed in terms of serving wounded mankind. This may be called the *ultimate practical goal* of the Council.

The Signs of the Times

To the eye of faith, today's empirical data regarding secular historical and social change become the "signs of the times." John XXIII gives us some insight into how he understood this somewhat enigmatic phrase:

> The bloody wars that have followed one on the other in our times, the spiritual ruins caused by many ideologies, and the fruits of so many bitter experiences have not been without useful teachings. Scientific progress itself, which gave man the possibility of creating catastrophic instruments for his destruction, has raised questions. It has obliged human beings to become thoughtful, more conscious of their own limitations, desirous of peace, and attentive to the importance of spiritual values. And it has accelerated that progress of closer collaboration and of mutual integration toward which, even though in the midst of a thousand uncertainties, the human family seems to be moving. And this facilitates, no doubt, the apostolate of the Church, since many people who did not realize the importance of its mission in the past are, taught by experience, today more disposed to welcome its warnings.[8]

Again, the Holy Father is simply interpreting within a religious frame certain well-known secular facts. As early as 1952, Robert M. Hutchins, as spokesman for scholars associated with the *Encyclopaedia Britannica* and the *Great Books Program,* enunciated six things that were known about the future.[9] These were in substance:

1. the increasing impact of modern technology and communication on global unification;
2. the growing danger of nuclear war and possible world destruction;
3. the fact that no nation was any longer safe from modern weaponry;
4. the imperative need that there was for international dialogue and collaboration in a world increasingly destablized;
5. the ongoing need to moderate competing sovereign states by world law;
6. the fact that time was running out for mankind to resolve such issues.

When such secular facts were filtered through our traditional Catholic paradigms of religious truths and values—especially our awareness of Christ's gift of hope—they became "signs of the times," pointing to creative opportunities for spiritual good, and stimuli for responsible Christian action.

Toward an Empirical Methodology

Whatever the creative opportunities for spiritual good in the above situation, we must keep in mind that Pope John was talking about *secular* facts and *secular* problems. Today's world crisis has developed over centuries, and in their grasp of such modern secular facts and problems, whole nations are polarized politically, economically, culturally and intellectually. Why, we may ask, did the Holy Father feel it was necessary for the Church to get even more involved in such complex social problems which—in so many peoples' minds—seemed to be identified with tenaciously held political, economic and other opinions? Here I must let the Holy Father speak for himself.

> This supernatural order . . . must reflect its efficiency in that other order, the temporal one, which on so many occasions is unfortunately the only one that occupies and worries man.[10]

This is an extremely important quotation, since John XXIII was obviously groping for an *empirically* perceptible expression of spiritual truths and values. In a quite real sense the Holy Father wanted to develop a form of religious "pragmatism" that would function in a wholesome and constructive way. By entering into the world marketplace, so to speak, John XXIII hoped to demonstrate the value and reasonableness of the supernatural order in human terms which all men of good will could understand or at least "resonate to."

The Holy Father goes on to say:

> Though not having direct earthly ends [the Church] cannot, however, in its mission fail to interest itself in the problems and worries of here below. It knows how beneficial to the good of the soul are those means that are apt to make the life of those individual men who must be saved more human. It knows that by vivifying the temporal order with the light of Christ it *reveals men to themselves;* it leads them, therefore, to discover in themselves their own nature, their own dignity, their own end.[11]

This is an extraordinarily sophisticated expression of religious pedagogy, even though it has a long tradition in Church theology. Certainly such notions inspired the social encyclicals of Leo XIII and Pius XI. Maritain's *Integral Humanism* would also be a product of this line of thinking. What the Holy Father is talking about is a process of *natural* "revelation," not religious revelation in a technical sense, as found in the Scriptures or elsewhere. He is describing a process of growth within the human consciousness whereby a man comes to appreciate his own authentic humanity. Scholastic terminology describes this as knowledge by connaturality; more modern parlance sometimes seems to call this "consciousness raising" or "conscientization." At any event, what the Holy Father intends is a merely natural, *human* process, but one with profound implications of attitudinal change and a felt-resonance with authentic human values. Hence, his emphasis previously on the need for an *empirically perceptible demonstration* of religious truths and values.

The Generic Pastoral Plan

In Pope John's mind, today's problems of mankind needed a global spiri-

tual catalyst for their solution. Hence he was calling a General Council of the Church to focus on *three things:*

1. the type of mind, heart, and action that Catholics would need to help in the task of building a *human* future;
2. a program to help set the house of Christianity in order and to heal—as far as possible—the divisions among Christians themselves;
3. the promotion among all men of good will of a stable and humane world peace.[12]

The above three *pastoral* goals are, to the degree they impinge on the minds, hearts, and actions of Catholics, *internal* to the Church and constitute Catholic renewal—at least in a narrow, technical sense. Such goals, however, lose much of their intelligibility unless seen in relationship to John XXIII's *ultimate practical goal ad extra:* the remedying of mankind's global crisis. After all, the Holy Father judged the Church already "in great part transformed and renewed." The creative challenge, as he saw it, was to place this rich moral force at the service of mankind to help men discover their authentic humanity and construct a viable human future. While the Holy Father may have set the bishops the overt task of spelling out what it means to be a *believer* in our tumultuous twentieth century, he was simultaneously asking them to grapple with the very elements of any civilization: "What does it mean to be a *human being*?"

Unless this wholesome balancing of conciliar objectives is constantly kept in mind, internal Church renewal and reform are in constant danger of falling into a massive process of merely religious introversion. The very complexity of Pope John's quest for an "empirical methodology" exposes less-than-careful thinkers to some very naive formulas of renewal. In the past two decades these have been, often enough, shaped by "historical primitivism" (return to a Golden Age), scientific reductionism (psychologism, historicism, sociologism, and so forth), or the politicization of religious ideas. The characteristic of such tendencies is, generally, the ideal of a "faith enlightened by reason."

John XXIII's Influence on the Council

Aside from his administrative leadership both before and during the Council, Pope John XXIII influenced the work of the Council Fathers in at least five significant ways:

1. He formulated the Council's ultimate practical goal, as we have described this above. This goal, external to the Church itself, had the *natural* purpose of assisting mankind in its ethical progress or moral development during a time of critical global crisis. This is an essentially humanistic objective, and the religious or charitable activities of the Church act by way of *dispositive* casuality to help men grow in an appreciation of their authentic humanity. Only *per accidens* does this enterprise have any implications for evangelization. The Good Samaritan, after all, did not assist the injured Jew simply in order to convert

him to his own religious outlook.

2. Pope John XXIII also outlined the broad contours of what we today call "pastoral theology." Within the context of the Council's ultimate practical goal, this is theology largely functioning as a *discernment process.* The Holy Father's perception of the "signs of the times," and his wholesome religious response would be a good example of this. More properly, however, pastoral theology serves the *internal* needs of the Church, as a constitution such as *Lumen Gentium* would well illustrate. Its fundamental purpose is to equip modern-day Catholics to achieve the Council's general pastoral plan, described previously, which in turn is subordinate to the ultimate practical goal of the Council. In short, pastoral theology structures a "formation program" or blueprint of *applied* Christianity in order to equip Catholics to serve the ultimate practial goal of the Council.
3. The Pope also set the parameters of orthodoxy for this type of pastoral theology in his well-known opening speech to the Council Fathers. That abstract norm is doctrinal integrity or theological integralism.[13]

   This principle was further affirmed by the bishops in their *Message to Humanity:* "We shall take pains so to present to the men of this age God's truth in its integrity and purity that they may understand it and gladly assent to it."[14] Traditionalistic as this norm may appear on the surface, it is right here that the Council Fathers displayed their greatest creativity in their effort to achieve "a step forward toward a doctrinal penetration and a formation of consciousness in faithful and perfect conformity to the authentic doctrine."[15]
4. The Holy Father endorsed and encouraged the intellectual process enabling the concept of *communio* to become the comprehensive and vital theme orchestrating the Council. *Communio,* as I am using the term here, ranges through all levels of being, from inanimate minerals to the circumincessions of the Trinity. Perhaps the nearest secular counterparts of this religious concept would be the scientific paradigm of planetary ecology, or, perhaps, the concept of "synergetics" put forward by Buckminster Fuller.

   The intellectual key to this concept of *communio* is the distinction between "ad intra" and "ad extra" first formulated by Cardinal Suenens,[16] but later proposed by Archbishop Montini on the floor of the Council, December 5, 1962, in a "programmatic and influential speech."[17] Much like the concept of theological integralism that we discussed above, this distinction can be interpreted in an unimaginative and separatist fashion. However, within the dialogical context of the Council, with its effort to establish a vital correlation between authentic doctrine and authentic humanity, to balance the pope's humanistic (ad extra) and pastoral (ad intra) goals, this distinction becomes the basis for the ongoing intellectual dialectic that easily lends itself to classical

phenomenological method.[18] The substance, therefore, of the Council's documents, their authentic meaning, "is only in the relation."[19]

5. Lastly, Pope John himself, on April 12, 1962, offered a pilot demonstration-model for conciliar methodology when he issued his encyclical *Pacem in Terris.* Perhaps the best extended commentary on this "phenomenology of peace" would be that of Cardinal Maurice Roy.[20] Prior to Cardinal Roy's commentary, the editors of *Herder Correspondence* had called attention to the Holy Father's use of non-formal concepts to discuss the issues taken up by the encyclical.[21] In the context of existentialist European phenomenology, non-formal concepts generally mean something quite specific. They are a conceptual *via media* between what we call subjective and objective ideas.[22]

The Council at Work

Under such creative religious leadership we can say—at least in retrospect—that the bishops lived up to John XXIII's expectations of them. With the guidance of the Holy Spirit their deliberations at the Council have become a great watershed in the history of Christianity. In the light of today's problems the college of bishops posed a very disturbing question: "Church, what do you say of yourself?"[23] Just as the first Christians sorted out their memories of Christ after his resurrection and formulated the Good News of his mission in the context of their first-century world, so the Church today has done essentially the same thing but in the context of a twentieth-century world at a crossroads of history.

Every now and then such a great rethinking of reality takes place in human history. Perhaps one of the easiest to understand is the one which took place in scientific circles back in the early sixteenth century when Copernicus said the planets revolved around the sun rather than the earth. The implications of this new mathematical model of the universe were mindblowing for *physicists* of that time. With a stroke of the pen, Copernicus had rendered all previous notions of celestial mechanics obsolete. The universe had not changed, but the change in human perspective had been so drastic that physicists realized they had to rethink totally how the universe operated.

The New Model

What the bishops have done is to provide us with a new model of our *religious* universe. The Church has not changed, but our perspective of it (i.e., our visual *gestalt*) has been radically altered. Formerly, this was totally God-centered and Christ-centered, as the Church's self-description as the Mystical Body of Christ reminds us. But in an age when the nature and dignity, indeed the very existence of man, is in serious jeopardy, the bishops have dramatically reexpressed these God-given truths in a way we need to hear. In a very thoughtful and prayerful way they reformulated the Mystical Body of Christ

as a *man-centered* Church. And that is what is meant by the Church as the "People of God."

A *man-centered* Church? Preposterous! "That's secular humanism," some will say, "some fuzzy-minded Religion of Humanity and Secular Love." The shock is understandable. The reason for it has been well expressed by Pope John Paul II: "In their thinking and outlook, people past and present have been and are still inclined to separate and even oppose theocentrism and anthropocentrism."[24] But such an attitude is not part of our integral understanding of Christian doctrine. As the Holy Father also says: "The more the Church focuses her attention on human beings, however, or the more anthropocentric her work becomes, the more firmly it must be grounded and be carried out, in its anthropocentric dimensions, by being ordered to the Father in Christ Jesus."[25]

The "reconceptualization" of the Mystical Body of Christ as a *man-centered* Church can only be accomplished through the phenomenological method in which *non-formal* concepts serve as a *via media* correlating authentic doctrine and authentic humanity.

The Vision of the New Humanity

What does the term "People of God" really imply if we comprehend it as an empirically grounded phenomenological construct derived from the Church's traditional self-understanding? It is the projection of a kind of new vision of Mount Tabor: mankind transfigured into the image of Christ, alive with his life, and hearing anew God saying: "This is my Son, my beloved."

Is this an eschatological projection? Of course it is. But an eschatology of an utterly new type. Under the symbolism of the People of God, the Church is really projecting her vision of the new humanity, a quite empirical, flesh-and-blood reality necessary for the survival of the world and the construction of a sustainable future. It radically portrays the Church at the service of mankind. Yet the religious ontology that structures this new availability of the Church to mankind ever remains the ordering of values that inspired Christ as he washed the feet of his apostles. Joseph Ratzinger has ably captured this dialect by his Logos/Shepherd distinction.[26]

Some Practical Implications

From these reflections, certain broad lines of thought become more apparent to us:

1. What Pope John XXIII and the Second Vatican Council have been trying to tell us is that modern secular man is obsolete. And here I am referring especially to the ideas of economic materialism that have shaped the direction and values of our civilization since the time of the Industrial Revolution. The world of "modern" man, the world most of us grew up in and took for granted, came to an end effectively on August 6, 1945, with the destruction of Hiroshima. It has taken us an

awfully long time to realize this point. From that day on, rich and poor, saint and sinner, believer and atheist have all been living on "death row." If ever we hope to deliver ourselves from this curse, all of us—regardless of our state in life—will have to develop some *new* ideas, values, and ways of acting. And that is what the Council means by its call to spiritual renewal, *aggiornamento,* "coming of age," growing up to the new realities of human existence.

2. Since the ultimate practical goal of the Council is really to aid mankind during a time of decisive global crisis, the program of Vatican II is a monumental effort in civilization-building. The Council's call to the Church and to mankind is a twentieth-century version of the Exodus: God's new call to his People to leave a civilization increasingly dehumanizing for a "new frontier" for mankind.
3. The most important challenge facing Catholics today is the need to develop a Christian anthropology, one that incorporates the theological blueprint outlined in the Council's documents and that is incarnated according to the diversified cultural requirements of the various peoples around the world. This is a necessary stepping-stone to achieve the Council's ultimate practical goal, and this theme has been repeatedly emphasized in the writings of Pope John Paul II as well.[27]

Conclusion

In this reflection, I have tried to formulate our Christian challenge within the context of the turbulent realities of our age when, as Toynbee would say, civilization is on trial. Although the Church is intent on spiritual renewal, as was Christ himself, this mission, as his, also has profound human implications: the revelation of man to himself. The most important question in the world today is: "What does it mean to be a human being?" By trying to apply the mind and heart of Christ to this problem, the Church has assumed a leadership role in shaping the men of the future, and, through them, the world of the future.

NOTES

[1]John XXIII, "*Humanae Salutis:* Pope John Convokes the Council," Walter M. Abbott, S.J. (ed.), *The Documents of Vatican II,* New York: American Press, 1966, pp. 703-709.
[2]John XXIII, *ibid.,* p. 703.
[3]Martin Heidegger, "Only a God Can Save Us," *Philosophy Today* (Winter, 1976), pp. 267-284.
[4]John XXIII, *loc. cit.,* p. 703.
[5]John XXIII, *ibid.,* pp. 704-705.
[6]John XXIII, *ibid.,* p. 703.
[7]Pope Paul VI, "The Last General Meeting," (Dec. 7, 1965), *Catholic Mind* 64:1202 (April, 1966), p. 61.

[8]John XXIII, *loc. cit.*, p. 704.
[9]Robert M. Hutchins, *The Great Conversation: The Substance of a Liberal Education,* Chicago: Enyclopaedia Britannica, Inc., 1952, pp. 57-58.
[11]John XXIII, *loc cit.*, p. 707.
[12]John XXIII, *ibid.*, p. 706. Essentially the same three goals are repeated in "Pope John's Opening Speech to the Council," Walter M. Abbott, S.J., *op. cit.*, pp. 717-718.
[13]John XXIII, *ibid.*, pp. 713-715.
[14]Walter M. Abbott, S.J., (ed.), *op. cit.*, p. 4.
[15]John XXIII, *loc. cit.*, p. 715.
[16]Leon Joseph Cardinal Suenens, *The Gospel to Every Creature,* Preface by Cardinal Montini, Westminster: Newman Press, 1965, p. 4. (Original French edition, 1956.)
[17]Herbert Vorgrimler (ed.), *Commentary on the Documents of Vatican II,* vol. I, New York: Herder and Herder, 1967, pp. vii-viii. Some further historical details on this distinction may be found in vol. V, p. 8.
[18]For an example of this dialectic at work, see Karol Wojtyla, *Sources of Renewal: The Implementation of Vatican II,* San Francisco: Harper and Row, 1980, pp. 17-18, 23-24. For a brief survey of "Phenomenology in Catholic and Protestant Thought," see Edward Farley, *Ecclesial Man: A Social Phenomenology of Faith and Reality,* Philadelphia: Fortress Press, 1975, pp. 235-272.
[19]From a remark attributed to the Italian philosopher, Lanza del Vasto. See Marjorie Hope and James Young, *The Struggle for Humanity: Agents of Nonviolent Change in a Violent World,* Maryknoll: Orbis Books, 1977, p. 44.
[20]Maurice Cardinal Roy, "Reflections on the Occasion of the Tenth Anniversary of the Encyclical" *Pacem in Terris* of Pope John XXIII (April 11, 1973) in Joseph Germillion (ed.), *The Gospel of Peace and Justice: Catholic Social Teaching Since Pope John,* Maryknoll: Orbis Books, 1976, pp. 531-567.
[21]Editors of Herder Correspondence, *John XXIII: Pope Paul on His Predecessor, and a Documentation,* New York: Herder and Herder, 1965, p. 132.
[22]In this regard, see Paul Tillich, "Existential Philosophy," *Journal of the History of Ideas* 5:1 (1944), pp. 44-70.
[23]See Karol Wojtyla, *op. cit.*, pp. 38-39.
[24]Pope John Paul II, "Rich in Mercy," *The Pope Speaks* 26:1 (Spring, 1981), p. 21.
[25]John Paul II, *ibid.*, p. 21.
[26]Joseph Ratzinger, "Announcements and Prefatory Notes of Explanation," in H. Vorgrimler (ed.), *op. cit.*, 1, p. 299.
[27]Pope John Paul II, "Christ: the Essence of the Christian Religion," Address to the International Theological Commission, October 6, 1981, *The Pope Speaks* 26:4 (Winter, 1981), pp. 364-367.

Mary's *Magnificat* and Recent Study

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Religious men and women pray the Magnificat so frequently that it can become as routine as driving a car or tying a lace. One simply does not advert to what is going on. Recent study on the text, however, may help us to recapture some of the revolutional force of the prayer of the slavewoman, Mary.

And Mary said,
My soul magnifies the Lord,
and my spirit rejoices in God my Savior,
for he has regarded the low estate of his handmaiden.
For behold, henceforth all generations will call me blessed;
for he who is mighty has done great things for me,
and holy is his name.
And his mercy is on those who fear him
from generation to generation.
He has shown strength with his arm,
he has scattered the proud in the imagination of their hearts,
he has put down the mighty from their thrones,
and exalted those of low degree;
he has filled the hungry with good things,

> and the rich he has sent empty away.
> He has helped his servant Israel,
> in remembrance of his mercy,
> as he spoke to our fathers,
> to Abraham and to his posterity for
> ever.[1]

It is becoming commonplace in Lukan studies today to refer to Mary as the model believer.[2] What Elizabeth says of Mary characterizes her entire life: "And blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord" (Lk 1:45). Mary's role as model believer is highlighted also in Luke 8:9-21 and 11:27-28: hearing God's word and doing it supercede family ties. The dimensions of adventure and journey are not removed from Mary's life as the model believer. She is depicted as pondering the meaning of events in her son's life (2:19,51), for she does not know straight off the totality of God's will and how it will play itself out in her history.

In a passage which is unique to him, Luke portrays Mary as present among the one hundred twenty who are awaiting the descent of the Holy Spirit at Pentecost (Ac 1:14). Like the newly reconstituted Twelve, she is awaiting the fulfillment of her Son's promise of sending the Holy Spirit to equip them for mission in his name to the ends of the earth.

Mary as Slavewoman

The Magnificat easily divides itself up into two sections: 1:46-50 and 1:51-55. The first one deals with what God has done to Mary, the slavewoman. The second moves out from that single experience and universalizes it. How God has acted in regard to Mary, the slave, is typical of the way he acts towards humankind and creation. Thus, the second part of the Magnificat directs the reader's attention from Nazareth to the cosmos, from a single individual to all of humanity.[3]

Raymond E. Brown helps us appreciate the thrust of the first section of the Magnificat, especially 1:48, when he writes:

> For Luke, Mary's virginity was like the barrenness of the Old Testament women: both constituted a human impossibility which only the might of God could overcome. In using "low estate" and "handmaid" (i.e., female slave) of Mary, Luke is associating her with all the memories of the Poor Ones evoked by those terms—Poor Ones whom God had helped by his might, whether they were women yearning for children, or Israel reduced by oppression to the status of a "handmaid" (I M 2:11) or "low estate" (I S 9:16).[4]

It is difficult to assimilate the view of Mary as a female slave. Our statues and holy cards accentuate her as Mother of God. The Basilica of the Annunciation in Nazareth is so glorious and redolent with art treasures which glorify its native daughter that the pilgrim has to look elsewhere for Mary, in the bustling Arab markets nearby where poor women go about their daily chores. Third World theologians warn us about this one-sided view of Mary.[5]

A story is even told that in a Latin American country, where poverty is

rampant and dissenters are persecuted, a priest was helping his people relate the biblical message to their situation. They had gathered for Mass on September 12, the Feast of the Holy Name of Mary, and also the anniversary of the assassination of President Allende in Chile. At first the people were unable to see any connection between Mary and such recent leaders of oppressed peoples as Allende, Mao, and Martin Luther King. Then the priest read from Mary's Magnificat. After hearing the song of Mary the slave-woman, the people began to contrast the Mary of the Gospel with the Mary they knew from going to the cathedral and from holy pictures. Unlike the glorious Mary of the cathedral and of the holy cards, the people concluded, the Mary of the Gospel is one of us. In their imaginations they began to see her not as one who stands on the moon, but in the dust and dirt with other poor people. She did not wear a crown, but an old hat to shield her head from the sun. She wore no rings, and her hands were rough. She did not wear a purple and gold robe, but old clothes. The people exclaimed that Mary is more at home in the slum than in the cathedral.[6]

The God in Whom Mary Believes

The second section of Mary's Song directs the pray-er's attention not only towards the cosmos, but also towards the God in whom Mary the model believer believes. This is a God who exalts the lowly, fills the hungry with good things, and is faithful to his promises. This is a God who scatters the proud, puts down the mighty from their thrones, and sends the rich away empty. As a list of Old Testament parallels shows,[7] this description of God stems from his past dealings with his people, especially from Hannah's song in 1 Samuel 2:1-11.[8] God is seen characteristically as one who performs these actions and is doing them now with the conception of Jesus, who later on in this same gospel will be presented time after time as caring for the poor, e.g., 4:16-30, and feeding the hungry, e.g., 9:11-17.[9]

But God is not being described as against "the proud" in general, or "the mighty" in general, or "the rich" in general. As the match up or pairing between those who fear God and the proud, between the mighty and those of low degree, and between the hungry and the rich shows clearly, God reverses the situation of the proud, of the mighty, and of the rich who think that they are gods and who oppress their neighbor. What Raymond E. Brown says of "the proud" applies, *mutatis mutandis,* to "the mighty" and to "the rich": "The proud look down on others because they do not look up to God, and so in the Bible the proud are constantly presented as God's enemies."[10] In other words, God is not against those who are "proud" of their ethnic heritage, against mayors and governors or even the Pope, or against millionaires as such. The second section of the Magnificat sings of a God who punishes injustices and rectifies the situation of the oppressed. This God reverses the situation in which worldly might and wealth, however gained and maintained, are the sole determiners of one's standing before God and one's neighbor.[11]

The God of Surprises

Insights into Mary as a believer, as a member of a community; insights into the God in whom she believed[12] can help us appreciate the Magnificat more deeply. But without the context of the rest of Luke-Acts, we might miss out on two other vital insights. Both have to do with the God of Surprises.

If we were to take the Magnificat all by itself, it would seem that deeds geared to transforming the structures of society are to be left in God's good hands. It is God who scatters and will scatter the proud. It is God who puts down and will put down the mighty from their thrones. It is God who sends away and will send away empty the rich. There is nothing for humans to do, especially on the level of social transformation. But as part of Luke-Acts, the Magnificat is the prayer of the model believer, Mary, who is a member of a community of disciples of Jesus, whose Spirit they receive. And this Spirit moves them, as it did Jesus, to preach Good News to the poor and to eliminate evil in the world (see 4:16-30).[13] What is God's work has been surprisingly shared with Jesus' disciples.

But the God whom Luke preaches has another surprise in store for us believers. The Magnificat proclaims a God who reverses situations by exalting the lowly, and so forth. This is the story line of the entire gospel as Jesus shows God's concern for the lowly and hungry, and is rejected and crucified for his view of God. But God reverses this situation of rejection by resurrecting his Son, Jesus, the righteous one, who now as Risen Lord becomes the sign of God's abiding concern for those who work for justice.

But there is a twist in the story. God resurrects the Jesus who preached love of enemies in word (6:27) and in deed, even on the cross (23:34). Through his Church this risen Lord offers forgiveness to the proud, the mighty, and the rich who have endeavored to destroy him, his mission, and his view of God (see Lk 24:44-49 and the apostolic commission of preaching forgiveness in Jesus' name to all). Alongside the Magnificat's view of a God who rectifies a world gone astray from justice is one of a God who extends bounteous forgiveness and mercy, even to the unjust.

Perhaps a homely example might help us to appreciate Luke's reversal of the view of the God who reverses situations. Suppose your community is involved in a card tournament. All have contributed two dollars towards the grand, single prize. There are twelve games to be played. At the end of the first round of three games you are the lowly one. Those on top jeer at you and claim to have had God on their side. During the next nine games you emerge victorious. You claim that God has vindicated you against those who were formerly on top and laughed you to scorn. You come forward to accept the prize money from the superior who has been holding it in safekeeping. But in an outburst of generosity the superior gives all who have participated in the tournament, even those who put you down, the same amount of prize money. You are stunned, and ask whether superiors have forgotten how to rule.[14]

Conclusion

The goal of this article was to offer some reflections about recent study on the Magnificat to help us feel at a deeper level the power of this routinely said prayer. In concluding I might offer one practical suggestion. Some of us have nurtured our prayer life by listening to two contrasting musical performances of the Magnificat. Johann S. Bach's "Magnificat in D Major" highlights Mary, Mother of God, and celebrates God's triumph over the forces of evil. Kryzysztof Penderecki's "Magnificat" relentlessly underscores God's sovereignty, Mary as the slavewoman, and the human struggle for redemption. It seems to be inspired by Third World situations, in his case, Poland. With the melodies of these recordings in one's memory it is not easy to pray the Magnificat routinely.

NOTES

[1]The translation used here and throughout this article is that of the Revised Standard Version.
[2]See *Mary in the New Testament* (ed. Raymond E. Brown, *et al;* Philadelphia: Fortress, New York: Paulist, 1978), pp. 105-77; Patrick J. Bearsley, "Mary the Perfect Disciple: A Paradigm for Mariology," *Theological Studies* 41 (1980), pp. 461-504.
[3]See Robert C. Tannehill, "The Magnificat as Poem," *Journal of Biblical Literature* 93 (1974), pp. 263-75.
[4]Raymond E. Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in Matthew and Luke* (Garden City: Doubleday, 1977), p. 361. See also Brown, "Mary in the New Testament and in Catholic Life," *America* 146 #19 (May 15, 1982), pp. 374-79, esp. p. 379 where Brown refers to the function of the Magnificat in Luke's story of Mary: "Luke presents Mary as a disciple not only because she said, 'Be it done unto me according to your word,' but because she understood what the word meant in terms of the life of the poor and the slaves of whom she was a representative."
[5]This one-sided view might be called Marian monophysitism. See Segundo Galilea, *Following Jesus* (Maryknoll: Oribs, 1981), p. 119: "The only possible way to correct this kind of Marian 'Monophysitism' is to rediscover her in the Gospel, in the best Catholic tradition, as the incarnation of the new person and of the new Church. Through her faith in Jesus, she gives birth to an integrally liberating and educating commitment that comes from the heart of the masses. Because of this Mary understands poverty, risk, solidarity with the weak, exile, and the cross, in the certain hope of the triumph of Christ the liberator."
[6]See Robert McAffee Brown, *Theology in a New Key: Responding to Liberation Themes* (Philadelphia: Westminster, 1978), pp. 98-100.
[7]See Brown, *Birth of the Messiah,* pp. 358-60.
[8]Norman K. Gottwald has some provocative comments on the hymn behind 1 Samuel 2:1-11: "In conclusion, the body of the hymn in I Samuel 2:2b-10a speaks from and about the premonarchic egalitarian community of Israel. Those formerly ruled and deprived in all the basic areas of their existence are now self-ruled, abundantly provisioned, prolifically reproduced, and socially fulfilled. The enemies of Yahweh in this song are not evil fellow Israelites, nor Canaanites, or other kings dispossessed by Israel's king, but Canaanite kings dispossessed by the depressed egalitarian

community of Israel before it had any kings of its own" (*The Tribes of Yahweh: A Sociology of the Religion of Liberated Israel 1250-1050 B.C.E.* [Maryknoll: Orbis, 1979], p. 540).

[9]In this paper I have taken the view that the aorists of Luke 1:51-53 are both gnomic and inceptive. See Jacques Dupont, "Le Magnificat comme discours sur Dieu," *Nouvelle Revue Theologique* 102 (1980), pp. 321-43, esp. 331-35. See also the abstract of this article: "The Magnificat as God-Talk," *Theology Digest* 29 (1981), pp. 153-54.

[10]*Birth of the Messiah,* p. 337.

[11]On "reversal of conditions," *peripeteia,* in the Hellenistic world, see C. H. Dodd, *More New Testament Studies* (Grand Rapids: Eerdmans, 1968), pp. 5-6.

[12]Mary's belief is challenging. See José Miranda, *Marx and the Bible: A Critique of the Philosophy of Oppression* (Maryknoll: Orbis, 1974), p. 217: "I wonder where there is more faith and hope: in believing 'in the God who raises the dead' (Rm 4:17) or in believing like Luke in the God who 'filled the hungry with good things and sent the rich away empty' (Lk 1:53)?"

[13]See *Puebla and Beyond: Documentation and Commentary* (ed. John Eagleson; Philip Scharper; Maryknoll: Orbis, 1979), p. 265. On that page the Latin American Bishops Conference refers to the Magnificat in #1144: "In her Magnificat (Lk 1:46-55), Mary proclaims that God's salvation has to do with justice to the poor. From her, too, 'stems authentic commitment to other human beings, our brothers and sisters, especially to the poorest and neediest, and to the necessary transformation of society' (HZ:4)." *HZ:4* refers to the fourth paragraph of Pope John Paul II's homily given at Zapopán on January 30, 1979.

[14]This example has tried to express a dimension of Luke's view of "grace alone" (*sola gratia*). For more detail, see Walter Klaiber, "Eine lukanische Fassung des *sola gratia:* Beobachtungen zu Lk 1:5-56," *Rechtfertigung: Festschrift für Ernst Käsemann zum. 70. Geburtstag* (ed. J. Friedrich; W. Pöhlmann; P. Stuhlmacher; Tübingen: Mohr; Göttingen: Vandenhoeck & Ruprecht, 1976), pp. 211-28.

Dark Night

The evening gently folds its arms around me;
its quiet stills my beating heart, my wind-tossed self.
I lift my face to feel the darkness touch me—
ah, sweet, tender, petal-soft, brushing my soul—
it wounds.

Deep, deep I descend—till barely a filmy mist of light about me
warms me . . .
alone.

Night calls, beckons—with trembling, expectant heart I follow—
still I do not know, but
still,
I rest in this deep . . . , trusting to find Him.

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Christian Prayer and the Right Brain

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Most of the work I do in spirituality and prayer may be called technical. It has to do with tools and methods to facilitate meditation and contemplation. For example, in light of the functions of the brain and mind, I study the ways in which people pray. I ask questions such as: What does it feel like when you pray? What are some things you consistently do in prayer? What are the qualities and characteristics of your prayer? What is the most important part of prayer for you? What happens to you after prayer?

In studying people's responses to these kinds of questions, four common qualities become clear, which seem to characterize current Christian prayer. Interestingly, all four utilize activities of the brain's right hemisphere—that emotional, imaginative, intuitive, relating, integrative side of the mind. Not only are these four characteristics predominant in contemporary meditation and contemplation, but they have also been consistently so throughout the history of Judeo-Christian spirituality. The four are: *imagery, feelings, relationship* and *action.* In western civilization's prayer tradition, these four qualities appear again and again. Their opposites seem to be the dominant qualities in many Eastern spiritualities, for example, in the Hindu, Buddhist, and Zen traditions.

Imagery

The first and most obvious characteristic of the western prayer tradition is *imagery,* including other functions of the imagination such as making metaphors, myths, stories, poetry, symbols, icons, and more. Descriptions of western prayer experiences overflow with imaginative material; in contrast, the

eastern traditions encourage meditators to get *beyond images* to a state of pure consciousness, to imageless reality. While some Christian mystics and even some teachers encourage getting beyond images, they are in a minority. Through the centuries from St. Paul, through Augustine, Benedict, Bernard, John of the Cross, Ignatius Loyola, Julian of Norwich, Francis de Sales, prayer journals literally tumble with imagery. St. Theresa of Avila tells the story in her *Autobiography* how for almost twenty years, following the teachings of Osuna, a Spanish mystic who promoted imageless prayer, she found her meditation dry and unsatisfying. One day, at the advice of another sister, she talked to a Jesuit about her problem. He instructed her how to use Ignatian application of the senses—to let the imagination make a scene from Christ's life come alive. The young priest told Theresa to select a scene from the Passion and in her imagination let the story live out its own drama for her. She tried the method and for the first time in many years found consolation and joy in her prayer. She used this imaginative method for the rest of her life, and it became for the Carmelites a familiar style of contemplative prayer.

As for Jesus, we don't know much about the workings of his own private prayer, but we do know that when he spoke about God and the kingdom, his explanations were not abstract logical concepts presented in logical, linear, left-brain fashion, but were full of right-brain images of seeds, coins, closets, baskets, salt, sheep, chickens, vines, towers, and so forth. We can confidently infer that those images, at least in part, came from his prayer.

To see the predominance of imagery in western civilization, we have only to look at our places of worship—Michaelangelo's ceilings, Bernini's sculptures, Russian icons, tabernacles, monstrances, vestments, and veils layered with symbols. From the psalms—with images on every line—through Dante's *Divine Comedy,* a triumph of religious imagination, to the religious poetry of our own day which appears in our religious magazines and journals. These latter are only a hint of the myriad image-filled poems written but never published. Devotional prayers such as the rosary and stations of the cross involve right-hemisphere activity of the sensory imagination. Clearly, imagery and imagination are an integral part of the prayer and devotional life of Christians, past and contemporary.

Feelings

A second dominant characteristic of western prayer is an emphasis on *feelings and affectivity.* While emotional expression is not encouraged during meditation in most Hindu, Buddhist and Zen traditions, Ignatius Loyola in his *Spiritual Exercises* invited Christians to pour out their feelings and talk to God from the heart. In many western prayer traditions, from the psalmist and Job, through Augustine, Francis de Sales, Thérèse the Little Flower, the display of affections in prayer is welcomed and encouraged. To be able to weep and cry in prayer is considered a great grace. Passion, that is, intense feelings—whether of sorrow, joy, praise, gratitude, love or union—are dominant elements of

western prayer.

While the Buddha's teaching and practice were directed to getting himself beyond emotional involvement, or as he put it, "beyond desire," Jesus, in complete contrast, intentionally fosters desire. For example, his opening words of the farewell discourse at the Last Supper were, "With great desire have I desired to share this Passover with you."

Prayer forms in the Judeo-Christian tradition are interwoven with expressions of emotion. Neurologically, feelings and emotions are channeled into awareness for us through right-brain activity. Jesus' foundational doctrine on love as the basis of Christian spirituality underlines an emotional emphasis. Fruits of the Holy Spirit such as love, joy, peace, are clearly related to feeling states. The music used in worship is designed to stir the emotions rather than lull them into quiescence. The strong affective strain inherent in the dramatic movement of the eucharistic liturgy is reinforced by the orchestral and choral Masses composed throughout the centuries, from Palestrina through Bach, Beethoven, Handel, Mozart, even into our own day with the noted Jewish composer Leonard Bernstein choosing the Roman Mass as a structure for expressing powerful emotions of contemporary people.

The combination of these first two qualities—imagination and affectivity—gives us powerful incentive to develop our right-brain functions in order to plunge more deeply into the heart of our western tradition. The other two qualities—relationship and action—are also closely related to right-brain functions.

Relationship

Christian prayer is predominantly other-centered. To be able to relate to another, I need to develop and own my own personality. If I am going to relate to you, I need to see myself as a unique individual and you as a unique individual. According to Jesus' teaching and Christian thinking, both on earth and in heaven we are meant to maintain our unique presonalities. As members of the communion of saints, I remain me forever and you remain you forever. When Jesus asks us to let go of our "ego stuff" and die to self (we would describe this today as dying to self-centeredness), he is not asking us, as many eastern religious traditions would, to lose our identity. The goal of the Hindu or Buddhist monk might be to be swept anonymously into the Absolute, to become a drop of water in the Ultimate Ocean, or to lose self-awareness forever in the nirvana of pure, undifferentiated consciousness. But for Jesus, God is a very personal, intimately relating Abba—a daddy—who treats each of us as his own child. For Christians, the prayer relationship with God is as intimate, loving and unique as any parent-child relation can be. The ability to see and establish relationships between persons is an activity processed through the right brain. The right brain helps us experience relationships and discover their meaning. As Christians, whenever we pray we are involved in personal relationship. Even the hermit in prayer relates to God to whom he

prays and to the individuals for whom he makes petition. While the Buddhist monk may indeed feel compassion for the world, his meditation is usually not focused on personal relationship, but on accepting himself as an anonymous element of a great totality. In contrast, the Christian is more often than not praying *to* someone, *through* someone, *for* someone, or *with* someone. In liturgical prayer, we invariably address God in a personal way. In the prayer Jesus taught his disciples, we speak personally to God. Consistently descriptions of prayer in the western tradition, emphasizing the right-brain relational encounter, speak of visiting with God, dialoguing with God, being in the personal presence of God. At the end of each meditation, Ignatius Loyola reminds meditators to initiate a colloquy or dialogue with the Creator, with Jesus, and with Mary. Speak to them, Ignatius suggests, as you would to a friend, only with more reverence. There is no question that for the Christian's prayer God is not only present but also *in relationship.*

Action

For the Christian, prayer is always oriented toward action—toward the building of the kingdom. In Christian theology, each of us has a vocation. Each is called by God to perform a unique ministry in building the total Body of Christ, a task that no one else can do. The time of prayer is, implicitly at least, a time for recommitment to that ministry, a time for being reinspired by Jesus' vision for humanity, and for clarifying and motivating the task I am called to do.

In contrast, in the eastern meditative tradition a major orientation is toward inaction. The Hindu monk's task is to reach an enlightenment that allows him to realize that this world is primary illusion. His intention is to get beyond this world, not to be involved in it through action. One application of this is when certain Buddhist monks feel called to be Bodhisattvas, that is, to dedicate their lives not only to enlightenment but to social action and works of compassion.

For the Christian, prayer is unfulfilled and incomplete without an action response. Ignatius encouraged those who made his *Spiritual Exercises* to become contemplatives in action, to bring the fruits of their prayer into the everyday world. The gifts of the Spirit, St. Paul told the Romans, are given to be shared with the entire community. According to Matthew, Jesus would welcome into paradise not those who merely mouthed words to God at prayer-time, but those whose love for God overflowed into visible care for orphans, widows, and other forgotten people. For Jesus, action is the ultimate test. He went so far as to say that if I were coming to worship and I remembered being at odds with my neighbor, I should go back to my neighbor's house, get reconciled, and only then come to offer my gifts at the altar.

In terms of brain activity, action usually demands involvement of both hemispheres. While some actions require merely rational, logical, and informational left-brain activity, the caring actions called for in response to Christian

prayer will necessarily involve an affective and even an imaginative right-brain functioning.

Summary

In surveying the characteristics of the Christian tradition, we found that western prayer styles are consistently imaginative, affective, relational and oriented toward action. We also saw how each quality utilizes functions of the brain's right hemisphere. Developing right-brain skills will tend to enhance the technical quality and intensity of our prayer. To integrate the activities of the brain's right hemisphere not only helps prayer, but also grounds us in the dominant spirituality of the western Judeo-Christian tradition.

I Am Not God

So often I think I am
God,
You know!
The feelings come and go-
Immortality - Wisdom - Omnipotence!
Hence, I know it all:
The right word to be said,
The perfect feeling of sympathy
To be expressed
The most convincing argument,
And, oh yes, the right to tell another
How to live the "Golden Rule."
Because I am no man's fool,
So often I think I am
God,
You know!
"Be this!" - "Say that!" - "Think this!" - "Feel that!"
I have all the answers to life's problems,
Tied up in a neat bundle in my brain-
I need but open it again,
And, you, poor beggar, can take a sample
From the pack . . .

I, too, have all the perfect feelings
To be displayed,
Tied up in a neat bundle in my heart-
Just open it and you will find:
The perfect joy - the anguishing sorrow -
The suffocating fear - and even a merry laugh
For the morrow,
So often I think I am
God,
You know,
Tonight, as I lie here alone again
My heart is wrenched with pain,
As if Life turned around and stabbed me -
How can this be if I am
God,
You know?
And one by one the painful sighs
Pour out - rending the bundle in my heart,
Where are You tonight,
God,
To play my part?
And now I know I am not God,
And only You can ease our deepest pains.

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The Eucharistic Mystery in All Its Fullness

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In the issue of May/June, Father Diederich introduced the first of a yearly review of the liturgical field. In addition to his work on the archdiocesan commission on liturgy, Fr. Diederich is an associate pastor of St. Francis Xavier (College) Church; 3628 Lindell Blvd.; St. Louis, MO 63108.

> In order to give right direction and encouragement to devotion to the sacrament of the Eucharist, the eucharistic mystery must be considered in all its fullness, both in the celebration of Mass and in the worship of the sacrament reserved after Mass in order to extend the grace of the sacrifice.
>
> -from *Holy Communion and Worship of the Eucharist Outside Mass*

In these past months the planners of important national liturgical conferences in our country have used the twentieth anniversary of the Constitution on the Sacred Liturgy as an appropriate occasion to reflect upon the experience of the last two decades of liturgical reform and renewal. The speakers have presented frank and critical evaluation of these twenty years and have challenged their listeners to do the same. They have spoken of the failures as well as the successes, have called attention to weaknesses and losses as well as to strengths and gains. Their message was that we are to learn from the past and remember it fruitfully as we dedicate ourselves anew to ongoing liturgical renewal. An important task now at hand is to interiorize the present liturgical forms and adapt them. This task, already begun, must be carried forward in a more serious way. It calls for fresh energy and initiative, for patience and perseverance, all the more difficult because the reforms have lost the attraction which they may have had for us when they were new and novel. We were reminded by one speaker that the primary objective of the twentieth-century liturgical movement was spiritual renewal through active participation in the Church's

public worship and were challenged to match the level of serious concern for spiritual growth which characterized the pre-Vatican II liturgical movement.[1]

I am encouraged by the spirit and challenge which marked these recent liturgical conferences to offer the following reflections upon one aspect of the eucharistic mystery, namely, what post-conciliar documents call the worship of the Eucharist outside Mass.[2] I hope thereby to help further the task of interiorizing the liturgical reforms referred to above as well as to reflect upon their significance for our spiritual renewal and growth. I am strongly convinced that serious attention to the worship of the Eucharist outside Mass is needed if we are to grow in our appreciation of the fullness of the eucharistic mystery. It seems clear to me also that concern for the worship of the Eucharist outside Mass contributes greatly to the interiorization of the Eucharist as we now celebrate it. Finally I submit that if we prolong our contemplation of the fullness of the eucharistic mystery through worship of the Eucharist outside Mass, we shall promote the spiritual renewal for which the pioneers of the liturgical movement hoped from the liturgical movement.

I do not have surveys to substantiate what current practice is in the Church, but I have the distinct impression, one shared by others, that with the exception of communion brought to the sick and to those confined, any significant worship response to the Eucharist as a permanent sacrament of Christ's presence has disappeared from the lives of many Catholics. The disappearance of visits to churches and chapels to pray silently before the reserved Eucharist, of Holy Hours of Adoration, of Benediction of the Blessed Sacrament contrasts very sharply with the unprecedented number of people who receive the Body and Blood of Christ in every Sunday Mass which they attend. This dramatic shift at a popular level from worship of the Eucharist outside Mass to almost universal sacramental participation in Mass through communion is an acknowledgment in practice that the Mass is a holy meal and in itself should not cause concern. It is rather that the almost exclusive attention given to the actual celebration of Mass seems to have brought with it the disappearance of worship of the Eucharist outside Mass. I think that this disappearance affects our eucharistic faith and should cause us some concern. Karl Rahner wrote recently that there are elements of eucharistic piety of the past, ". . . which should not be allowed to disappear . . . they must be repossessed if the future is to be great."[3] I share his judgment that our present day eucharistic piety has suffered a loss with the decline of attention to the Eucharist as a permanent sacrament, calling for a worship response of silent prayer and adoration.[4] I hope that the following reflections do not come off as nostalgic memories of the past or as a plea to restore past practice *just the way it used to be.* I am indeed remembering the past, remembering almost fifty years of daily Mass, along with eucharistic worship outside Mass. Above all I am remembering these last twenty years of giving full time and effort to the assimilation and promotion of the post-conciliar reform of the Eucharist. Concern and attention at this point for relating eucharistic worship outside

Mass to the celebration of Mass is simply a continuation of that effort.

In the first section of these reflections I shall consider some factors which may help us understand our present situation in regard to the worship of the Eucharist outside Mass. In the second I shall draw upon post-conciliar documents for deeper insight into the relationship of eucharistic worship outside Mass to the celebration of Mass. In the third section I shall look at how we may be helping or hindering this worship in the actual way we celebrate Mass. In the concluding section I shall offer some reflections on the consequences of all this for spiritual renewal.[5]

Toward the Understanding of the Present Situation

The first factor to recall as we try to understand the present situation in regard to the worship of the Eucharist outside Mass is that our experience of post-conciliar liturgical reform for well over a decade was identified almost exclusively with the *celebration* of Mass. The changes in celebrating Mass were introduced gradually over a period of ten years, and almost all that we spoke, read, or heard about the Mass was intended to help us understand and implement these changes. We were learning active participation. We were learning to celebrate Mass together as a community. We certainly were trying to give that kind of centrality or priority to the *celebration* of the Eucharist which all official teaching upon worship of the Eucharist outside Mass insists that the celebration is to have.[6]

When we distinguish between the celebration of Mass and the worship of the sacrament reserved after Mass, we are attending to a worship response outside the actual time of celebrating Mass. An important consequence of our concern during these last twenty years to learn to celebrate Mass together as a community is that we seem to be experiencing a sharper discontinuity between the worship of the Eucharist outside Mass and the actual celebration of Mass than we did before the changes took place. I am speaking principally about the experience of those who remember how it was before we implemented the Constitution on the Liturgy. Remembering what our eucharistic faith was like before we began experiencing the Mass reforms may help us understand this discontinuity as well as point the way for relating our present experience of the celebration of Mass with worship of the Eucharist outside Mass.

What was our eucharistic faith like before the changes in the celebration of Mass began? It was very sharply focused upon the real presence of Christ in the eucharistic elements. This real presence of Christ was effected through the words of consecration during Mass, so that Christ's sacrifice was present for us to offer to the Father and ourselves with him, and Christ was present in the sacrament of the Eucharist to be our spiritual food in Holy Communion and to be worshiped in the Blessed Sacrament reserved after the Mass was ended. Both during and outside Mass our eucharistic faith centered upon Christ's eucharistic presence. If we made an effort to be in a church or chapel *before* Mass began, it was very likely to pray in the presence of the Blessed Sacra-

ment. It was something of the same motive which kept us *after* the Mass was over. We came and we went, very conscious of entering and leaving the Lord's real presence in the Eucharist reserved in the tabernacle.

This presence of Christ was very real and objective to us, and it called us to reverent silence, recollection and prayer. We sensed that it was up to us individually to initiate whatever prayer response we wanted to make as we entered and left this mystery of Christ's abiding presence. We may have experienced greater or lesser degrees of success in our efforts, we may have felt some guilt when we cut it short, but we did not question the appropriateness of such worship of the Eucharist before and after Mass.

How did our vivid faith awareness of and response to Christ's real presence in the Blessed Sacrament before and after Mass relate to our experience of faith in Christ's real presence during the actual celebration of Mass? Our faith experience during the actual celebration of Mass was one of entering into a deeper sense of the objectivity or giveness of the mystery of Christ's real presence in the eucharistic elements, as well as of entering into fuller intimacy with the Lord as we united ourselves to him, present to us as our sacrifice to the Father, and as he united himself to us, present to us in Holy Communion as our Bread of Life. The celebration of Mass was experienced by us both as the grounding of our faith in Christ's real presence in the eucharistic species as well as the time of our deepest and most intense union with him in Holy Communion. Awareness and response to Christ's abiding presence in the reserved Eucharist before and after the actual celebration of Mass was like a reverent, prayerful and recollected anticipation and prolongation of the truth and reality of Christ's real presence actualized in the celebration of Mass.

How have our post-conciliar reforms in the Order of the Mass affected this continuity of faith awareness of and response to the mystery of the Eucharist during and outside Mass? Whence comes the discontinuity which was mentioned above?[7] It comes, in part at least, from our attention in faith to the truth and reality of Christ's *real* presence, not only in the eucharistic elements, but also in the assembly gathered to pray in his name, in his word proclaimed and explained, and in his minister presiding at the table of his Body and Blood.[8] This is a fuller and deeper expression of the mystery of Christ's abiding presence in his Church. We are struggling to interiorize this mystery of how, "in the celebration of Mass, the chief ways in which Christ is present in his Church emerge clearly one after the other."[9] Before the Constitution on the Liturgy was promulgated, before Pope Paul VI wrote his Encyclical *Mysterium fidei,* before the Sacred Congregation of Rites issued the Instruction *Eucharisticum mysterium* we did not have an official doctrinal statement expressing so clearly the multiple real presence of Christ in the Church, and especially in the celebration of the liturgy of the Mass. It is significant for us that this clear doctrinal expression is repeated again in the very document in which a new rite is promulgated for Communion and the worship of the Eucharist outside Mass.[10] But it is one thing to have the truth and reality of the

multiple modes of Christ's real presence expressed for our explicit faith commitment, and another to interiorize this explicit faith in our celebration of Mass and in our worship of the Eucharist outside Mass. For those of us who remember the ease with which we were able to move in faith from the worship of the Eucharist outside Mass to the celebration of Mass, there is a sense of responsibility of sharing with our younger sisters and brothers in the Church our own kind of remembering into the future as we were invited to do by the National Convention of Pastoral Musicians in St. Louis, April 19-22, 1983.[11]

Although we do feel the loss of the easy transition we remember, yet we are drawn forward by a fuller vision of the mystery, above all the vision of the interpenetration of the mystery of Christ, of the Church, and of the Eucharist. It is not simply the mystery of Christ's real presence in the eucharistic elements which is actualized in and through the celebration, but also the mystery of the Church.[12] We are invited since Vatican II to contemplate a kind of double continuity of Christ's abiding real presence with us, two modes of permanent sacramental presence: the Church and the Eucharist. Before Vatican II we moved in our popular eucharistic faith and piety from the permanent presence of Christ in the Blessed Sacrament, to the actualization of his real presence in the celebration of the eucharistic sacrifice and holy meal and back to the permanent presence of Christ in the Blessed Sacrament. Into that experience of the mystery we must also integrate consciously in faith the movement from the permanent sacrament of Christ's presence which is the Church in the world to its actualization in the celebration of the Eucharist and back to being as well as acknowledging the permanent sign of Christ in the service of our brothers and sisters.

I submit that the most challenging task we have had thus far in this integration of the twofold mystery of Christ's permanent presence has been learning to attend to and participate in the various modes of Christ's real presence as these are actualized or effected in the ordered sequence of the parts of the celebration. It is especially important that we sense the dynamic of that order, that is, how one is ordered to the other in a living process of faith, hope, and love, and how the climax of that ordering is Christ's real presence in the eucharistic species.[13] I shall have more to say on this point in the third section of this presentation when I shall consider how we may help or hinder worship of the Eucharist outside Mass by the way we carry out our celebration of Mass.

A second factor to consider as we try to understand the present situation in regard to worship of the Eucharist outside Mass is the atmosphere and spirit which prevailed especially in the first decade of the post conciliar change. This spirit or atmosphere was one of breaking with and forgetting the past. This was certainly not foreseen by the Fathers of Vatican II or by those responsible for implementing the Constitution on the Sacred Liturgy. The liturgical reforms were solidly grounded in historical research and represented a conscious effort to draw from the best in the theological, liturgical, and pastoral tradition of the past. The overarching rationale for the changes was, in fact,

recovering and reaffirming aspects of the mystery in our liturgical life which had been lost sight of or obscured during the centuries. The spirit of the reform at the highest level was certainly not to break with the past but rather recover it in a way leading into the future.[14]

The work of implementation and instruction, however, had to be carried out at the local level. We have to be frank. The carefully worked out general introductions, the official instructions which were some of the finest official liturgical instructions the Church has ever had, simply did not have and, for that matter, still do not have the impact that they deserve. As the changes were introduced, it was often the newness rather than the organic continuity with the past which was stressed. Former practices were discredited as a way of making room for the new forms of participation. Carefully formulated judgments about how past eucharistic practices developed were very poorly and superficially summarized. The result was really more like a caricature of past practice, than an enlightening and pastoral explanation. Past practice was put into a negative light. It was an obstacle in the way of the new.

The spirit or atmosphere of forgetting and discrediting the past has affected the worship of the Eucharist outside Mass in an indirect way. I cannot cite positive efforts to discredit past eucharistic practice, such as visits to the Blessed Sacrament, Benediction, and Holy Hours of Adoration. It is rather that we have at the local level of eucharistic practice neglected them. I have pointed out above that we are attending to a fuller experience of the mystery of Christ's abiding presence in his Church. That seems to be more demanding for us, at least at a popular level of doctrine and practice, than attending only to Christ's real presence in the eucharistic elements. We have some way to go in interiorizing the carefully balanced doctrinal synthesis of the eucharistic mystery available to us in official documents. The atmosphere referred to above tends to make us insensitive to the need to attend to the eucharistic mystery in its fullness, and attending to the eucharistic worship outside Mass is a part of the effort we need to make. Up to this point we seem not to have sufficient motivation or faith insight to inspire or enlighten us in relating the worship of the Eucharist outside Mass to the actual celebration of Mass. Perhaps at this point when we are concerned to celebrate Mass with a greater spirit of faith and prayer, with a greater sense of reverence and mystery, we shall be open to taking a second look at the post-conciliar documents. They are very explicit about the need for a proper ordering of the celebration of Mass and the worship of the Eucharist outside Mass. They are also very explicit in recommending the latter.

A Second Look at the Post-conciliar Documents

The documents of Vatican II on the mystery of the liturgy, the mystery of the Church, and on divine revelation have opened our minds and imaginations to the richness of these mysteries, to the multiple aspects of their truth and reality. Recovering facets of their truth which we have hitherto tended to

forget is like finding new truths about the mystery, and with our limited capacity to hold all aspects of the mystery in a coherent whole we then forget the truths already familiar to us.

The Instruction *Eucharisticum mysterium* recognized our need for encouragement and guidance in holding the facets of the eucharistic mystery in a coherent whole.[15] Specific mention is made of considering the eucharistic mystery in its entirety, "both in the celebration of Mass and in the worship of the sacred elements reserved after Mass to extend the grace of the sacrifice."[16] In the general introduction to the new ritual book for Holy Communion and worship of the Eucharist outside Mass the importance of finding the relationship of eucharistic worship outside Mass to the eucharistic celebration is emphasized.

It is our principal concern in this section to understand this relationship and especially to recognize that the origin and purpose of eucharistic worship outside Mass is the celebration of the Eucharist in the sacrifice of the Mass.[17] This means more than recognizing that, ". . . the sacred elements that remain after Mass come from the Mass. . . ."[18] It means more than taking care to have a clear sign that Communion is a participation in the sacrifice actually being celebrated by receiving hosts consecrated at that Mass.[19] It means that we seek to understand the mystery of the Mass in such fullness that the mystery itself reveals the fittingness of reserving the Eucharist beyond the time of the celebration in order to extend the mystery into our lives. The Eucharist when it is reserved must bear the depth of its mystery with it so that whenever we come to the Blessed Sacrament outside Mass, whether to receive Holy Communion outside Mass, visit the Blessed Sacrament, or worship the Sacrament in Benediction or Holy Hours of Adoration we are encountering the fullness of the mystery.

In these first two decades since Vatican II we have emphasized an important truth about the Mass, one that we may have overlooked to some extent in the past, namely, that the Mass is a sacramental meal. Our reason for such emphasis has been to help us understand the fittingness of our participating actively as a community in its celebration, each of us taking our respective role, whether as priest celebrant, choir, lector, eucharistic minister or assembly. At the same time we have tended to be much less insistent that the Mass is also a sacramental sacrifice, a sacramental memorial of the Lord's death and resurrection. The fullness of the mystery is that the Mass is at once and inseparably the sacrifice in which the sacrifice of the cross is perpetuated and the sacred banquet in which through Communion the people of God share in the paschal sacrifice. The paschal sacrifice and the paschal meal are inseparable aspects of the same mystery.[20] We can put this in more personal and concrete terms by saying that Christ becomes really present to us in the eucharistic elements in order to hand himself over to his Father sacramentally in sacrificial love and to hand himself over to us sacramentally in loving service. Christ places this twofold directedness or dynamic of his presence in our hands, and we express

our appropriation of the twofold aspects of the gift of himself in two ordered moments in the celebration of Mass. We appropriate his sacrificial love and worship of the Father principally in the eucharistic prayer. We appropriate his loving service of us in Holy Communion. We are united to him in both, and just as Jesus himself cannot separate his love for the Father from his love for us, so neither can we. We cannot share in the depth of one without sharing at the same time in the other. The sharing is for our transformation. The risen Lord takes our gifts of bread and wine and transforms them into his Body and Blood. He gives them back to us as our food and drink. He does this to transform us with his own twofold directedness. He makes us, his ecclesial body, into an everlasting gift to the Father, handed over to the Father in obedient and sacrificial love in union with him.[21] At the same time he makes us into a body bonded together in mutual love, respect, and unselfish service. The Mass is indeed a holy sacramental meal, but the food is the Body and and Blood of the risen Lord Jesus handed over and poured out for us in his once and for all obedient and worshipful death. Therefore, as Paul reminds us, when we eat this bread and drink this cup, we proclaim his sacrificial death until he comes.[22]

How does all this help us to relate a worship response to the reserved Eucharist outside Mass to the celebration of Mass itself? It helps us by relating the two aspects of the Mass pointed out above, namely that the Mass is both sacrifice and meal. More specifically, it helps us appreciate a little better that any imbalance in our attending to these two facets of the mystery will have consequences for our eucharistic faith and practice. If we fail to attend to the Mass as a sacramental sacrifice, we shall fail to recognize the Lord in the breaking of the bread. The Lord whom we encounter in the Eucharist is the crucified risen Jesus. The Eucharist is a sacrament of his paschal mystery. If we do not attend to and consciously participate in the sacramental sacrifice, the sacramental meal tends to become a sign of mere human fellowship. The result is that there is no mystery left for us in the eucharistic elements which remain, they do not draw us beyond the actual time of the celebration to reverent faith and prayer.

The actual time of celebration ends, but the living of our transformed lives goes on, the process of our personal and individual appropriation of the paschal mystery continues. The Father's love for us and our love for him and for each other in the Lord Jesus continues. This love through Christ in the Spirit is a permanent dynamism. Permanently, abidingly, and continuously present to us as we live from day to day is the risen Lord under the sign of food in the reserved Eucharist. He is there showing the depth of his love and the depth of his Father's love both for each other and for us. What a gracious gift! The permanence of the sacramental sign of his presence is appropriate to the continuity of our lives. We say about a friend, a true friend, "He or she is always there when you are in need." It is the same with the Lord in the Blessed Sacrament. If we attend to the full meaning of his presence in the celebration

of Mass, especially if we grasp that he transforms our bread and wine into his Body and Blood to transform us, then we should treasure and respond to his prolonged sacramental presence. He is there to communicate the fullness of the paschal mystery. The sacred elements are indeed reserved after Mass to extend the grace of the sacrificial presence of the Lord.[23]

The permanent sign which the Lord has given us of his presence is sacramental food and drink, the reserved Eucharist. Food and drink have the kind of permanence appropriate not only to the continuity of our journey of faith, but also to the specific moments of spiritual need. One such time of special need is the hour of our death. The General Introduction to *Holy Communion and Worship of the Eucharist outside Mass* recalls that, "The primary and original purpose for reservation of the Eucharist outside Mass is the administration of *viaticum*."[24] Such reservation of the Eucharist outside Mass came early in the Church.[25] Reflection upon the appropriateness of receiving the Eucharist as a preparation for death helps us enter more deeply into the mystery of sacramental symbolism proposed in the Constitution on the Liturgy: "In the liturgy, by means of signs perceptible to the senses, human sanctification is signified and brought about in ways proper to each of these signs."[26] In a sign perceptible to our senses the risen Lord shows his sanctification and transformation of our death into the final decisive hour of our individual salvation history. He makes it like his own hour.

It is the Gospel of John which opens to us the dense interiority of Jesus' *hour*. It was the time, the Passover, for which he longed.[27] It was the hour when he was lifted up by his enemies on the cross to die and lifted up by the Father in the glory of his resurrection, the hour in which he would draw all to himself.[28] It was the hour in which he showed the depth of his love for us[29] as well as his total surrender of his life into the hands of his Father in his free acceptance of his death.[30] It was the hour of his passage to the Father.[31]

Our physical death is our hour, the time when we complete our passage from death to life begun in our baptism. We want to pattern our hour after the hour of Jesus and so complete the transformation of our personal history into full conformity to that of Christ Jesus. We express this transformation, we effect it through our *viaticum*. We share the sacramental memorial of the hour of Jesus. We take the sacrament of Christ's Body which he can give us because he handed himself over to the Father through his obedient death to be glorified with new life. We share through communion in the memorial of the death and resurrection of the Lord. *Viaticum* ". . . is the promise of our resurrection, the food and drink for our journey as we pass from this life to join him."[32] *Viaticum* is a very important practice upon which to reflect when we are relating the worship of the Eucharist outside Mass to the celebration of Mass. It helps us see how the sacramental sacrifice is extended into our life at its most decisive moment.

The hour of Jesus was just that, the climax of his life toward which he moved in his great journey to Jerusalem.[33] But there was the rest of his life, his

praying, his proclaiming the Good News to the poor, his teaching with authority, his healing the sick and raising the dead, and his welcoming and forgiving sinners. In short there was his day by day compassionate, dedicated, faithful and long-suffering living out of his mission as the well-beloved Son of the Father. He invited his disciples and all of us to follow his way, to take up our cross daily and walk in his steps.

This invitation to accept the paschal mystery as a way of life for us gives a deeper meaning to the abiding sacramental presence of Christ in the reserved Eucharist. We recognize that the dense moment of the celebration of Christ's and the Church's sacrifice, the dense sacramentalization of the paschal mystery can be extended through Christ's permanent sacramental presence to grace our daily needs. After all, the passage, our passover, is a life journey. Christians from the beginning have recognized the Eucharist as their *daily* bread, not just as the *viaticum* for the final moment. Therefore the Eucharist from the celebration of Mass was brought by them to their homes for their daily communion. Communion outside Mass is not limited simply to *viaticum.* The new ritual book, *Holy Communion and Worship of the Eucharist Outside Mass,* gives us a new rite for the celebration of communion outside Mass. Again we find the insistence that communion outside Mass is to be related to the sacrifice.[34] Not only are those who were prevented from being present at the community's celebration united with the Lord's sacrifice, ". . . but also with the community itself and are supported by the love of their brothers and sisters."[35] This is especially true for those who could not be present at the community celebration of Mass because of their sickness. It is a time of special need, a time for sharing the sacrament of the paschal mystery. They need the Lord's presence to recognize in their sickness that they are sharing in his sufferings and being formed into the pattern of his death.[36] They also need the community of their brothers and sisters whose presence is also made real to them through the sacrament which is their bond of unity. It is a practice in many places for the special ministers of the Eucharist to come forward before the final blessing and be given the Eucharist at that point which they are to bring to the sick. The community sees them take the Eucharist from the parish community's celebration of Mass to bring to the sick of the parish. This is surely an impressive way to relate communion outside Mass to the sacrifice.

The abiding presence of Christ in the Blessed Sacrament is continuously present to another of our ongoing spiritual needs, namely, the need for prayer, for union with Christ. Praying is necessary for living in union with the Lord, especially for living out the dynamic of that union which is to draw us into dying to ourselves in order to live in and for him. And so we pray to Christ present in the sacrament, remembering that "this presence is derived from the sacrifice and is directed toward sacramental and spiritual communion."[37] Christ's presence in the sacrament bears the truth and reality of his sacrifice. An appropriate response is to offer our entire lives with Christ to the Father in the Holy Spirit.[38] We can take time in our silent prayer before Christ in the

Eucharist to extend the kind of prayer which is very suited to the celebration of Mass itself, but for which there is little time. We can pray for peace, we can give thanks, we can adore. Above all we can be reverently silent and open ourselves to the great goodness of Christ our Lord. We can let him welcome us and forgive us our sins. We can let him renew his Holy Spirit within us and sanctify our lives. In all this prayer we shall be coming to a fuller knowledge of the eucharistic mystery and we shall be nourishing the very dispositions we need to celebrate the memorial of the Lord with reverence and deep faith as well as to receive the Body and Blood of the Lord in sacramental communion with greater recollectedness.[39] Of all the responses to the permanent sacrament of the Lord's presence, prayer is the most natural, the one which is most accessible to us. It is also the one in which we can exercise our personal initiative. In a word it has that about it which can easily become a popular devotion. We often lament the disappearance in our lives of popular devotions. Why not give this one of silent prayer before the Blessed Sacrament a chance in our lives?

It is also appropriate that we come to worship the Eucharist outside Mass in community prayer and use the liturgy for the worship of the Eucharist outside Mass which is sketched for us in the book, *Communion and the Worship of the Eucharist Outside Mass.* Again this allows us the time to wonder at the marvel of the Lord's presence in the sacrament of the Eucharist.[40] We expose the Holy Eucharist to help us offer the Lord our wonder and our praise, "the worship which is due Christ in spirit and in truth."[41] When was the last time we sang together those marvelous eucharistic hymns of St. Thomas Aquinas? They are our eucharistic canticles, a precious part of our spiritual heritage as, for example, the beautiful hymn, *Adoro Te Devote.* If I had to choose a prayer to pray before receiving my *viaticum,* I think I should like to pray its final stanza:

Jesu, quem velatum nunc aspicio,
Oro fiat illud quod tam sitio,
Ut te revelata cernens facie
Visu sim beatus tuae gloriae.[42]

Incensing the Blessed Sacrament, kneeling in its presence, being blessed with it, all this supplies much needed external signs and images of reverence. External reverence is needed in the celebration of the Eucharist. A sense of mystery and wonder, even silence would help support our efforts at greater interiority as we celebrate Mass. We can be rehearsed and schooled in all these through our worship of the Eucharist outside Mass, especially in our communal worship in Benediction or Exposition of the Holy Eucharist.[43]

I have not summarized the post-conciliar documents adequately in this section. I assure the readers that what I propose here for consideration has been inspired by personal reflection upon them. I hope that I have whetted the appetite for individual personal study and reflection. The collection *Documents on the Liturgy 1963-1979: Conciliar, Papal, and Curial Texts,* offers a

rich source.[44] In a subsequent issue of the REVIEW I shall take up the remaining points, namely how we may help or hinder the worship of the Eucharist outside Mass in the actual way we celebrate Mass and finally I shall offer some reflections on the consequences of all this for our spiritual renewal and growth. I also intend to offer some practical suggestions about the forms that our common worship of the Eucharist outside Mass might take.

NOTES

[1]The speaker was Father Godfrey Diekmann, O.S.B., who gave the keynote address at the Twelfth Annual Notre Dame Liturgical Conference, June 13-16, 1983. He spoke of the widespread failure after Vatican II to grasp the deep spiritual purpose of liturgical reform, and the disappointment and even embitterment which this brought to many of our American liturgical pioneers. This statement, however, which may sound very negative, must be taken in the context of the very positive tone of his address. I would also like to call attention to the excellent article of Dr. Mark Searle, "Reflections on Liturgical Reform," *Worship* Vol. 56 (1982), pp. 411-430.

[2]See Sacred Congregation of Rites, Instruction *Eucharisticum mysterium* on Worship of the Eucharist, 25 May 1967; also Sacred Congregation of Divine Worship, *Holy Communion and Worship of the Eucharist Outside Mass*, 21 June 1973. I shall refer to these documents by the paragraph numbers contained in the original texts. I shall also give a reference to the latest collection of conciliar and post-conciliar documents, *Documents on the Liturgy 1963-1979* (Collegeville: Liturgical Press, 1982). This collection will be referred to in the rest of the article as *DOL* and will be cited by document and paragraph number.

[3]See Karl Rahner, S.J., "Eucharistische Anbetung," *Geist und Leben* Vol. 54 (1981), p. 189. See my article, "Notes on Liturgy," REVIEW FOR RELIGIOUS Vol. 42 (1983), pp. 374-376.

[4]See Karl Rahner, S.J., *op. cit.*, p. 188: "If we look without bias at life in the Church today in our countries, we cannot deny that eucharistic piety has suffered a certain loss."

[5]Much of what was contained in my article referred to above will put these reflections into the wider context of current writing on the Eucharist.

[6]See the Instruction *Eucharisticum mysterium* on Worship of the Eucharist, n. 3e (DOL 17, n. 1232e); also the Sacred Congregation of Divine Worship, *Holy Communion and Worship of the Eucharist Outside Mass* nos. 1-2; 79-81 (DOL 279, nos. 2193-2194; 2205-2207). [7]See p. 4 above.

[8]See my article, "The Unfolding Presence of Christ in the Celebration of the Mass," *Communio* Vol. 4 (1978), pp. 326-343. A German translation appeared "Das Gegenwärtigwerden Christi bei der Feier der Eucharistie," *Internationale Katholische Zeitschrift* Vol. 7 (1978), pp. 498-508. It was also reprinted in *The Sacraments. Readings in Contemporary Sacramental Theology* ed. Michael J. Taylor, S.J. (New York: Alba House, 1981), pp. 129-144. The doctrinal theme of Christ's multiple real presence in the Church occurs in the following conciliar and post-conciliar documents: *Constitution on the Sacred Liturgy*, n. 7 (DOL 1, n. 7); Paul VI, Encyclical *Mysterium fidei* on the Doctrine and Worship of the Eucharist, 3 September 1965, nos. 35-39, especially n. 39 (DOL 176, nos 1179-1183); Congregation of Rites, Instruction *Eucharisticum mysterium*, on Worship of the Eucharist, 25 May 1967, n. 9 (DOL 179, n. 1238); *General Instruction on the Roman Missal* 4th ed. 27 March 1975, n. 7 (DOL 208, n. 1397); Sacred Congregation of Divine Worship, *Holy Communion and Worship of the Eucharist Outside Mass*, 21 June 1973, n. 6 (DOL 279, n. 2198).

[9]See *Holy Communion and Worship of the Eucharist Outside Mass*, n. 6 (DOL 279, n. 2198).

[10]See *loc. cit.*

[11]The theme of the Convention was, "Remembering into the Future." Dr. Mark Searle handled

the theme especially well in his address, "Assembly: Remembering the People of God." His address is available on tape cassette from the National Association of Pastoral Musicians, 225 Sheridan St. NW, Washington, DC 20011.

[12]The relation of the Eucharist to the mystery of the Church is another rich theme in the conciliar and post-conciliar documents. See the Constitution on the Sacred Liturgy *Sacrosanctum concilium*, 4 December 1963, n. 2 (DOL 1, n. 2); Constitution on the Church *Lumen gentium*, 21 November 1964, nos. 3, 7, 11, 26, 28, 50 (DOL 4, nos. 137, 139, 146, 148, 158); Decree on Ecumenism *Unitatis redintegratio*, 21 November 1964, n. 2 (DOL 6, n. 182); Instruction *Eucharisticum mysterium* on Worship of the Eucharist, 25 May 1967, nos. 1, 6 & 7 (DOL 17, Nos. 1230, 1235 & 1236; Secretariat for Christian Unity, *Instruction*, on special instances of admitting other Christians to eucharistic communion in the Catholic Church, 1 June 1972, n. 2 (DOL 155, nos. 1043-1046).

[13]See Paul VI, encyclical *Mysterium fidei*, n. 39 (DOL 176, n. 1183); Instruction *Eucharisticum mysterium*, on *Worship of the Eucharist*, n. 9 (DOL 179, n. 1238); *Holy Communion and Worship of the Eucharist Outside Mass*, n. 6 (DOL 297, n. 2198). Peter Elliot has this to say about the last document: "This gives a correct expression of the modes of Christ's Presence in a dynamic hierarchy, leading to and stemming from that Presence, par excellence, effected by transubstantiation." See Peter J. Elliot, "The Future of Eucharistic Cultus," *Australasian Catholic Record*, Vol. LV, n. 3 (July 1981), p. 281.

[14]I was greatly helped by the address of Dr. Mark Searle mentioned above in n. 11. He called attention to the sense of history and kind of memory which Vatican II recovered and proposed to us, but which we seem not have captured in our first two decades of liturgical practice since the Council. He says that we seem to have been more concerned to forget than to remember. The main agenda of these last twenty years has been less that of remembering into the future than that of breaking with the past and forgetting it.

[15]See Instruction *Eucharisticum mysterium*, 25 May 1967, n. 2 (DOL 179, n. 1231). A heading for one of the segments of the introduction is, "Need to Attend Simultaneously to the Complete Teaching of these Documents." Later there is the statement, "It is important that the eucharistic mystery, fully considered under the many facets of its own reality, appear with the clarity it should have before the minds of the faithful . . ." See *loc. cit.*

[16]See *op cit.*, n. 3g (DOL 179, n. 1232g). See also Sacred Congregation of Divine Worship, *Holy Communion and Worship of the Eucharist Outside Mass*, n. 4 (DOL 279, n. 2196).

[17]See Instruction *Eucharisticum mysterium*, n. 3e (DOL 179, n. 1232e). [18]See *loc cit.*

[19]See *op. cit.*, n. 31 (DOL 179, n. 1260). See also *Holy Communion and Worship of the Eucharist Outside Mass*, n. 13.

[20]See Instruction *Eucharisticum mysterium*, n. 3a & b (DOL 179, n. 1232 a & b).

[21]See Eucharistic Prayer III: "May he make us an everlasting gift to you. . . ." [22]See I Co 11:26.

[23]See Instruction *Eucharisticum mysterium*, n. 3g (DOL 179, n. 1232g).

[24]See *Holy Communion and Worship of the Eucharist Outside Mass*, n. 5 (DOL 279, n. 2197). See also the Instruction *Eucharisticum mysterium*, n. 49 (DOL 179, n. 1278).

[25]See Roger Beraudy, "La réserve eucharistique," *L'Église en Prière* ed. A. G. Martimort, 3e édition (Paris: Desclée & Cie, 1965), pp. 465-467. See also Nathan Mitchell, O.S.B., *Cult and Controversy* (New York: Pueblo Publishing Company, 1982), pp. 216-217.

[26]See *Constitution on the Sacred Liturgy*, n. 7 (DOL 1, n. 7). [27]See Lk 22:15.

[28]See Jn 12:23-32; 13:1-3.

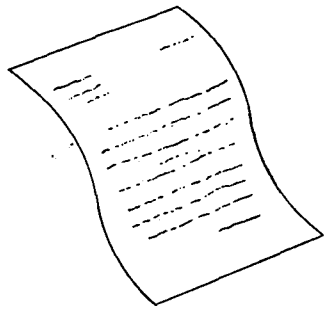
[29]See Jn 13:1. See also the institution narrative of Eucharistic Prayer IV and of Eucharistic Prayer II for children.

[30]See Jn 10:18; 14:31. See also the institution narrative of Eucharistic Prayer II. [31]See Jn 13:1-3.

[32]See *Holy Communion and Worship of the Eucharist Outside Mass*, n. 69. This is from the suggested instruction on preparing for *Viaticum*. [33]See Lk 9:51.

[34]See *Holy Communion and the Worship of the Eucharist Outside Mass*, n. 13. The heading for this section of the introduction is: "The Relationship Between Communion Outside Mass and the Sacrifice."

[35]See *op. cit.*, n. 14. [36]See Ph 3:10.
[37]See *Holy Communion and the Worship of the Eucharist Outside Mass*, n. 80 (DOL 279, n. 2206). This and the following number are very helpful and encouraging for our worship of the Eucharist outside Mass. See n. 81 (DOL 279, n. 2207). [38]See *op. cit.*, n. 80 (DOL 279, n. 2206).
[39]See *loc. cit.* [40]See *op. cit.*, n. 82 (DOL 279, n. 2208). [41]See *loc. cit.*
[42]A translation: "Jesus, as I look on your veiled presence, I pray that what I long for so ardently may come about, and that I may see your face unveiled and be happy in the vision of your glory." This translation is taken from a collection of prayers for Jesuits published by Loyola Press. See John Hardon, S.J., editor, *For Jesuits* (Chicago: Loyola University Press, 1963), p. 240.
[43]For further reflections concerning my article, "Notes on Liturgy," REVIEW FOR RELIGIOUS Vol. 42 (1983), pp. 376-378.
[44]See *Documents on the Liturgy 1963-1979. Conciliar, Papal, and Curial Texts* (Collegeville: Liturgical Press, 1982). There are many homilies and messages of Paul VI, given on the Feast of Corpus Christi, or sent to eucharistic congresses which are very rich. I am sure that I borrowed from them at times without being conscious of the exact source.



Forum

A Sister's Creed

A thirst burns within me to follow Jesus, to express single-mindedly, in community, discipleship with Jesus—that this attachment to him and to his service are the one thing that matters in life!

I feel a readiness to begin again, together, to take a new step—to re-found, to re-new the life of our Congregation.

I feel called to a life of *faith,* immersed in prayer—adoration—that involves risk, the mystery of the cross; that centers all on Eucharist, believing that it is union—comm-union—that will transform our world, that this union with Jesus is our greatest ministry.

I feel called to a prophetic following of Jesus—to give, plainly and transparently in community, testimony to Jesus; to live in absolute insecurity, joyfully laying down my life as radically open and available to God, plainly and unselfishly living for him, and loving all with whom I come in contact.

I feel called to express, in community, a starkness, a radical simplicity—poverty!—so that it is plain: *my only reason for living is "unreasonable"*—it can only be grasped in faith.

I feel called to return to our roots of adoration of the Blessed Sacrament, experiencing daily some hours before the Blessed Sacrament exposed.

I feel called to express faith-community through the election of a local leader, allowing community to witness Church—to witness Jesus present among us—as we search in faith, together, the Father's will for us.

I feel called to conversion, to risk, communally, moving into something different from the way we live now, to carry out Jesus' mission from a position of powerlessness—while yet being faithful to our charism.

I feel called, like our Foundress, to serve where the needs are greatest.

I feel that we are called to establish missions where our main "apostolic

work" is *not* a response to a particular need, but to *the* great need—to live in intimacy with Jesus, through deep prayer and in a faith-community; I believe that from this center God will reveal his will—his work—and make fruitful Jesus' mission in us—and around us!

An Open Letter to My Contemplative Sisters of All Traditions

Dear Sisters:

It is now June, time to take time and look around. Recently there was a challenge issued to ACS (Association of Contemplative Sisters) that I would like to underscore, to reflect on and work towards coming to terms with. Anyone interested?

What is monastic life? What is contemplative life? What is American? Modern? Renewed? These are still questions that provoke thought. The challenge that George Aschenbrenner, S.J. sent to ACS (*RfR* March/April 1983) should engage its membership in timely, critical assessment of where we have been these last twenty years, and the direction which we may glimpse ahead. I don't have answers but perhaps our regional meetings might take up the issues.

This letter is addressed to contemplative sisters of all traditions, that is to other women living contemplative life in community, and specifically in those communities represented by membership in ACS. We are the ones who can ask questions regarding our experiences of the last fifteen to twenty years. We are the ones who have changed structures most drastically. We are the ones who in the end, when we shall be judged by Love, will be viewed by Jesus in the light and life of Paul of the Cross, of Teresa and John, of Francis and Clare.

I don't believe that the men of our various religious families can answer for us, although they contribute. I don't believe our sisters and brothers who live contemplatively outside community can answer for us, although they provide a challenge to us. I don't believe that a Basil Pennington or a Thomas Keating can answer for us—even if either of those monks had thought of doing so. We have evolved differently.

In conversation with Dom Jean Leclercq a year or so ago, I asked how he would define monastic-contemplative life in its essentials. He replied in a single, simple sentence: "It is a life organized around prayer." We have not failed that definition in our evolution.

I have had only limited experiences in other monasteries, so I address particularly those of ACS who have much greater experience than I. I have not attended a great number of inter-community meetings, so I call on those who can speak from a much broader participation than I.

What I *have* experienced and what I *have* gleaned in conversation is that we are all involved in the same kinds of human situations, with varying emphasis in one or another direction. We have much the same set of problems

and are on the same search for wisdom in hope. I have become increasingly disenchanted with the ACS as its energy becomes more globally directed and less concerned (it seems to me) with the nitty-gritty that we are all in together.

I had thought and hoped that an association of contemplative sisters would seek new and creative answers for our common problems, for we know so well the limits, and the opportunities, within our type of life, past and present. I had thought and hoped that there would be some form of testing and validation of our renewed witness through our evangelical lives of poverty, prayer, solitude, and silence in and for the Church.

We have renewed many structures, eliminated other structures, and built in new structures. How much critical, evaluatory exchange should be possible!

Two years ago, I was invited to present a paper on the Passionist contemplative life at a national meeting in Ohio. I was truly honored to be asked, but after much prayer I refused. We are proud of our Passionist life and heritage, and my decision was a disappointment to our representatives to the meeting. But I did not see any value in participating in what seemed to me just another session of mutual "stroking."

The questions ACS is pondering are certainly more ultimate than the nagging ones that block my vision. Yet they also strike me as being an escape from the job at hand. I am still "down here" wrestling with:

- the rationalization of cutting down the times we come together for the Liturgy of the Hours—so we can pray;
- the logic of an "enclosure" that seems to be preserved mainly to protect privacy;
- the accumulation of consumer goods and consumer needs among those who are supposed to be marginal people: e.g., the whine of blow-driers every morning in a monastery (see the talk by Pedro Arrupe, S.J., to Major Superiors in Canada).

We are fashioning a way to live monastic-contemplative life in the United States. We are doing it now. We hold in our hands a fragile and precious heritage; and I for one wrestle with the coherence of my life, my ideals, my vision.

Who is there to challenge us on the new needs we have built in, and allowed into, our lives? Whom do we allow to question our decisions and policies? Who but ourselves can adequately see behind one another's masks, and call forth the authentic? Who but ourselves, one another, will we allow behind our defensiveness, our need to justify?

I have rarely gone so far out on so shaky a limb, but I don't "see"—a real agony for an off-the-chart "intuitive." Usually when I feel so deeply about something I find that there are others in the same place, at the same time. Is there anyone out there who is also pondering on this level?

Each monastery must answer its own questions. Each individual must be true to her light. All the precautions, the qualifications, the contingents aside, is there something we can give to one another to deepen and strengthen our witness to and for the Church?

My heart of hearts keeps saying, "Yes!"

In Christ's love,

Alene Perry, C.P.
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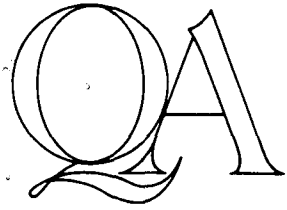


Questions and Answers

The following answers are given by Joseph F. Gallen, S.J.; St. Joseph's University; City Avenue at 54th Street; Philadelphia, PA 19131.

In what sense does the new code speak of charity in relation to the religious life?

In c. 573, § 1, it is said that the "members attain the perfection of charity in the service of the kingdom of God," that is, they attain the general end of the consecrated life, sanctity of life, of which the principal element is the perfection of charity. Charity is the infused supernatural virtue by which one loves God for himself, for his divine infinite goodness and all others for love of him. Sanctity demands a high level of the other virtues but preeminently consists of charity. As the supreme virtue, charity should flow into and motivate ever more constantly and purely all other virtues. "There is an abyss regarding Christian perfection between an act, for example, of humility placed only for the proper and specific motive of such a virtue and the same act placed for love of God, the most perfect motive of charity" (Royo Marin, *Teologia della perfezione cristiana,* no. 112). Therefore, can. 607, § 1 declares: "Consequently, the religious consummates the complete gift of self as a sacrifice offered to God, by which his entire existence becomes a continuous worship of God in charity." Logically, can. 573, § 2 affirms that the vows and other sacred bonds of the consecrated life lead to charity, which one rarely hears or reads in instructions on the religious vows.

The immediate purpose of the vows of religion is the practice of moral virtues: patience, humility and detachment in poverty; the renunciation of the human love of a husband or wife and of one's own family and chastity in the vow of chastity; humility in obedience; and the virtue of religion in all three by reason of the vows. If we remain at this level, we have halted at the level of

moral virtues which, although infused and supernatural, are inferior to the theological virtues. Their immediate object is the moral uprightness of an act, not God. They are to control the obstacles to, increase the capacity for, and lead to the theological virtues, especially the supreme theological virtue of charity, whose immediate object is God and whose motive is a divine attribute, God's infinite goodness. Poverty is not all permission but detachment, increased capacity for love of God, and such actual love; chastity is not mere observance of the sixth and ninth commandments but primarily the celibate renunciation of human love for divine love, and again such actual love; obedience is not merely an exquisite and minute conformity to the will and mind of the superior but principally the control of the greatest obstacle to sanctity or perfect charity, my own excessive love of self, increased capacity for love of God, and such love in act. Obedience is to be judged not merely by greater conformity but by greater humility and love of God.

What does the new code say on the authority of diocesan bishops in relation to religious?

Inherent Internal Autonomy. "586, § 1. A just autonomy of life, especially of government, is to be recognized in each institute. By this they possess in the Church their own proper discipline and are able to preserve their patrimony described in can. 578.

"§ 2. It appertains to local ordinaries to protect and foster this autonomy."

This doctrine was merely implicit in the 1917 code but was soon affirmed in canonical literature.

Internal Autonomy Flowing from Pontifical Status. Internal autonomy, the principal purpose of exemption, is declared in the new code to be the effect of and possessed by all institutes of consecrated life, clerical and lay, of pontifical status by can. 593: "The prescript of can. 586 remaining in force, pontifical institutes are immediately and exclusively subject to the apostolic see in their internal government and discipline." Therefore, the principal purpose of exemption is already given by pontifical status.

This autonomy is closely related to the inherent internal autonomy, of which canonical authors stated that a religious institute, by its canonical erection, became a collegial juridical person and thereby had its own proper internal life, its internal field of action, its proper internal authority. Through this authority an institute could itself govern what appertained to its internal order (see Maroto, CpR, 2 [1921], 325; Muzzarelli, *De congregationibus iuris dioecesani;* pp. 34-5).

Exemption. Vatican II had stated that the principal purpose of exemption was the preservation and growth of the internal life: "The privilege of exemption . . . applies chiefly to the internal order of their communities so that in them all things may be more aptly coordinated and the growth and depth of religious life better served" (CD, no. 35, 3).

The new code treats exemption in c. 591: "To provide better for the good

of institutes and the needs of the apostolate, the supreme pontiff, by his primacy over the universal Church and for the common good, may exempt institutes of consecrated life from the government of local ordinaries and subject them to himself alone or to another ecclesiastical authority."

Diocesan Institutes and Autonomous Monasteries of Nuns (c. 615) Are Under the "Special Care" and "Special Vigilance" of Diocesan Bishops. In the 1917 code, diocesan institutes were "completely subject to the jurisdiction of ordinaries according to the norm of law" (c. 492, § 3). The new c. 594 states, "A diocesan institute, can. 586 remaining in effect, is under the special care of a diocesan bishop." Nuns who were not subject to regulars were subject to local ordinaries in the 1917 code (c. 500). In the new can. 615, they are "according to the norm of law entrusted to the special vigilance of the diocesan bishop."

Right of Visitation of the Diocesan Bishop. According to the new can. 628, § 2: "It is the right and duty of the diocesan bishop to visit, also regarding religious discipline: 1° the autonomous monasteries defined in can. 615; 2° individual houses of a diocesan institute located in his territory." Can. 683, § 1 adds: "The churches and oratories that the faithful habitually attend, schools and other religious, charitable, spiritual and temporal works committed to religious may be visited by the diocesan bishop, personally or through another, at the time of the pastoral visitation and also in a case of necessity, but not schools exclusively for the students of the institute. § 2. If he has detected abuses and so advised the superior in vain, he may make provision on his own authority."

What does the new code say of common life?

The new canons emphasize common life for religious as strongly as in the past. Can. 607, § 2 includes common life in the definition and therefore as an essential of a religious institute. Can. 608 and can. 665, § 1 exclude apartment and solitary living outside a religious house. The pertinent canons are the following:

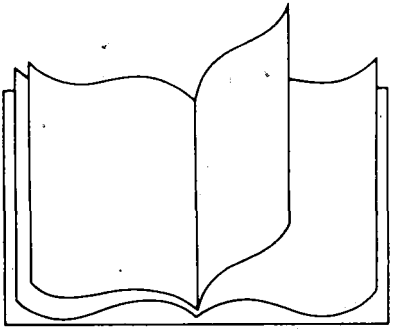
"607, § 2. A religious institute is a society in which the members, according to the proper law, make public vows, perpetual or temporary, the latter to be renewed on their expiration, and live a fraternal life in common."

"608. A religious community must reside in a house legitimately constituted under the authority of a superior designated in accordance with the norm of law. The individual houses shall have at least an oratory in which the Eucharist shall be celebrated and reserved so that it is truly the center of the community."

"665, § 1. Religious, observing common life, shall reside in their own religious house, nor depart from it without the permission of their superior. If it is a question of a prolonged absence from the house, a major superior with the consent of his council may permit a member to reside outside a house of the institute for a just reason, not, however, for more than a year, except for the cure of an infirmity, studies, or an apostolate to be exercised in the name of the institute."

What is the meaning of "advice for the validity of acts" in can. 627, § 2? This canon reads: "In addition to the cases prescribed by universal law, the proper law should determine the cases in which the consent or advice [of a council] is required for the validity of acts, to be requested according to the norm of can. 127." I have found this quite a bewildering canon since its first appearance. That consent (deliberative vote) is required for validity but not advice (consultative vote) has been and is canonical knowledge of only the alphabetical level. The new can. 127 solved a disputed case of the past by declaring that a superior's act is invalid when he has not sought a prescribed advice either in or outside of a common discussion. I have read very many constitutions of lay institutes that had been approved by the Holy See and never encountered an advice that *as such* was required for the validity of a superior's act. This attribute was proper to consent, which is also the doctrine of can. 127, § 2, 2°. Constitutions have distinguished the deliberative vote (consent) and the consultative vote (advice), whether prescribed by universal or proper law. The necessity of either vote was expressed in the article on the particular matter for which it was required and sometimes also in a double list of the matters that required either vote. Unlike detective stories, I end with the mystery unsolved. Why require advice for the validity of a superior's act when this same effect will be attained by the usual method of establishing consent for it—which also would not be confusing?

Isn't a possible prolongation of temporary vows up to nine years excessive? So I think. Can. 658, 2° requires at least three years of temporary profession for the validity of perpetual profession. Can. 655 permits proper law to extend this time to six years. Any such extension, in prudence, should not be required for the validity of perpetual profession; for example, some institutes have five years of temporary profession but permit a prolongation of no more than a year. Can. 657, § 2 permits a prolongation of temporary profession provided the total time in temporary vows does not exceed nine years. For example, an institute that has only the three canonical years of temporary vows may prolong these vows for twice the length of the prescribed temporary profession! This baffles my aging mind and strains the other failing powers. We have the modern principle or possibly fad that all should make profession, especially perpetual profession, only when they are ready. I can infallibly promise that, even after nine years, not one in ten thousand will receive an extraordinary grace convincing him or her that he or she is ready for perpetual profession. There will be no divine intellectual intuition or vision, no beatific or even seminal ecstatic exaltation of the will. His grace will remain ordinary, whose characteristic is that in itself it appears to be purely natural.



Book Reviews

Materials for this department should be sent to Book Review Editor; REVIEW FOR RELIGIOUS; Room 428, 3601 Lindell Blvd.; St. Louis, MO 63108. Reviews published in REVIEW FOR RELIGIOUS are indexed in *Book Review Index.*

Neither REVIEW FOR RELIGIOUS nor its reviewers can fill orders for any titles. Interested parties should inquire at their local booksellers or directly from the publishers.

Following Christ in a Consumer Society: The Spirituality of Cultural Resistance. *By John Francis Kavanaugh. Maryknoll, New York: Orbis Books, 1981. Pp. 167. Paper. $6.95.*

While Christianity must be understood and practiced in terms of the cultures in which Christians live, it is Kavanaugh's contention that American culture is fundamentally at odds with the gospel of Jesus Christ. Spirituality then must be countercultural.

This book is divided into two parts. In the first part, "The Commodity Form," Kavanaugh elaborates his thesis that economic values such as marketability, production, competition and consumerism constitute a "form" through which our culture views the world in its totality. Unwittingly, we are acculturated to see ourselves and other people as marketable, expendable *things.* Kavanaugh believes this commodity form makes ultimate claims and is therefore a kind of idolatry. The commodity form leads to human relations characterized by domination, manipulation, superficiality and blindness to oppressed and marginalized people.

In Part Two, "The Personal Form," Kavanaugh argues that Jesus Christ revealed the personal form. It is the basic orientation of the Christian gospel. Although Christians too often separate their faith from political and social realities, it is also supposed to be a total world view, an alternative to the commodity form. In the personal form, the uniqueness and value of persons and their committed relationships are central. Faith, hope, and love are central. But such values are not marketable and hence are worthless to commodity-oriented culture. Thus, the Christian gospel is basically incompatible with our culture and spiritual practice must reflect this fact.

Kavanaugh outlines a socially responsible spirituality. Since Christians have also been socialized into the commodity form, they must be self-critical. Prayer provides a way of centering in one's personhood and a way of opening to conversion of one's self-understanding. Sacraments are countercultural too in that they form Christians' awareness of their personal relationship with God through everyday experience. Work for social justice and direct contact with marginalized

people are also necessary elements of a responsible and balanced spirituality.

This is an important book. It brings Christian social criticism down to earth for North Americans. It provides a practical Christian orientation toward society and valuable guidelines for integrating justice with authentic Christian spirituality. I cannot think of any American Christian who should not read this book.—*Frederick W. Keck; 281 Revere Ave.; Bronx, NY 10465.*

The Presence of Grace, and Other Book Reviews. *By Flannery O'Connor. Compiled by Leo J. Zuber. Edited with an Introduction by Carter W. Martin. Athens, Georgia: The University of Georgia Press, 1983. Pp. 189. $16.00.*

As a mountain rises above receding foothills when one drives away, passing time gives us a new and imposing prospect of Flannery O'Connor's gifts as a writer, and her grace as a person. This collection of 120 separate reviews, covering 143 titles, reveals her competence as a critic, and a further dimension of the way in which her faith and her conscious life in the Church found expression. Nearly all of the reviews appeared between February 18, 1956, and January 9, 1964, in *The Bulletin,* later the *Georgia Bulletin* and *The Southern Cross,* of the diocese of Savannah and Atlanta. The titles have to do primarily with religious subjects, but fiction, art criticism, intellectual history, and other titles also appear.

If it is asked why a critic of Flannery O'Connor's stature was content to publish in a journal as inconspicuous as *The Bulletin,* the answer will be found in her avowed purpose of elevating the intellectual level of lay Catholics such as readers of diocesan papers. This purpose is stated explicitly, or alluded to implicitly, over and over. She commends one book as a "choice contribution to Catholic intellectual life" (p. 72), and a Catholic journal as being of interest "to those who would like to see more taste and imagination in popular Catholic journalism," (p. 137). But she can be brusque about those who fail to support such a purpose, as when she begins a review with the comment, "In fiction there is nothing worse than the combination of slickness and Catholicism," and ends with crediting the book with having introduced "a new depressing category: light Catholic summer reading" (pp. 72-73). Praising works by Hans Küng and William F. Lynch, S.J. she proposes "a reverse Index which required that certain books be read" (p. 146). She favored especially solid books on biblical and theological subjects which "brought the subject within the grasp of those without theological training" (p. 118).

Books dealing with biblical studies were among her favorites, and she wrote Leo Zuber, editor of the book page of *The Bulletin,* "I am always open to Old Testament Studies" (p. 117). Romano Guardini, Teilhard de Chardin, and Baron von Hugel, were among those toward whom she was partial; and her ecumenical range led her to include prominent Protestant theologians. "Tell the liberry (*sic*) people," she wrote Leo Zuber, "they ought to read something besides "Catholic" books. They don't know how the other half lives" (p. 135). She saw Catholics among the Fundamentalists of the South as "the ones who maintain the spiritual traditions of the South" (p. 77).

Miss O'Connor's competence as a critic appears in these reviews to derive from at least three sources: (1) She was herself a highly disciplined, creative writer, and could require others to maintain at least a reasonably high standard of style, structure, and sensibility toward their readers. One book is praised for the "vigor and lucidity" of its style (p. 129); but another is scored for being written "in a sloppy journalistic style . . . not adequate to the complexity of the subject" (p. 151). (2) She appraises the work under review against the background of her informed intelligence. She is able to place a book within the larger field of the subject, and to compare it with works on the same topic by other writers. A collection of passages from mystical writings is criticized for having omitted selections from St. Catherine of Siena, St. Catherine of Genoa, and St. Teresa (p. 54). Guardini's book, *Jesus Christ,* in its treatment of Mary, is "not as intellectually stimulating as Jean Guiton's book on the Virgin" (p. 85). (3) Then there is her own life of faith and her experience of grace which permeates and directs all she does as she evaluates any book on any subject. The editor summarizes this attribute: "Reviewing for her was an obligation, a serious part of her

life in the Church—a responsibility which she humorously associates with the cycle of her life as a Christian" (p. 5), a judgment which can be felt, and is confirmed over and over on these pages.

Here, then, is reading for the growing company of followers of Flannery O'Connor; for those looking for religious and literary trends in the near-decade in which she wrote; for those—who could be many—who will find in some brief review matter for personal meditation on the issues and affirmations raised; and even for the aspiring reviewer of books who wants to see "how it is done" by a critic of high excellence. Reading these essays, this reviewer has heard the words of the Psalmist repeating themselves in paraphrase: "Moreover, by them is thy servant warned; and in the reading of them there is great reward."—*John L. Casteel; 5601 Bethel Pike; Muncie, IN 47302.*

Cassette Review: Thomas Merton: A Life for Our Times. *By Dr. Anthony Padovano. Kansas City: NCR Cassettes. 12 cassettes, with study guide, in vinyl shelf-album. $84.00.*

To those who feel Merton articulated the burning questions of a generation, this set of lectures will provide new insights. While not demanding an extensive reading knowledge of Merton, these lectures will require close attention since Dr. Padovano maps out the intensity of Merton's interior journey. They would be an excellent tool for an adult education course on Merton within a parish. The series includes four major sections. In the first section he provides an overview of Merton's life, outlines the sources of research possible in writing on Merton today; gives a brief biography as well as looks at his versatility as an author. Dr. Padovano asks the question, "What is Merton's continuing appeal?" and then invites his listener to consider the origin of his/her own interest in Thomas Merton.

In the second section of lectures, Padovano looks at the inner dynamics of Merton's life. He compares his seeking with that of Augustine and Newman. He expresses how writing was integral to "Merton the contemplative" challenging him to be informed about the pressing issues of our technological world and living out of this newfound consciousness. Padovano believes that his experience of creative tension, this dialectic, was the ambience in which Merton struggled toward authenticity.

In the third section we meet Merton struggling to integrate a traditional view of spirituality with a consciousness of racism, involvement in a Vietnam War, the nuclear threat and other forms of violence in our society. Dr. Padovano notes that Merton lost many readers as he consciously chose to treat these subjects in his lectures and writings. As his own spirituality developed he felt the need to integrate faith and justice. He felt the need within himself to resolve this creative tension by writing on the basic issues of injustice. Through his integration of eastern and western modes of prayer and thought the contemplative in Merton seems to express congruence, a coming home to himself, in the deepest way.

In the final section Padovano looks back at some of Merton's most intimate relationships, especially with his father and his brother. He shows how Merton expressed through his poetry a partial resolution to these problematic relationships. In his attempts to meld east and west, Merton stands on the edge of the Aquarian Age, prodding, convincing, puzzling his listeners/readers by naming the quest: a search for authenticity in a dehumanizing world. Traveling into the depths of his own disbelief and honest ownership of limitations, as well as the contradictions he found within himself, was the route by which he arrived at the end of his journey. The struggle to be human, to be himself, and to name that struggle "spirituality" is the legacy Thomas Merton leaves to us. These lectures would be a benefit to any group of adults seriously studying the life and writings of Thomas Merton.—*Sister Judith Best, S.S.N.D.; Director of Spiritual Renewal for the Laity; 308 Hamlin; Jefferson City, MO 65102.*

Cassette Review: God's Call to Holiness and Wholeness. *By Tom Leonhardt, S.J. Canfield: Alba House Cassettes, 1982. 2 cassettes. $14.95.*

In these four conferences, essential themes of Christian spirituality are given fresh expression. The scriptural foundation of who we are in relationship, of our call to intimacy with Abba, of the relationship of forgiveness to healing and their culmination in shared life with God and others in community—these are themes that need prayer, discussion and integration. They are set forth clearly, with sincere conviction and a sharp awareness of our cultural situation.

I found the talk on "The History of Healing" especially enlightening. The nine elements which have kept us as a Church from understanding the integral place of healing in Jesus' ministry are outlined. While the reasons for resisting healing are stressed, the history of the Church also includes some positive attempts which have kept this tradition alive. These are overlooked.

The author speaks pastorally out of his experience as leader of the Community of Abba's Children. Christians seriously committed to personal spiritual growth and to building community will find solid teaching here. You will not find practical experience of the author in healing or in forming community which would integrate doctrine with life.—*Mary Pascal Schaeffer, C.PP.S.; 204 N. Main St.; O'Fallon, MO 63366.*

Heaven: The Heart's Deepest Longing. *By Peter J. Kreeft. San Francisco: Harper & Row, 1980. Pp. viii, 152. $8.95.*

A theologian should have written a book like this. The fact is, it has been too long since any of us has. Perhaps it took a philosopher willing to ask unpopular questions, and insistent on the need for logic in answers, when one confronts the mysteries of death and life everlasting. Some regard it as an impossible task to be a critical thinker and at the same time a believing Christian who will not allow considerations of heaven to be bracketed off as escapist. This book is clear evidence to the contrary. Too many theologians are of the mind that thinking less will inevitably result from believing more. Kreeft does not seem to suffer from such a serious misconception.

What he has written is really a set of philosophical meditations. He manifests remarkable erudition in setting forth his ideas about heaven: its desire, its attainment, and the difference it makes for "Monday morning." He has the ability to set one thinking with evocative images of God and human kind. His persuasiveness ought to discomfit those who take the denial of life everlasting as the only reasonable stance. It could also serve as a source of spiritual nourishment for others who are willing to reflect on their beliefs about the heaven for which they hope. The author's indebtedness to C.S. Lewis is undeniable; his originality is not lessened thereby.

Written by a philosopher, this is a little book I shall highly recommend to young theologians—although a fair number of older ones I can think of might profit from it as well! It is crucially important today to recover what is best in the Christian tradition about the Last Things and their impact on the present. Kreeft has surely provided us with a text that is just what is called for in this context.—*Carl J. Peter; Theology Department; The Catholic University of America; Washington, DC 20064.*

Those Curious New Cults in the 80s. *By William J. Peterson. New Canaan, CT: Keats Publishing Co., 1982. Pp. 307, vii. $3.95.*

The Cult Experience: Responding to the New Religious Pluralism. *By J. Gordon Melton and Robert L. Moore. New York: The Pilgrim Press, 1982. Pp. x, 180. $8.95.*

It seemed best to review these two books in the context of one essay, although their styles and methods are vastly different, because the books themselves are indicative of the whole problem of the cults. Both works can be helpful reading, if for no other reason than that they illustrate two different approaches.

Peterson's book is a popularized newsstand volume, written in clear journalistic style—clear, descriptive, simple, and offering simple solutions. The sarcasm of the book is understandable, since the movements under discussion (for which the reader is referred to the table of contents)

are, for the most part, shallow, tedious and repetitious to read about. The book might be called a kind of *Summa Contra Gentes* for biblical Christianity and the evangelical apologetic; each chapter attacking some modern religious aberration concludes with a brief exposition of the orthodox biblical answer to the problem. It is also obviously a handbook for deprogrammers (see the second review below) who need a store of rapid-fire arguments against a given cult. In at least one instance the book makes the common mistake of evangelical orthodoxy (or perhaps neo-orthodoxy) when it includes Zen Buddhism within the array of cults under attack. However badly abused Zen discipline may be by certain exploiters, it deserves a more understanding response than it receives here. But such is the problem when a writer sees Christianity as the only "way" and all other "religions" as outside the pale of all revelational activity. Finally, the author's treatment of why young people turn to cults is simplistic, and offers troubled families little help except through polemic and deprogramming.

This leads us to the second work, which is a scholarly and researched sociological and psychological study whose purpose is to offer practical help to families and friends coping with the cult problem. The writers approach the cults from the viewpoint of a pluralistic religious analysis, since acceptance of pluralism is "the real issue"; the book hopes to deal with "the tensions between the alternative religions and society," and to "offer a more precise evaluation of this period of change and transition in American religious life." This exercise will, it is hoped, "remove the aura of fear and threat surrounding the discussion of different religions." The chapters then deal with 1) understanding cults, 2) understanding the cultist, 3) deprogramming and 4) "an agenda for action." One appendix then provides a short study of alternative religions, and another consists of a statement by the National Council of Churches supporting religious freedom and opposing forced deprogramming.

The first chapter explaining cults is an exercise in the sociology of religion, summarizing the reasons people have for joining cults. The chapter on cultists follows a demythologizing style, correcting prevalent assumptions about cultists, using especially Victor Turner's "processual symbolic analysis" of the interaction of culture and personality. The reader will find here a helpful brief explanation of "liminality" and transitional states in life and the individuation process. Deprogramming is seen as a dangerous procedure and policy, both politically and psychologically, and in place of such a viewpoint the authors would stress training in religious studies for all in ministry formation programs. Finally, there is a section on "do's and don'ts" for parents and friends of cultists—again helpful as far as it goes.

This reviewer's own instinct is to commend the very clinical work of Melton and Moore rather than the diatribe of Peterson. And yet there is enough here to give one pause: if religion is indeed the "infinite passion" of Soren Kierkegaard, and if, to speak to Melton and Moore in their own style, cultists are not generally the pathological deviants they are assumed to be, then this book too may be found lacking in its very urbanity and sophistication; it may even be a bit naive about the demonic element in many cults. Both books, in summary, point the churches towards their vocation to proclaim hope, challenge and joyous ideals to youth, along with training in affective and intellectual profundity.—*Carl F. Starkloff, S.J.; Regis College, Toronto School of Theology; 15 St. Mary St.; Toronto, Ontario, M4Y 2R5.*

Cassette Review: Sexuality and Christian Intimacy. *By Drs. Evelyn Eaton Whitehead and James D. Whitehead. Kansas City: NCR Cassettes, 1979. 5 cassettes.*

Drs. Evelyn and James Whitehead present clear and coherent analyses of Christian intimacy in light of Christian tradition, contemporary psychology, and one's own experience. The topics include: the different contexts of intimacy, religious images of intimacy, intimacy as a resource for growth, ways to foster intimacy, marriage and self-intimacy. Some aspects of sexuality are presented primarily in regard to intimacy; and masturbation and homosexuality are specifically analyzed.

Evelyn gives the data of contemporary psychology and experiential exercises to facilitate

self-awareness. James offers psychotheological perspectives, using symbols and imagery concretely and creatively. The Whiteheads work well together and subtly witness to effective and affective intimacy.

Evelyn presents well the kinds and dynamics of healthy, Christian intimacy. She offers ways to promote intimacy in both the married and celibate lives. James innovatively offers the biblical story of Jacob as a model for intimacy. Both serve as bases for his views on masturbation and homosexuality. Both Whiteheads complement each other, and both use their hearts as well as their heads.

The tapes, which are primarily on intimacy, give useful and solid insights into and ways to foster intimacy. Not nearly as much is explicitly given on sexuality. The exceptions are the tapes on masturbation and homosexuality, which are analyzed in light of intimacy in a particularly compassionate way. Both religious and lay persons can be challenged by and learn from the Whiteheads.—*William F. Kraft; Professor of Psychology; Carlow College; Pittsburgh, PA 15213.*

Unholy Devotion: Why Cults Lure Christians. *By Harold L. Bussell. Grand Rapids, MI: Zondervan Publishing House, 1983. Pp. 128. Paper. $4.95.*

Zondervan, a publishing house of Reformed Church tradition, has added a brillant new work to an already impressive list of current titles. Bussell's work is not quite accurately titled. He explains far more than he states and makes it relevant to a far wider audience. While addressed particularly to confessed Christians, the clear comprehensive analysis provided transcends religious particularity. Bussell acknowledges the bankruptcy of western civilization in its galloping collapse of values in the face of hedonism, consumerism and individuality. He does not wallow in invective or denunciation. An observable social reality is recognized with some awareness of the social processes involved. Social issues such as the dangers of nuclear annihilation, institutionalized injustice (in ethnic and racial prejudice) and the conflict of moralities are noted.

The author asks the pivotal question which others assiduously avoid, i.e. "Why are we prey to cults?". He points out that all conversions call for neither equal time nor equal value (there are conversions to EST, Marxism, Encounter groups as well as cults).

Each chapter is enriched and summed up with some pointed Socratic questions at the end. The writing flows with a wealth of knowledge culled from rich experience. One suspects this could only have emerged from one who has himself been on a demanding spiritual journey.

One of the key questions addressed is that of how to discern the spirits? Bussell notes that in the religious world of contemporary America, one of the great legitimators is the cry, "I was led by the Lord." The dangers of this individualistic subjectivity are clearly elucidated. We well know that in a significant and noisy sector of the psychological world, affect serves this same function.

The cry, "The Lord led me," is an old heresy. One recalls the Montanists of the first century and the English Quakers of the seventeenth. While Quakers today have attained bourgeois respectability, their nude parades and disruptions of Sunday worship services by "leadings of the Lord" were a manifestation of that same deluded spirit whereby effect displaces reason and tradition.

Some years back, an Episcopal bishop remarked to me that when a man came to him claiming to have been called by God to the priesthood, the bishop had to hear that call as well. The disruptive effects of American individuality on religious life are identified in the propensities towards the cults of individual pastors and "independency." The author questions such "independence," also laying out clearly the fascinating contradiction in which Christian groups who have rejected secular values, find themselves in a servant role to the worst aspects of Madison Avenue hucksterism, as they are caught in the throes of self-promotion.

Bussell sees the greatest protection against cultism in the leading of a full life in Christ—the Christ of the historic gospels and Holy Scripture which espouse the goodness of creation. The thrust of the message is that partial truths and exaggerated beliefs create imbalances which in turn move one to simplistic solutions. Man is called to wholeness. Partiality does not suffice

except in a cocoon.

What the psychologically oriented can fault in this work is its failure to recognize the power and pervasiveness of the unconscious. When rejected elements and experiences are forced down into the unconscious, they gain new power and often emerge in strange new aberrant forms. The author himself presents some clear examples of just these very processes on the manifest level. He notes a case in which a young Evangelical woman who six months before was reacting vociferously to smoking and dancing, is now pleading for the acceptance of her erotic liaison with a married man with the rationalization that she has brought him to Christ!

Cultural taboos given the authority of religious ordinances are presented as a confusion which obscures the gospel message with the failure to distinguish.

Bussell's caution to Evangelical Christians is to point out a vulnerability to forceful preachers with charisma and flair who fill the need for simplistic answers. Here again the power of the medium obscures the poverty of the message.

Liturgical Christians whose eucharistic celebrations focus on the corporality of the sacrifice in a real presence here and now rarely need to be reminded of the dangers of Platonic dualism which Bussell warns against. However, as a defense against the power and the demands of that living corporality, liturgies are often turned into magic formulas to create different forms of duality.

It is in the face of this living real presence that Bussell has critiqued the vulnerability to cults. He expresses himself imprecisely when he writes: "We need to place more restrictions in our lives." From all he has written, the fullness and richness of his own spirit would seem to mean not "more restrictions," but greater strength of commitment to values and goals which provide boundaries. These in turn help preclude detours, useless excursions or the inability to resist subtle temptations away from the spiritual journey to which one is committed.

In another dimension, this intentionality, in its directed thrust, creates a map with a compass which can provide freedom. It is both the freedom of the person in Christ, and it is also much of what psychoanalysis is about: the freedom which emerges when choices are made in consciousness. It is this choice in freedom which is so alien to the cult!

Bussell's discussion is moving in its engagement with the full range of the human condition.

Unholy Devotion is a work which will provide some valuable reading.—*Francis H. Touchet, Ph.D.; 30-85 14th St.; Astoria, NY 11102.*

Cassette Review: A Story of Power and Love: Ministering the Redemptive Experience. *By John Shea. Kansas City: NCR Cassettes, 1982. 4 cassettes. $34.95.*

In this series of tapes Fr. Shea wishes to extend his method of story-theology into dialogue with several crucial areas of ministry. He makes a sustained point of moving ministry discussions away from ecclesiastical and legal issues to questions of redemption and salvation. By means of the dynamics within stories, listeners are powerfully encouraged to identify their own models of sin, grace and redemption and the relation between love and power in their Christian vision. How do we bring Jesus' redemptive message into people's lives?

The four tapes develop in a clear progression: The Redemptive Experience, The Structure of the Redemptive Experience, The Redemptive Experience Today, and (Questions-Answers) Two Stories. Shea is a good storyteller, so the presentations have a definite entertainment value as well as theological stimulation. Theological ideas and popular stories mix in a delightful blend. The subject of Redemption is dealt with in primarily psychological categories (a shift of fundamental attitude); the key insight turns around the precise interaction of love and power. Shea also touches on the process and goals of story theology during the talks, but only briefly.

Production of the tapes seems excellent. My copy was consistently clear and of sufficient volume. The Question-Answer section benefited from having a narrator voice the questions onto the tape. This series should appeal to people working in all fields of pastoral ministry. Preachers and religious educators should find particular value in the many stories, anecdotes and quips

which possess real attention-gripping power.—*Matthias Neuman, O.S.B.; St. Meinrad Seminary; St. Meinrad, IN 47577.*

Cassette Review: The Letter to the Philippians. *By Carolyn Osiek, R.S.C.J. Kansas City: NCR Cassettes, 1979. 5 cassettes. $44.95.*

Carolyn Osiek, who is assistant professor of New Testament Studies at Catholic Theological Union in Chicago and an associate editor of *The Bible Today,* has, in general, provided in her ten lessons a reasonable and balanced interpretation of Paul's Letter to the Philippians. The cassettes are accompanied by study-guide books (7). The study-guide introduces the author, describes the course, outlines the letter and furnishes a brief glossary, lesson outlines and discussion questions. Much can be learned by using the study guide as one listens to Osiek's interpretation of this letter.

However, I do have some serious reservations about some of Osiek's interpretations. Her most unsatisfactory explanations are of the hymn in Ph 2:6-11 and of the title, "*Kyrios.*" Osiek speaks of the possibility of the presence of either a low or high Christology in this hymn, but does not give her own opinion. She may well feel that there are solid arguments for the presence of a lower Christology, but these solid arguments are not communicated to her listeners. Even more unacceptable is Osiek's understanding of *Kyrios.* The tendency to seek the meaning of *Kyrios* in a Hellenistic background is misguided. *Kyrios* comes primarily from the Jewish Old Testament. It is true that Judaism has been somewhat hellenized and that Paul wanted to address his audience in terms which they could perceive, but the identification of Jesus as *Kyrios* came first from a Palestinian, not a Greek background. To compare Jesus to the "Lords" of the Hellenists, that is, to the emperor or some king, to one of their gods or to some great personage or hero confesses little about Jesus and his relationship to the God of the Old Testament whose name appears four times in the hymn. Osiek is well aware that the early Christians very probably viewed themselves as Jews, but she has not followed out the logic of such a statement: the explanations of who Jesus is would come primarily from this Jewish tradition.

Some further observations about Osiek's presentation are in place. Paul's prayer does not begin in Ph 1:9 but in 1:3. It is true that many scholars hold that Paul's Letter to the Philippians is really more than one letter or went through stages of editing. Nonetheless, the fact that Paul dictated his letters and apparently did not revise them may suffice to explain passages like Ph 3:2 and 4:9. It cannot be denied that our response to God's salvation is essential, but it should not be left vague that our response itself is due to his grace. Nor is most of Paul's Letter to the Romans mainly concerned about whether circumcision is necessary or not. Granted that the early Christians tended to view themselves as Jews, members of any sect that holds that salvation can only be obtained through Jesus Christ and not through the law or circumcision, could not have been unaware that an essential difference existed between Jews and themselves. Finally, a scholar does well to introduce psychological reflections and to indicate that the knowledge with which modern psychology has equipped us may not have been Paul's. But such reflections should not lead us to lose sight of the tremendous personal and psychological insights of Paul. He is one of the greatest religious geniuses of all times. He and his thought should certainly be approached academically, but this is best done with a deep appreciation of his greatness.

Yet, let us return to where this review started. Osiek does assist her listeners in acquiring a good knowledge and appreciation of Paul's Letter to the Philippians.—*Robert F. O'Toole, S.J.; Department of Theological Studies; St. Louis University; St. Louis, MO 63108.*

Cassette Review: Pastoral Spiritual Direction. *By Dick Rice, S.J. Kansas City: NCR Cassettes, 1982. 2 cassettes. $19.95.*

Fr. Rice's two presentations on spiritual direction were originally given at a clergy day in Liberty, Missouri. The first tape, which deals with the spiritual dialogue, describes five models of spiritual direction, three of which he himself uses, not in pure form but in union with one another. In presenting these models Fr. Rice draws upon Avery Dulles' models of the Church and David

Fleming's models of spiritual direction, modifying both to fit his purpose. Fr. Rice views direction as a combination of the communion, prophetic, and servant models. Since each model has inherent weaknesses as well as strengths, it is essential that both director and directee look upon the Holy Spirit as the One who reveals the appropriate use of each.

The second tape describes in concise language, interspersed with humor, five necessary qualities of a spiritual director. One who is called to be a spiritual director must be one who accepts creaturehood, recognizes forgiven sinfulness, prays regularly and deeply, discerning the movements of the Spirit in one's own life, and one who takes time to remember. These qualities are looked upon as a constellation with discernment as its special star.

Fr. Rice gives evidence of experiential knowledge of how the Spirit works in both director and directee. He does not take himself too seriously because he deeply believes that the Holy Spirit is the real director. These tapes are excellent as a presentation of a current conception of what spiritual direction is all about. They are suitable for both directors and those persons who seek spiritual direction. Especially would they be valuable for those engaged in forming others in the art of spiritual direction.—*Margaret Telscher, S.N.D.deN.; Staff Member, Jesuit Renewal Center; 5361 So. Milford Road; Milford, OH 45150.*

Cassette Review: Body, Mind and Spirit Prayers. Twenty Ways to Stay Spiritually Alive. *By Louis M. Savary. Kansas City: NCR Cassettes. 4 cassettes.* [*No price given.*]

This set of four cassettes by Louis M. Savary should be a very effective lifeline for people caught up in that all too familiar condition known as burnout. It is designed, Fr. Savary explains, to help such people stay spiritually alive, despite their bleak conviction that all their efforts to minister to others seem unproductive, unrewarded, unrecognized and unappreciated.

Savary addresses a wide audience: professionals, religious, and lay people engaged in serving their maladjusted, sick, poor, helpless and hopeless sisters and brothers. He analyzes the causes and the symptoms of burnout, but is careful to disclaim any attempt to eliminate or alleviate these. What he does do is offer some practical suggestions to enable the victims of burnout to work through the malaise. He believes that this can be done only through prayer. Prayer alone, he feels, can enable them to get back in touch with themselves and to reach out with confidence to God, their supreme source of spiritual energy.

To this end he proposes more than twenty prayer forms to help them face up to and then work through the frustration, despair, anger, fear and disillusionment that accompany burnout. In all these prayers he emphasizes the holistic approach, insisting that the whole person become involved—body, mind and spirit. He uses color, music, poetry. He brings into play the senses, emotions, pains, pleasures and anxieties of life to lead hearers to *live* their prayer.

Body, Mind and Spirit Prayers should prove enormously helpful to those who have lost their zest for a life of dedicated service. But it can also bring fresh vigor to anyone seeking an ever richer spiritual aliveness. It did for me.—*Alicia Dalton, C.PP.S.; Precious Blood Prayer Center; 200 N. Main St.; O'Fallon, MO 63366.*

The Spiritual Legacy of the American Indian. *By Joseph Epes Brown. New York: Crossroad, 1982. Pp. xiii, 135. $10.95.*

This book is a collection of selected articles, written by the author, relating to Native American spirituality. It is not a comprehensive study of various native religions. It seeks to understand Native American spiritual traditions within the context of world religious traditions by means of various academic disciplines.

Religion, per se, is not a separate aspect of Native American life but is pervasive in the totality of life patterns, so much so that no native language has a word for "religion" itself. The integration of the sacred with daily life enables the native person to be constantly aware of his reciprocal interrelatedness with all of creation as well as with the uncreated.

In the latter chapters of the book the author has some suggestions as to how understanding native spiritual traditions on their own terms might help the non-native reader find ways of recovering his own spiritual traditions as well as discovering ways of being human religiously.

This book is a valuable source for understanding various fundamental spiritual principles that are common to all Native American spiritual traditions. However, there are some sacred concepts which are not dealt with at all, e.g., evil and power. Perhaps these concepts are best left to the Native American himself to critique. It would require a long time of trusted involvement, by the non-native, in spiritual realities before the knowledge of the use of evil or misuse of sacred power would be shared with him.

This book will attract the interest of various groups of people; those interested in the study of religious traditions, those who may be working as missionaries in Native American communities and those who may be searching for a way to get in touch with their own roots.—*Sister Eva Solomon, C.S.J.; Anishinabe Spiritual Centre; Espanola, Ontario POP 1C0.*

The Samurai. *By Shusako Endo. Translated by Van C. Gessel. New York: Harper & Row, 1982. Pp. 272. $12.95.*

On October 28, 1613, the newly built galleon, *San Juan Baptiste,* sailed from a bay in eastern Japan for Neuva Espana with a complement of one hundred and forty: a crew of shipwrecked sailors being repatriated to Espana; Japanese seamen apprentices learning how to sail a ship of the size of the galleon; merchants with bales of merchandise; four samurai sent by the Council of Elders as bearers of a letter to officials in Neuva Espana offering to allow missionaries in their provinces in exchange for trade privileges; and masterminding the whole venture—though officially permitted to go only as interpreter—Father Velasco, a Franciscan.

The goals of those aboard were as varied and as incompatible as this passenger list. The Council of Elders had launched this enterprise as first step in opening a port in the east to rival Nagasaki in the southwest, and in initiating direct commerce with Neuva Espana to displace transshipments via Manila. The merchants were eager to be in on the ground floor when this new trade would be fully established. The samurai sailed in obedience to their patrons, who hinted at their restoration to ancestral lands from which they had been driven by internal wars, should their mission be successful. And Fr. Velasco's ambitions were multilayered. The goal to which all others were subservient was the conquest of Japan for the kingdom of God. To this end he sought for the Franciscans the right to proselytize, to the exclusion of the Jesuits whose activities since the time of Xavier he held responsible for rising official opposition to Christian missions. And for himself, as the one obtaining this elusive privilege for his order, he hoped to be made Bishop of Japan.

Velasco's maneuvers for attaining his goals were worthy of the family of diplomats from whom he descended. On the voyage to Neuva Espana he indoctrinated the merchants and their retainers with Christian ideas, under the guise of teaching them Spanish. At the same time he warned that only Christians can hope to trade in Christian countries. To impress authorities in Mexico City with the potential of missions in Japan, he persuades the merchants to be baptized—a charade they submit to because they are willing to do anything that will prosper their trade. Later, in Madrid, he plays the same "trump card" by inducing the samurai to accept baptism before an impressive assemblage of church and state officials, which they do for the advancement of their mission. Only in Rome does Velasco suffer final defeat at the hands of the Vatican spokesman, Cardinal Borghese, who confronts him with the necessity of the withdrawal of Catholic missions from Japan in order to protect Catholic countries like Spain and Portugal from the incursions of Protestant nations like England and Holland.

But even before the mission had reached Alcupolco, the government in Japan had changed, and a policy of extermination of Christianity instituted. The shape and consequences of that policy were depicted by Shusako Endo in his powerful and moving earlier novel, *Silence.* (REVIEW FOR RELIGIOUS, Sept.-Oct., 1982, pp. 792-793.) The effect was to obliterate the goals each of the participants had brought to the mission. The merchants, who had returned to Japan

directly from Mexico City, escaped punishment by recanting the Christian faith as lightly as they had confessed it. But for the samurai, especially Hasekura, the return led to suspicious surveillance, and at last—in spite of his insistence that he had become a Christian only as a formality to promote his mission—to his execution. Velasco, sent first to Manila as superior in a monastery, also returns to Japan by choice, and to martyrdom—not as Bishop but, he hopes, as a "single stepping-stone in the swampland that is Japan."

This novel can be read, as it has been in Japan, simply as an interesting and skillfully crafted story, based on actual historical characters and events in Japanese history. But it can be read, also, as a profound, moving account of the nature of Christian faith and experience. Throughout his travels the samurai had been confronted by the figure of an ugly, emaciated man hanging, arms outstretched, on a cross. In every room, village, monastery, civic square, that figure had haunted him. He had been unable to understand how a man so helpless, even repellent, could be the object of faith or worship. The life of Jesus seemed to him bizarre. How could a man like Velasco believe a story so palpably absurd? "I have crossed two great oceans and went all the way to Espana to meet a king. But I never met a king. All I ever saw was this man."

Yet when he walked down the corridor to his death, the samurai heard behind him the voice of his servant, Yozo, saying, "From now on . . . He will be beside you;" and he had "stopped, looked back, and nodded his head emphatically." Faith, for the author, would seem to be not a matter of institutional grandeur or doctrinal substance, but simply the companionship of this One, the constant friend of the poor, the oppressed, the wretched. In this novel he offers a magnificent statement of that issue and that answer.—*John L. Casteel; 5601 Bethel Pike; Munci, IN 47302.*

Earthy Mysticism: Contemplation and the Life of Passionate Presence. *William McNamara. New York: Crossroads, 1983. Pp. 110. Paper. $5.95.*

For anyone unfamiliar with the work of Father William McNamara, this book is a good introduction. For those who have found both delight and wisdom in his earlier works, *Earthy Mysticism* will be no disappointment.

Father McNamara has that rare gift of cutting through the jargon that surrounds so much of today's trendy spirituality. What interests him is the core reality, the raw, naked encounter between the human person and the wild and untamable God who lives at the heart of creation. Employing to the full his gift of language—a Celtic love of words and wordplay is never far from Father McNamara's thoughts—he explores in this, as in earlier books, the theme that has become his hallmark: The true Christian life is a life marked by passion, by exuberant delight in the play of creation as it issues from the hands of a passionate and exuberant God.

The mystical life, as the book's title attests, is not some remote and vague religiosity. On the contrary, the mystical life is precisely life at its most real, life at its earthiest. Father McNamara takes seriously the full implications of the Incarnation, of Christ's enfleshment: "The Christian must be mystical because Christ was perfectly mystical and he must be earthy because Christ was—and is—the earthiest person on earth" (p. xi). One of the consequences of Christ's earthiness is the recognition that "the spiritual is not necessarily superior to the material. The material *is* spiritual" (p. 5). (One is reminded of St. Irenaeus: "The things you do in the flesh are spiritual.") The conclusion Father McNamara draws from this is a simple but profound one: "Your whole life is your spiritual life" (p. 23).

The function of the Church is to ensure that the whole of life becomes permeated by the passionate energy of the Godlife within us. "Then Jesus instituted the Church, not to organize religion, but to personalize it: to keep the personal passionate Presence of God alive forever at the creative center of all human affairs" (p. 94).

Because of his healthy appreciation of the incarnational dimension of Christianity, Father McNamara is able to affirm, just as he believes the Church must affirm, the sexual, passionate and emotional dimensions of our human being. "We do not reach the source of being, the ground of our being, by recession, regression, withdrawal, or a diminution of human powers but by the

fulfillment of our human powers, by the activation of the senses and the faculties: sensing as much as we can sense, feeling as much as we can feel, knowing as much as we can know" (p. 13). Father McNamara recognizes that human passions, like any creation of God, are good. What is more, they are vitally necessary ingredients in the process of becoming fully human, that process whereby the image of God within us unfolds and blooms and transforms all of our being. We have passions because God wants us to. There is nothing even remotely good about pretending otherwise; in fact, much evil has come from pretending that man is essentially a spiritual creature without passions, or if this has been too difficult an illusion to sustain, a creature whose destiny lies in annihilating every trace of passion, sexuality and emotion.

Father McNamara, in touch with the ancient ascetical tradition, is blessedly free of such illusions. The passions in themselves are not an obstacle to God but a divinely ordained way to God.

At this point, if no more were said, this would sound remarkably like the philosophy of a D. H. Lawrence or of some contemporary sexual-therapy enthusiasts. Father McNamara recognizes that while the passions are good and necessary and essential to full life, they may, like any creature, become untrue to their original nature and cause evil. The liver is a good and essential organ, but attacked by cancer it ceases to serve its intended function. Unless medically corrected, such a situation leads to death. The passions may become disordered and diseased and wreak considerable havoc and even death. But the evil does not lie in the passions but in their deterioration, in their refusal to obey the will, just as the cancerous liver has ceased to obey the healthy genetic patterns and follows instead the manic orders producing disease.

In themselves, then, the passions are instruments created by God to draw us ever closer to himself. As Father McNamara reminds us: "eros is that primordial passion in us that drives us on relentlessly toward the final love affair. As St. Augustine said, 'We cannot rest until we rest in God.' The more human we are, the more sexual we become, no matter how celibate, because it is sexuality that equips us for the search, for the treasure hunt" (p. 73).

In the latter part of the book, Father McNamara deals with the way in which one becomes extricated from the incoherence of one's conflicting emotions and passions and finds one's way into coherence, "the really hot stuff of the universe, the Trinitarian, self-sacrificing love-life at the heart of all reality, holding all things together" (p. 78).

Both wise and practical, this book deserves a wide audience. Readers will be swept up into Father McNamara's own passionate delight in and love of God. Father McNamara writes clearly and vigorously and displays an alert and sensitive mind, a wise and prayerful mind. There is about the book and the man a burning, almost Dostoyevskian energy, and not a trace of mindlessness or fantacism. Readers will undoubtedly wish to read, and delight in, Father McNamara's earlier books. He is one of those rare writers who embodies something of his own dynamic person in each of his books, giving them a life and power too seldom found in much modern spiritual reading. *Earthy Mysticism* is an earthy and passionate book that spares the reader none of the anguish of human life—for passion also means suffering—yet never loses sight of the gloriously alive and loving God at the heart of all things.—*James M. Deschene, O.S.B.; Ecumenical Monks of St. Benedict; 74 Norton St.; Pawtucket, RI 02860.*

Monks on Marriage: A Twelfth-Century View. *By Jean Leclercq, O.S.B. New York: The Seabury Press, 1982. Pp. viii, 135. $10.95.*

In the spring of 1979, Fr. Jean Leclercq, the well-known Benedictine medieval scholar, was asked to give a second series of lectures at Oxford University, a continuation of an earlier series delivered in 1977 which subsequently were published under the title, *Monks and Love in Twelfth-Century France* (Oxford University Press). The present volume on the subject of *Monks on Marriage: A Twelfth-Century View* can be considered a sequel to that volume, since it explores in depth some of the same concerns.

Jean Leclercq, who devoted a quarter of a century of work to the critical edition of the works of St. Bernard of Clairvaux, now surveys the rich landscape of spiritual insight and humanism found in such classic twelfth-century writers as Bernard, Hugh and Richard of St.

Victor, as well as many lesser-known monastic writers. In discussing the lives of the saints, such as the sinner/lover Mary Magdalene, or commenting on the *Song of Songs*, these monks and nuns wrote about marriage with an idealistic eloquence balanced by a surprisingly earthy psychological insight.

Monks on Marriage is not a medieval statement that monks should opt for marriage instead of voluntary celibacy. Rather, it is a defense of *love* in marriage as well as outside of it. How often it has been asserted that marriages were often arranged by parents, where love was frequently absent. The present volume gives the lie to such assertions; it shows clearly how false it is to assume that there was little room for love among the institutional and legalistic concerns of medieval theologians writing about marriage.

This study brings to light a neglected stream of marital love literature, and can be recommended to all, since it provides important new scholarship on medieval attitudes towards sex and marital love, including free choice and mutual consent. Besides being instructive, it will challenge modern preconceptions about marriage in the Middle Ages. How important this is for modern Christians, who more than ever are concerned with love as the basis of marriage fulfillment. Love, in fact, must be the source of all Christian living, whether marital or extramarital.—*Brother Patrick Hart, O.C.S.O.; Abbey of Gethsemani; Trappist, KY 40073.*

1983 Catholic Almanac. *Edited by Florian A. Foy, O.F.M. with Rose M. Arito, Associate Editor. Huntington, IN: Our Sunday Visitor, 1983. Pp. 648. Paper $12.95.*

Reporting the life of the Church in "facts and figures" is the business of the *1983 Catholic Almanac*. The one-volume encyclopedia of historic information presents a detailed index and thousands of concise entries. It reflects the current Church in all its aspects.

As would be expected, special reports include the visits of Pope John Paul II to Africa, Portugal and Great Britain and throughout the book are found other entries concerned with the Holy Father. Aspects of the *New Code of Canon Law* are featured. Biographies of American bishops provide an interesting section. There are articles on nuclear arms, the Church in troubled countries, the Tuition Tax Credit Bill, St. Maximilian Kolbe and other new saints, along with an extensive report on the Mass and liturgical developments—just a few of the vast number of topics presented.

Open any page and discover a wealth of facts, either for general or special interest. Year after year the *Catholic Almanac* has been relied upon to provide accurate, complete and up-to-date religious information. Long time users will vouch for its service as an indispensable source of basic data. If you are not at present aware of the involvement of the Church in today's world through the pages of such a publication, it is highly recommended that this book become a handy reference in every library or even on your own bookshelf.—*Jean Read; 3601 Lindell Blvd.; St. Louis, MO 63108.*

Cassette Review: A Commentary and Spiritual Reflection on the Fourth Gospel. *By William F. Maestri. Canfield: Alba House Cassettes, 1983. 8 cassettes. $63.95.*

Recognizing the need for post-Vatican II Catholics to become more familiar with the riches of Sacred Scripture, Father Maestri provides an excellent commentary and spiritual reflection on all but chapters 5, 7, and 8 of John's Gospel. His commentary reflects the best in contemporary biblical scholarship. He points out the continuity between God's revelation in the Old Testament and in John while emphasizing Christ as the fulfillment of God's activity on behalf of his people. He also explains key Johannine symbols and calls the listener's attention to the uniqueness of John (his use of "sign" for miracle, extended dialogue as a vehicle for revealing the identity of Jesus, and so forth). His "spiritual reflections" emphasize the Gospel challenge to personal growth and maturity as well as to involvement in contemporary issues of justice and community.

These cassettes would be of benefit to any adult seeking to understand better the richness of the Fourth Gospel and the implications of that gospel for contemporary Christian life.—*Mary Anne Hoope, B.V.M.; Religious Studies Department; Mundelein College; Chicago, IL 60660.*

BOOKS RECEIVED

AVE MARIA PRESS: **Living the Richness of the Cross,** by John Dalrymple, pp. 128, paper, $3.95.
The Parish Help Book: A Guide to Social Ministry in the Parish, by Herbert F. Weber, pp. 112, paper, $3.95.

BALLANTINE BOOKS: **Getting Through the Night: Finding Your Way After the Loss of a Loved One,** by Eugenia Price, pp. 82, paper, $2.25.
Your Dreams: God's Neglected Gift, by Herman Riffel, pp. 118, paper, $2.25.

CHARISMATIC RENEWAL SERVICES: **To Serve As Jesus Served,** by Clem J. Walters, pp. 132, paper, $3.95.

CISTERCIAN PUBLICATIONS: **John of Ford on the Song of Songs, IV,** translated by Wendy Mary Beckett, pp. 208, cloth, no price.
Thomas Merton/Monk: A Monastic Tribute, edited by Brother Patrick Hart, pp. x, 278, paper, no price.

C.K. CENTER: **Heart to Heart,** by Olimpio Giampedraglia, S.C., pp. 345, paper, $7.90.

CLARET CENTER: **Foundresses, Founders, and Their Religious Families,** by John M. Lozano, C.M.F., pp. x, 105, paper, $3.95.
Together Before the Lord: Religious Community Today, translated by Beatrice Wilcaynski, pp. ix, 182, paper, $4.95.

DIMENSION BOOKS: **We Cannot Find Words,** by Tad Dunne, S.J., pp. 112, cloth, $8.95.

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EERDMANS: ***Carmen Christi:* Philippians 2:5-11 in Recent Interpretation and in the Setting of Early Christian Worship,** by Ralph P. Martin, pp. xii, 367, paper, $8.95.
The Code of Canon Law in English Translation, prepared by the Canon Law Societies of Great Britain, Australia and Canada, pp. xv, 319, paper, no price.
Conversions, edited by Hugh T. Mulder and John M. Mulder, pp. xviii, 265, cloth, $12.95.
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JOHN KNOX PRESS: **Luke-Acts: The Promise of History,** by Donald Juel, pp. 138, paper, no price.

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MICHAEL GLAZIER: **Light for My Path: The New Code of Canon Law for Religious,** by Austin Flannery, O.P. and Laurence Collins, O.P., pp. 160, paper, $10.00.

MULTNOMAH PRESS: **A Life of Prayer by St. Teresa of Avila,** edited by James M. Houston, pp. xxxvi, 246, cloth, $11.95.

The Love of God by Bernard of Clairvaux, edited by James M. Houston, pp. xxxix, 271, cloth, $11.95.

OUR SUNDAY VISITOR: **1983 Catholic Almanac,** edited by Felician A. Foley, O.F.M., pp. 648, paper, $12.95.

Proclaiming the Good News: Homilies for the "A" Cycle, by John Jay Hughes, pp. 216, cloth, no price.

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ST. ANTHONY MESSENGER: **Juniper: Friend of Francis, Fool of God,** by Murray Bodo, pp. v, 90, paper, $3.95.

Living the Good News, by Nicholas Lohkamp, O.F.M., pp. 170, paper, $4.50.

SEABURY PRESS: **Divorce and Second Marriage: Facing the Challenge,** by Kevin T. Kelly, pp. 110, paper, no price.

TRINITY PRESS: **Becoming Followers of Jesus: A People's Approach to Wholistic Spirituality,** by Barbara Paleczny, S.S.N.D. and Michel Cote, O.P., Facilitator's Guide, pp. 379; Participant's Manual, pp. 207, paper, no price.

UNIVERSITY PRESS OF AMERICA: **A History of the World's Great Religions,** by Ward McAfee, pp. xii, 227, paper, $10.75; cloth, $21.50.

Privacy: Experience, Understanding, Expression, by Orlo Strunk, Jr., pp. xiv, 63, paper, $7; cloth, $18.

WINSTON PRESS: **Successful Parishes: How They Meet the Challenge of Change,** by Thomas Sweetser, pp. 204, paper, $9.95.

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(signed) Daniel F.X. Meenan, S.J., Editor

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