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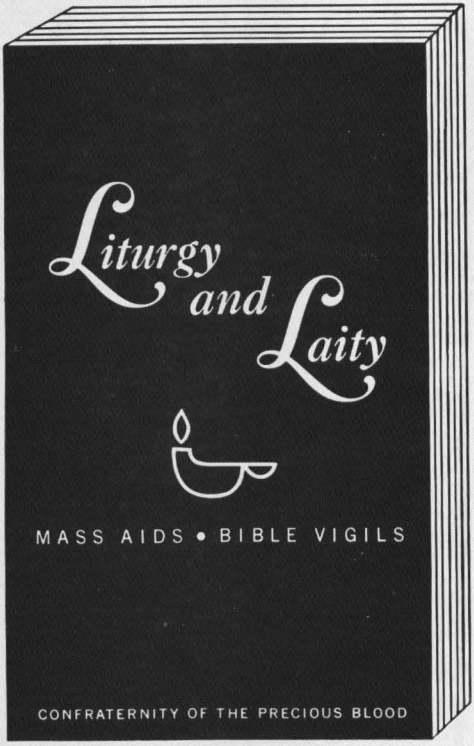
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Editorial

'Christmas Peace' and 'Easter Joy', much like 'March Winds' and 'April Showers', have become phrases known and used by ordinary conversationalists and gifted song writers, yet much more than the weather cliches words like 'Peace of Christmas' take on a certain magical meaning. In fact, the season is here when carols proclaim peace on earth, when decorations symbolize a need to dress up a bare existence, when specially wrapped gifts declare a denial of indifference, when wishes for peace on greeting cards indicate a desire for the cessation of hostilities.

Peace may accompany the Christmas season, but only because it accompanies the Christian life. Christmas time joyfully proclaims the gift of the peace of God only because it liturgically commemorates and effects the gift of the God of peace made flesh. Even if the universal and eternal peace means little to us because of our parochial prejuduces and temporal fixations, still peace is not a matter of evergreens and bells.

It seems to me that peace has never built a lasting city but has had to be content to pitch her tent for a short stay because she has never been embraced for what she totally is.

Peace has been called: *Tranquility of Order*. Yet from, and even before, the moment when the little child led the calf and lion who learned to dwell together, mankind has been content to consider peace as tranquility alone or as order alone.

Peace cannot be mere tranquility or concord or, for that matter, pacifism itself. Blissful states are anemic; they surrender their life with its inherent struggle for dynamic wholeness to the indolent forces of universal unconcern. Peace with the mask of tranquility, if not tempted to accept the mere absence of war as desirable, is content with a state of tolerant co-existence. Mere tranquility yawns upon dishonor, untruth, injustice and sleeps on.

On the other hand, peace cannot be pure order. Order alone brings about a maddening mechanical existence. The eager enthusiasm for adventure and discovery is replaced by a stagnant acceptance of a perpetual machine-life. Peace with the mask of order refuses to search; it is content with the daily quota of regulated

production. Mere order never listens to new ideas and clamoring demands, for the machines never cease their eternal noise.

The chariots driven out of Ephraim and the swords turned into ploughshares were not enough for the peace of Israel. Only through the coming of the Messiah were the good tidings of peace announced to the Jews, who were near, and the gentiles, who were afar off; only through his cross was the intervening wall of enclosure broken down. In his blood, man was reconciled to man, man was reconciled to God.

Yet, here we are, Christmas 1964, with walls smeared with blood and with hatred's heat heavy in the air. It's no surprise. Peace is no instant cure, just as Baptism is no quick relief. The paradox is: to achieve peace a person must go to war! He must declare war on opulent society, on the segregated cities, on the apathetic world and strain every nerve to build up peace upon justice and charity. The Christian is not a pacifist; he is a peacemaker. He is the warrior of Jesus who doesn't assume an attitude of silence, for his sword is the word of God. He *does* rock the boat to disrupt a lifeless system and work for a living harmony.

Hillel's exhortation, 'Love peace; pursue peace' harmonizing with Pius XII's prayer, 'May God arouse you from your lethargy, keep you free from all complicity with tyrants and warmongers, enlighten your consciences and strengthen your wills in the work of reconstruction' can still rally us today.

Let the war on poverty continue; let the Peace Corps expand its work; let the conciliar debates shake foundations; let every hunger-pang for justice be shaped by prayer so that the Prince of Peace may transform persons of pulsating hearts into witnesses of truth.

Do we have time to listen to the words of John the Great: 'Peace will be but an empty sounding word unless it is founded on truth, built according to justice, vivified and integrated by charity, and put into practice in freedom.' John's successor Paul VI must also be heard: 'Regarding the great and universal question of world peace, we say at once that we shall feel it specially incumbent upon us not merely to devote a watchful and understanding interest, but also to entertain a more assiduous and efficacious concern.' It was a glorious and great day when Rome went to Jerusalem in 1964, when the eternal city embraced the city of peace, and Paul raised the cry, 'Shalom! Shalom!'



Woman's Role
In The Renewing Church

Archbishop Augustin Frotz

Translated by Eugene Lewis, O.P., from *Theologisch Praktische Quartalschrift*, Fall, 1964

In his encyclical. "Pacem in Terris",[1] Pope John XXIII mentions the role which the woman plays in public life as a sign characteristic of our times. He observes that this ever growing participation of women in worldly affairs is every bit as significant as two other present day movements: the rise in the socio-economic status of the worker, and the intense longing for freedom on the part of peoples who have been dependent up to the present time. All these movements, the Pope says, are motivated by a basic human desire for recognition of one's human dignity, and the highest possible development of personal talents. The encyclical welcomes such desires, and indicates the means which can lead to solid progress, both for the individual and for society.

The encyclical does not consider these three movements under the aspect of their significance for the Church. This was not the Pope's intention. And yet, there can be no doubt that the principles recommended in "Pacem in terris" for the good of society as a whole, must, above all, be given the serious attention of the Church. The Church has quite successfully come to grips with the problems of the worker, and has even anticipated the appeals for freedom and social development. Before these movements had actually gotten underway, the Church was there, to show their adherents what was

[1] From April 11, 1963, *AAS.*, Vol. LV, Nr. 5, p. 257-304.

their best course of action, and to negotiate for their most precious rights: recognition of their human and Christian dignity. The Church has likewise been attentive to the question of woman's rights, and should not be accused of closing Her eyes to the matter. For about half a century now, She has supported every initiative made by Catholic women by way of a women's movement. Unfortunately though, there is one thing that cannot be said of the Church in this regard, and that is, that She has attributed to this movement the extraordinary importance that is due to it. Nor has She been willing to let its necessary practical consequences take effect. Not a few Church spokesmen saw in it little more than a Catholic counterpart of the typical women's rights platform which tends to be dismissed with a disdainful smile. Not everyone is given the vision to recognize, from its very outset, the real value of a life-process which has sprung up from invisible sources and revolutionized a society. And it is with just such a life-process that the so-called women's movement is concerned. Now that this movement has had such an impact that the Pope lists it as one of the three most important characteristics of the times, it should be possible for all not only to recognize its significance, but to dispose themselves to meet, without prejudice, the demands of a new reality.

The situation of the woman in social life has undergone a complete transformation. We must earnestly strive to appreciate this fact, and to reflect upon the woman's role in the Church of today and tomorrow. The time is ripe for such a consideration, since the Church itself is presently involved in a strong movement from within. In order to be prepared for future tasks, She is subjecting Herself to an examination of Her pastoral-theological existence, as well as of Her apostolic activities. Any shortcoming on our part, regarding the place and effectiveness of the woman within the Church, is sure to bring with it harmful consequences, whereas each and every attempt to do justice to this new orientation can open up an inexhaustible source of blessings for the woman in the Church, for the Church Herself, and for the whole of human society.

The Woman's Dignity

The Church, in Her present state of progress, is not going to be content to stand back and repeat the notorious tenet that it was Christendom that first recognized and acknowledged the woman's

dignity. Such a claim not only fails to take the Old Testament seriously enough, but it could easily lead to the false notion that nothing more is required of Her than a mere verbal recognition of the woman's dignity. This implies that it is unnecessary to draw out of this basic recognition the consequences which follow logically from it: those namely, which result from the social development of the woman. The woman's social position at the time of St. Paul belongs long since to history, but the fact that it must have greatly influenced the Apostle's judgment of the woman in the Church, is self-evident. Therefore those whose task it is to explain the Bible must separate from its historical circumstances whatever is of value and transcendence in Paul's epistles, in order that the truth that is contained in them can serve every age of man. The following words of St. Paul to the Galatians clearly express the mind of the Church in Her present state of progress: "All you who have been baptized in Christ's name have put on the person of Christ; no more Jew or Gentile, no more slave and freeman, no more male and female; you are all one person in Jesus Christ." (3, 26-28.)

Even as the same human dignity is shared alike by man and woman, so, too, is the same calling in Christ Jesus. Hence whenever the Council treats of the Church's understanding of Herself, it speaks of the People of God without distinction. The Constitution on the Sacred Liturgy, in its magnificent preface, says that the Liturgy contributes to this, "that the life of the Faithful may be the expression and the revelation of the Mystery of Christ and of the real nature of the Church." The Council's primary concern is to work out what is of common interest and obligation to all the members of the Church. And so, in the new draft of the schema on the Church, the Chapter dealing with the People of God comes before that which treats of the hierarchy—a procedure that should not go unnoticed. The Council sees that being a Christian is the greatest dignity of all, for this dignity, by means of its intrinsic merit and singular value, outshines every other dignity and honor, be it ecclesiastical or secular. By re-stating one of the basic truths of the Church in language so suited to it, the Council Fathers invite all the Faithful to begin to reflect upon their predestination and place in the Church, and consciously to draw the conclusions inferred by their position. The woman is a full-fledged member of the People of God. In her dignity as a human being and a Christian, she is taken seriously and highly esteemed within

the Church, Nowhere else is she so regarded and valued. Consequently, she has a real sense of security in the Church. This sense must develop into a full, clear consciousness, a vivid awareness displaying a strong spiritual and moral power which will serve to safe-guard this dignity, and as a powerful weapon against the abuse of all personal dignities. Such an awareness also makes it easier to cope with an experience which comes up again and again, when some person, even among Church officials, fails to show the woman the esteem due her, or to accept her coöperation willingly. The vision of the Church as a whole is too clear to be dimmed by isolated phenomena of such a kind.

The sublime foundation of the woman's personal dignity in the Church can serve only to awaken in the woman sentiments of gratitude and joy, and in all others, an increased reverence for and acknowledgment of her.

The Woman's Rights and Obligations

It was not entirely fair to call the advocates of the women's movement "suffragettes". Even today this word tends to occasion a certain uneasiness in many, even priests. But didn't the workers struggle for their lawful rights? And are we not now experiencing the same thing from races and peoples who want to free themselves from foreign domination? Pope John sees such efforts as a natural reaction. In "Pacem in terris", he merely alludes to this, but then adds significantly:

> Together with man's consciousness of his rights, there comes, too, the awareness of his duties, so that he who has determined rights has simultaneously the obligation to claim such rights as a sign of his dignity. And on the part of all other men there arise the obligation of acknowledging these rights and of valuing them highly.

Therefore, following upon the personal dignity of the woman are her rights within the Church, as well as an obligation on her part to claim these rights as a sign of her personal dignity. The Pope is implying something here, the effect of which is, up to now, hard to conceive of. It must be determined what rights and duties he is talking about, and what kind of a change is required in order that ". . . all other men" can fulfill ". . . their obligation of acknowledging and valuing the woman's rights within the Church."

The recognition of the equality and value of the woman among the People of God remains the basic issue. And to this must be added

the discernment that has played such a big part in the Council hall of St. Peter during both sessions, but especially the second, namely the need for the service of each and every member of the Church for the building up of the Body of Christ, according to the manner and extent willed and intended by the Spirit of God. This is a matter, not of a self-sanctification in the sense of an individual egoistical piety, nor of an excessive emphasis on class distinctions, but rather of a simple service, a readiness to listen to the Lord, and to follow Him, as and wheresoever He should lead. The Church calls for the development of the natural and supernatural gifts which the Giver of all good things presents in abundance to His sons and daughters. The progressing Church needs the rich fulfillment of all these talents, and the total commitment of all Her members, for otherwise She cannot fulfill Her world-wide mission in the future.

A unique contribution to the building up of the Body of Christ is demanded of the woman within the Church. If she fails to answer this command, irreparable sources of strength and value will be lost to the Church, and she herself will never attain to the life's fulfillment that is possible to her. This twofold consideration should motivate us to recognize the important service of the woman in the Church (especially for the future), and to strive, more than ever before, to produce the predispositions for this service.

This begins with the development of the young woman. We hear much talk today about political and economical development, as well as investments in character development.

> These are new and unfamiliar categories of thought. In addition to the traditional factors of production, that is, labor and capital, factors measured in terms of physical units, we now come upon a third factor which has appeared in modern planning, namely man's knowledge and his ability to use available resources to their full potentiality. This is commonly referred to as the 'human factor', or even more recently, as the 'third' factor. This third factor is determined by the natural abilities of the people of a country, by the efforts and results of particular political developments, and by the discoveries of research in past decades or even centuries.[2]

If modern economy is gauged by such considerations, and takes great care to include the young woman, it is doing this under the

[2] Prof. G. Bombach, "Bildungspolitik und Wirtschaftliche Entwicklung." Series of Lectures; German Institute of Industry, Jg. 14, Nr. 12.

pressure of purely economic laws of development. The question of human dignity does not enter into the picture at all. How such political developments affect other spheres of human life is of no interest to the economist. In an economic system, the "human factor" is only a means, and, as such, must be subordinated to the system.[3] A more intensive recruiting among women and girls along with an even more resolute political development for the woman, will sharpen the already existing problem, and do incalculable harm to the whole structure of human society.

Any detriment to the family will soon hurt the living organism of the Church. From this point of view, we certainly hope that a wise political development will permeate the economy, and that a settlement can be found which will serve not only the economy, but also the total organism of the people. But since the Church has the task of caring for men, (and She is especially equipped for this mission), the weighty and pressing questions of political development cannot, without Her assistance, be satisfactorily solved. And because our chief concern here is with the woman in the Church, she too must help to bring about a solution to this very important question. She must be ready to exhibit all the qualifications necessary for such a service to her fellow women, and to all of mankind. This is surely an instance of a new and very timely basis for a far-reaching development of the woman, a task which the Church, for Her own sake, may not neglect. Never before in the history of man, has the woman been faced with so many new tasks, common to all areas of social life. The Church can only take the keenest interest in seeing that as many women as possible be prepared for these tasks, and that they acquire the ability to engage prominently in the total process of modern life. Thus the Church must also turn Her attention to the secular training of the woman, and this from the elementary school level right on up to the University.[4] Pacem in terris says:

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[3] In 1961, in West Germany, out of nine-million, eight-thousand women between the age of twenty and forty-five, six-million, nine-thousand were married, and of these, two-million, sixty-six-thousand (almost forty per cent) were employed. In Cologne, compared with two-hundred-sixty-thousand male workers, there are one-hundred-forty-seven-thousand women employees.

[4] The fact that the German Bishops recently sollicited an institute (similar to the Cusanus) for the support and advancement of female students, should be viewed as a good sign.

> The natural law also gives man the right to share in the benefits of culture, and therefore the right to a basic education and to technical and professional training in keeping with the stage of educational development in the country to which he belongs. Every effort should be made to insure that persons be enabled, on the basis of merit, to go on to higher studies, so that, as far as possible, they may occupy posts and take on responsibilities in human society in accordance with their natural gifts and the skills which they have acquired.

Pope John expects the Christian today to be armed with rich knowledge, technical ability, and professional experience, so that he may be able to take his place in all public institutions, and there to permeate technology and culture with healthy principles, and to live these principles in the spirit of the Gospel. We are certain that the Pope here is also thinking of the modern woman, and that he expects from her a unique and invaluable assistance. For since the woman is more closely connected to life than is the man, and since immediate human values are her basic concern, she can (provided that she be included in the total picture) more forcefully and effectively obtain recognition of these qualities that are so uniquely hers. Her thoughts and actions must at the same time, however, be stamped with the unity of the light of Faith and the power of love, as is demanded by Pope John.

This demand also touches upon the important question of the religious formation of the woman. It must indeed be equally as thorough as her secular development.

> It is too often the case, that equal attention is not given to one's religious and secular development, so that, while one may be very well educated in the field of Science, his knowledge of his religion never gets beyond the elementary stage. It is necessary, therefore, that the youth be given a religious training that is comprehensive, constantly pursued, and imparted in such a way that his religious and moral development will keep pace with his acquisition of scientific knowledge and technology.[5]

There are two things in this statement that especially demand our attention. First of all, we should see that the Pope's words are also intended for the woman. Secondly, we must note that "religious training" needs to be "constantly pursued". This certainly implies that religious training is meant for the woman's adult years as well as for her early life. How, otherwise, can she be in a position to set an example in her service to society, and to comply with the Pope's words in the encyclical: "It is especially fitting that all who confess

[5] Encyclical "Pacem in terris", V.

Christ should bring light and love to human society. This will be the more effectively accomplished, the more intimate is the union of each one with God."

This statement of Pope John has special significance for the religious development of the woman. This is not to imply that the man should any less strive to unite his heart with God, but only that, since such a union is of so great a value for the woman, it should be brought about in a manner truly suited to her. Obviously the woman's changed manner of living will demand a new form of religious training, one which recognizes that her final goal consists in a deep personal union with God. The direction is clearly indicated to us when we say: Let us take care not to identify our heart with our senses or emotions. Although both belong to human nature (and are especially at home in the woman, and should be carefully nurtured in her), nevertheless they should never dominate one's religous development. The modern woman has to face the hard facts of day to day existence. She is also called upon to assume tasks of leadership in society. For this, she needs a clear insight into the truths of Faith, and a well grounded personal commitment to these truths. She needs, too, to be able to make judgments in matters of conscience which the Commandments make obligatory, and to follow resolutely the voice of her own conscience. And whenever it is demanded of her that she explain to others the truths of her religion, she must be able to do so in such a way as to show that she herself is clearly and soberly convinced of them. When the occasion arises, she must be able to present the demands of morality so as to indicate that these are rules of life that cannot be violated without punishment. Such sobriety and firmness of ideology, religion, Church, and morality, united to the charm of a mature and lovable woman, cannot fail to have its effect on society. The changed situation of the woman therefore demands a corresponding instruction in the Faith, together with a fitting application of the truths of Faith within the Church. Such a thing is not, thank God, as difficult as many priests imagine. It is necessary for them to acquire a respect for the woman's dignity, and to take seriously her present and future service to the Kingdom of God. Just as soon as the priest sees in the woman an authorized partner in the Kingdom of God, there will arise a clear and genuine ministerial obligation having in mind the proper channeling of the woman for the best possible fulfillment of her service. The priest must endeavor to

make his theological statements examples of intellectual clarity. In coming to grips with a question, he must get into its depths and draw out its meaning for life. He should fear neither to reveal his own personal commitment to the Faith, nor to allow his own manly living of it to shine through. This is not to be done merely for its pedagogical value—which would very quickly be noticed and radically rejected—but rather as a manifestation of a man of God and the Church who possesses a sober, but at the same time enthusiastic,



concern for the things of God. But how will this affect the woman in the Church? She must, in her turn, recognize that the priest does have a genuine esteem for her, and that he is making a positive attempt to understand her in her present situation. She must understand that he really wants to assist her, and that to do his he is willing to give of himself as a theologian, a priest, and a man. The clearer she sees this, the better will be her position.

Weaknesses in the woman, as is the case with all human limitations, are to be recognized but not overemphasized. A just judgment looks beyond these minor faults to her far greater excellences. Just as we should always try to see the good in men, so too here, the priest must perceive what is good in the woman, and set about, with pastoral enthusiasm, to develop this good to its fulfillment in Christ. The Church needs a proper relationship between priest and woman, a relationship of an intellectual-spiritual partnership in a common, though in many ways quite diverse, responsibility to the People of God. Such a relationship is possible only when the priest is stamped by a simple reverence for the woman's dignity, and convinced of

her rights and duties in God's service. Certainly "Pacem in terris" develops logically along these lines. The encyclical seeks to further define the position of leading men and woman within the Church. It also provides for the proper assignment of available resources, for the distribution of labor, and for the opening up of new areas of action within the Church's sphere. Anyone who was present at the Council, and heard the South American Bishops' desperate appeal for priests and deacons to help out in their vast mission territories, must recognize that women, too, should be allowed to do their part in answering this challenge. And there is an answer to this appeal which is, in fact, the voice of God's Spirit. The Church has always been able to answer such appeals, precisely because She is a living Church. The answer to be given, however, demands of the Church impartiality and discretion, generosity and trust. A change in the common experiences of life brings with it new [rotations of work and recreation, new types of social relations among adults and children, new allotments of school time, and the like], and it the Church's task to [indicate how life in these circumstances can be ordered to man's supernatural end and to sanctify those living in these circumstances by drawing] on the treasury of Her blessings and salvific powers.[6] At present, the South American Bishops are trying to build up catechist stations in areas lacking priests; in time, they would like to begin ordaining catechists, both married and single, to the diaconate.[7] We should be careful not to be too hasty in judging such experiments. We are too unfamiliar with the circumstances in these regions. We know neither the people nor their needs. Indeed, we should rather rejoice to see that means of deliverance are being sought, even if these means, at first glance, are difficult for us to understand, and give rise to many doubts. Perhaps in South America the road is being paved for healthy solutions which, without such daring experiments, would never materialize. In any case, the

[6] The German term "Form" is so dialectical that it is impossible to indicate its meaning in English without ennumerating examples of this meaning. Hence the bracketed explicitation of what is implicit in "Form".

[7] It was reported that the members of a small community of Sisters have been made vicars of a parish in Brasil. The Bishop is said to have entrusted to their superioress certain ecclesiastical cares, such as, responsibility for catechetical instruction, liturgical education and works of charity within the parish. The priest comes only on Sundays, to celebrate Mass with the Congregation.

Church should not look upon the daring and optimism of a Pope John as something that is demanded only of him, and given exclusively for his lifetime.

An immense treasury of natural and supernatural gifts is at the disposal of the Church, and is waiting to be dispenced. There are, too, as always, charisms in the Church today, which are a precious commodity to men, women, priests and laymen, and these must be made fruitful.

Special Vocations in the Service of God's People

With the changed position of the woman in public life, nearly all areas of secular activity have been opened to her. It is only logical then, that the number and variety of womens' vocations within the Church be increased. It is of utmost importance for the future of the Church that She sift out the needed womens' functions, and awaken and nurture genuine vocations to these. We should proceed from that great design for the ministry of the Church which the Council so forcefully proposed, namely, the service of each and everyone of Her members to the People of God and human society. The highest goal of our labor and teaching within the Church should be to lead every man, young and old, to the timely recognition of his unique vocation in the Kingdom of God, "Lord, what do You want me to do?" will be the basic prayer of all our efforts, which, mark my words, must penetrate into every level of Christian society, and this includes the woman.

If the woman is to serve the People of God in the role of wife and mother, then she has a clear vocation stemming from the mission of Christian marriage and the family in the Kingdom of God, and as such, must be taken seriously. Such a mission would ordinarily take a woman long years to accomplish, especially since she is not only the rearer of her children, but also their teacher, and as such, must be able to pass on to them the good word of the Gospel, and to lead them to the rich life of the Sacraments. Parents must strive to be able to bring about such a totality of Christian education and formation. There will come a time, however, when the mother will be freed from many of her household tasks. Her children will no longer need her to the extent that they did in their early years, and she will then be able to turn her attention to sharing her experience and assistance with the other women and mothers in her community. And so she

take on a new vocation, that of the elderly woman and mother within the parish, home and organization, where her modest cöoperation is indispensable.

If the woman is to serve the People of God in the role of a cloistered nun, then this vocation will be recognized as a living manifestation of a determined (eschatological) aspect of the Church in this world. Her threefold voluntary renunciation produces in turn a threefold royal road to freedom, to complete abandonment to the Lord, and to a generous, exclusive love for the Church. We hope that the Council will offer clear and inspiring directives concerning the vocation to the religious life, which will again set noble hearts on fire. We hope too that the religious vocations of our young women will be able to counteract the devastating power of egotistical life-principles, to which so many of today's women and girls have commited themselves, to their own great shame and to the corruption of society.

If the woman is to serve the People of God as a religious Sister, engaged in secular activities, but with the strength and in witness to a life consecrated to God, according to her promises of Poverty, Obedience, and Chastity, then the fulfillment of this vocation will be especially blessed. The spiritual strength found in her common observances and duties will contribute to her work, and will give to her, inwardly bound by her Profession, that freedom of the children of God which can be of so great importance as a witness of a truly Christian life.

If the woman is to serve the People of God as a social worker, this may be completely within the confines of the Church. She may have made a conscious renunciation of marriage and a family, as well as the renunciation of any affiliation to an Order or secular institute. Yet all her efforts may be dictated by a concern about her own personal union with God and the Church. Furthermore, she may be completely aware that in doing this, she becomes an emotionally free or liberal woman. As a result, such a service will demand of her a high degree of fortitude embraced in a free subordination to the total structure of the Church.

These are only a few of the most basic vocations that are open to the woman within the sphere of the Church. We have enumerated them here, in order to shatter the all too common notion that marriage and religious life are the only two recognized women's vocations with-

in the Church, and that all others are somehow to be regarded as abnormalities. No, this is not the case at all! As we have indicated, many are the varieties of genuine vocations in the Church that are accessible to the woman, each having within it the power to lead her to a rich fulfillment of her life's desires. All are positive responses to the cries of distress coming from the People of God and human society. How important it is, then, to hear in these cries the voice of God, the voice of the Holy Spirit in our times! Womens' organizations already existing in the Church must be constantly attentive to the needs of the times. They should not cling stubbornly to their usual tasks, but must remain ever alert to new possibilities and genuine solutions. Neither a uniformity of such womens' organizations nor a coördination of all their efforts can solve the many problems confronting the woman today. These solutions can be attained only by a variety of women's groups capable of meeting the diversity of contemporary social needs. All of these groups, however, must be one in ready service to all Gods' people, one in the love of Christ!

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The Deacon: A Man Of Service

J. A. Doshner, O.P.

Vatican City, September 29, 1964 (R.N.S.)—"Fathers of the Second Vatican Council have voted endorsement of a married diaconate by a wide majority. If promulgated by the Pope after ultimate passage by the Council, the diaconate would be open to older men already married."

Christian Service

After his forty day-forty night fast in the desert, Jesus refused to turn stones into bread and rebel against his loving Father, ". . . and behold, angels came and *ministered* to him." Unannounced, Jesus came to Peter's house and cured Peter's mother-in-law of her fever,

". . . and she rose and began *to wait* on them." While Mary sat at Jesus' feet and listened to his words, "Martha was busy about much *serving*." The fact that these three Scripture passages show Jesus being waited on by women and angels is colorful enough in itself, yet their value here is verbal. The three words which in one form or another signify an obliging accomodation to the comfort of Jesus, are rooted in the Greek word *diakonein,* an uneventful term when confined to life in the kitchen, but a radiantly telling term when allowed to expand to the Christian life in the world. It is one thing to wait on tables, supply clothing, or attend a taskmaster, but quite another thing to give unconditional service to God and his holy people. To be available to discharge Christian work with a generous heart, to be on call to carry out in all freedom God's commandments of love is to render a yeoman's service; it is to live Christ.

The service which the angels, Martha, and Peter's mother-in-law rendered Jesus is contrasted to that which Jesus rendered them—and to that service to which Jesus commissioned his followers to stretch forth their hands. The three texts cited above find up-dated counterparts in the following passages:

When it looked as though the moment for Jerusalem's overthrow was at hand James and John forthrightly came to Jesus and asked him for glorious positions at his right and left hand. Upon the indignation of the ten, Jesus revealed his teaching on service:

> You know that, among the gentiles, those who claim to bear rule lord it over them, and those who are great among them make the most of the power they have. With you it must be otherwise; whoever has a mind to be great among you, must be your *servant* and whoever has a mind to be first among you, must be your *slave.* So it is that the Son of Man did not come to have service done him; he came *to serve* others. . . .

While Mark records this saying of Jesus as Jesus and the twelve were on their way up to Jerusalem, Luke places it at the Last Supper:

> And there was rivalry among them over the question, which of them was to be accounted the greatest. But he told them, The kings of the gentiles lord it over them, and those who bear rule over them win the name of benefactors. With you it is not to be so; no difference is to be made, among you, between the greatest and the youngest of all, between him who commands and him who serves. Tell me, which is greater, the man who sits at table, or the man who serves him? Surely the man who sits at table; yet I am here among you as your *servant.*

Mark and Luke contrast the despotism of pagan rulers to the service of Jesus; Matthew drives the thrust home.

> The Scribes and Pharisees . . . have established themselves in the place from which Moses used to teach; do what they tell you . . . but do not imitate their actions. . . . Their heart is set on taking the chief places at table and the first seats in the synagogue and having their hands kissed in the market place. . . . Among you, the greatest is to be the *servant of all.*

John, instead of merely recording one of Jesus' sayings on service, presents him carrying out a parable in action. Much like Ezechiel when he acted out the seige of Jerusalem by placing an iron pan between his face and the not so holy city, Jesus existentially demonstrates what service means:

> During supper, Jesus, well aware that the Father had entrusted every thing to him, and that he had come from God and was going back to God, rose from the table, laid aside his garments, and taking a towel, tied it round him. Then he poured water into a basin, and began to wash his disciples' feet and to wipe them with the towel.

Jesus wasn't content to deliver a speech; he trod the stage of the upper room and forcefully unfolded the apostolic scope of service. Jesus not only washed the feet of his disciples, but by undressing he assumed the role of a slave. To use an emphatic expression, he went all the way; he served perfectly:

> Why then, if I have washed your feet, I who am the Master and the Lord, you in your turn ought to wash each other's feet.

The theological (and therefore real) significance of these words of Jesus is simply this: The men who were to carry on the Christ-life in official capacities after Jesus had left them had to realize the unmistakeable bearing of that office. In short, all those who would be apostles had to become men of service, men of a *diaconia* which would transcend all offices: bishops to stewards. Even more, this official service would set the example for the Christian life in all its forms, hierarchial as well as lay, so much so that service would be synonymous with Christianity.

We know that Jesus set aside men to be apostles, prophets, evangelists, pastors, and teachers. But he set them aside to bring others together in love, i.e., to perfect the saints (the Christians) "for a

work of ministry" until his body (the Church) is built up. This *diaconia* lovingly rendered by the hierarchy becomes the guide for the service of the laity. In Congar's words, "Between man and man, it is all a matter of exchange. God alone gives." Congar sees the set-up of superior and subordinate (by reason of authority and obedience) as valid only *within* the constituitive mark of Christianity itself, i.e., within the giving of loving service to mankind and of appreciative thanksgiving to God.

The Christian life, then, is a life of vibrant service, a whole-hearted *diaconia*. By that fact, every Christian is a deacon, i.e., a person of service. This is hardly a conclusion, but rather a beginning, because when the Christian life is linked with service, and the Church is seen to be built up by way of service, a theological commentary on this basic reality must beware of being univocal in its dogmatization. In the first place, if the Christian life is to be anatomized in its full structure and sounded in its perfect dynamism it must be seen as a sacramental presence and a sacramental activity. As Schillebeeckx sees the matter, the sacraments bridge the gap between Jesus, glorified at his Father's right hand, and the unglorified mass of humanity on earth. Further, it must be stated that it is of the essence of Christianity to be sacramental, in both its vertical relationship to the grace of God and in its horizontal thrust to the contact with human persons. Therefore, Christian service must be viewed as a part of sacramentality.

Since Jesus is the original sacrament, his Church in her entirety is his sacramental presence on earth. Her vital existence is maintained, nourished, and expanded by means of sacramental actions. Sacramental initiation into the Church by way of the seal of Baptism is an initiation of service; further the character of Confirmation enables the Christian to perform his baptismally given service in a mature, energetic way. By Baptism and Confirmation a Christian is born and is set upon his feet; he bears the mark of the *laos,* the people of God (in contrast to the heathen, the *goyim*) and is given a layman's apostolic commission. In addition, when a Christian receives the character of Holy Orders, he is initiated into an official state with a special apostolic commission. Christians who do not receive this sacramental seal remain in the ranks of the *laos* but this time in contrast not to the *goyim* but to the clerics, the *kleros*. It is

in virtue of this sacramental calling that the Church is organized into hierarchy and laity, each with its own sacramental service to render.

The Church as the mystical body of Christ is formed by two generative movements: a vertical motion brings mankind into direct contact with Jesus through grace and a horizontal motion expands his historic glorification down the centuries until he comes again. The historic Incarnation is made present at any given moment in time both by the gift of God and the service of the hierarchy commissioned by Jesus. The teaching of Jesus, the offering of his sacrifice, his rule over mankind, do not take place through individual illuminations, personal actings-out of sacrificial motions, and self-appointments, but rather through the hierarchically effective representations of Jesus as Prophet, Priest, and Ruler. Since the Church in her hierarchy is prophetic, priestly, and regal, the grace-life that is transmitted to the laity is by that fact prophetic, priestly, and regal as well. This does not mean, however, that the laity is solely ministered to by the hierarchy, but rather, that since each member has a function to perform, the laity, having received the ministrations of the hierarchy, ministers to the world.

The hierarchy, as defined by the Council of Trent, includes the bishop, the priest, and the deacon. All other members are essentially laymen. Finally, Christian service as it is offered by each member of the Church, (bishop, priest, deacon, layman,) takes on functional differences.

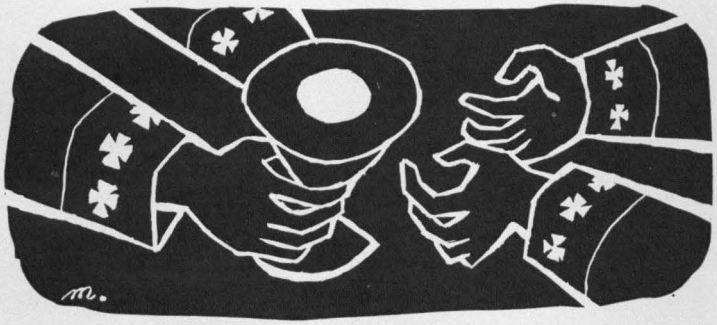
The Deacon's Service—Beginnings

Although it may seem unnecessary to ask whether the deacon should once again have a functioning place in the hierarchy, since the Fathers of the Second Vatican Council have already shown their desire to reactivate the ministering diaconate, still, the posing of the question helps us to know just who the deacon is, what his qualities must be, and what relation he bears to the Church.

It is important for the Church to look back to her early years: when she was being formed by Jesus' proclamation of the good news of salvation and by his election of the Twelve; when she was born from the side of Jesus on the cross; when she was sent into the world by the gift of the Holy Spirit. This retrospection reveals the Church's growth in the self-awareness of her nature and mission. The directly

instituted apostolic office reveals its functions being hierarchically graded into the high priesthood of the episcopate and into the priesthood and diaconate as participations in the bishop's office. The laity, also directly instituted, sees itself allowed to function towards the acquisition of holiness and as a witness of loving faith in the world, under the direction and example of the hierarchy.

In particular, Clement of Rome (96 a d.) in his letter to the Corinthians witnesses to the establishment of the diaconate. He sees special functions assigned to the bishop and a special office given to



the priest and an established rule of service for the layman, and indicates that a distinctive ministry falls to the deacons. He assigns to the bishop the function of overseeer and to the deacon the function of faithful minister or helper. The *magisterium* belongs in a characteristic way to the bishop with the holy assistance of the priest; the *ministerium* is exercised in a specific way by the deacon. The deacon, then, is seen as a man of service; he is ordained to be of service to the laity under the guidance of the bishop.

The Church's meditative reflection on her early years recalls not only Clement in the west, but also Ignatius of Antioch in the east, to give testimony to the functioning deacon-office. Ignatius, in his letter to the Smyrneans, gives greeting to the man of God: the bishop, to the God-minded priests, to his fellow servants: the deacons, and to the rest of the community. In his letter to the Magnesians, Ignatius sees the bishop as presiding in the community in the place of God; he considers the priests as the council of apostles, and the deacons as entrusted with the ministry of Jesus.

Polycarp, a disciple of John the Apostle, demands that deacons

be men of justice in their service to the Church; they are to be more concerned with giving service than with seeking money. Other witnesses such as the *Shepherd of Hermas,* the *Apologies of Justin,* and the letters of Cyprian record the deacon as visiting the sick and the poor, as caring for the widows and orphans. In addition to these acts of expanded charity, the deacon is related as having a function in the liturgy. Ignatius, for example, calls the deacons "dispensers of the mysteries of Jesus Christ." Since the distribution of alms as a dilation of charity looks to the liturgy as its source of charity, the deacon is officially involved with the offering of gifts at the Eucharistic sacrifice and the allotment of gifts to the poor. The *Apostolic Constitutions* record that the deacon is to welcome the people into the church and direct them to their seats; at the offering of the people's gifts, the deacon is to assist at the altar. John Chrysostom announced at one time, "If anyone behave himself improperly, call the deacon!" Justin Martyr records that the deacons are commissioned to bring the Eucharistic gift to those who are not present at the liturgy-action. The deacon had care of the chalice and paten and of holy chrism. The singing of the Gospel was his special function on solemn occassions. He intoned the "Flectamus genua" at the orations and dismissed the congregation with the "Ite, missa est." If he could receive the epithet, "Cantor of David's Songs," he also was assigned to sing perhaps the most beautiful of all liturgical strains: the Easter-vigil-*Exultet.*

Moreover, the deacon is seen as a helper in the missionary activity of the bishop. The *Apostolic Constitutions* calls the deacon the eye and ear of the bishop. The deacon is a son to the bishop; he bears the bishop's messages to various communities; he visits the homes of the people and reports their needs to the bishop . The deacon is charged with the formation of the catechumens. And to areas where a shortage of priests afflicted the Church the deacon is sent to baptize.

In the tide of centuries, however, the deacon became moored to liturgical solemnities. A document of the seventh century proclaims God as the reward of those who do not leave the temple of the Lord by day or night, who are involved with the celebration of the sacred mysteries, and who bring the offerings to the altar. Further, in recent centuries the diaconate became a "milestone on the road to the priesthood," to use Hornef's phrase.

Growth

No matter how interesting and valuable such a consideration of our early traditions is to us, we would be out of place to insist on an exact duplication of them in the present day. An argument like: "it was so then therefore it must be so now" does not allow for a Christianity which can cut across centuries with modification, adaptation, and development it this time or that, here and there. On the other hand, we would be equally erroneous to argue that because the diaconate had become a stepping-stone to the priesthood it must therefore remain so. This acceptation stunts the growth of the Church and, for all its good intentions to repel any frontal attack on discipline, itself makes an assult on what it defends.

The deacon as a man with a functioning office has been given new life because the times have called for him. In the first place, the Christian is existentially conscious of the fact that the liturgical act is not merely an intellectual commemoration, or a private devotion, but a vital community action in which each member of Christ's body both calls to mind, and experiences the mysteries of Christ's life. The restoration of the sacred liturgy by the Second Council of the Vatican has revealed the need for demarcation of function so that the layman and the cleric may know their part in the celebration. The assistance of the deacon in the liturgy will forge a bond between the priest and the people and will bridge their prayers of praise and petition.

Second, the shortage of priests in the world makes pastoral care a critical problem. Much of the priest's work toward parish-maturity and society-betterment is taken up with secondary concerns. The deacon will free the priest for preaching and counselling.

Third, the gulf which Hornef notices between priests and people may be filled by the deacon, who would draw the attention of the people to a fuller Christian life by his charitable work in the parish, by his instruction of the children, and by his organization of parish activities.

Fourth, as Archbishop Ziade has noted in his observations at the Vatican Council, there are many missionary areas in which the priest is able to visit only once in long periods of time. A deacon stationed in these areas is of great assistance in providing the people with the word of God and the Holy Eucharist, reserved in his care.

Fifth, the married diaconate will be an effective sign of the sacramental holiness of marriage. A married deacon involved in the Eucharistic celebration by distributing the Lord's Body to the people is a living argument against the impious attitude of seeing something wrong between the reception of the Eucharist and marital love.

Identity

Who is this man who is called a deacon? The deacon is a Christian who has been sealed not only with the character and sign of Baptism and Confirmation but also with that of Holy Orders. He is then not a layman, but a member of the hierarchy. As such he has an official designation by Jesus with regard to the ministry of the sacraments and the service of the word. His service is authoritative with reference to the layman. He is a minister of the liturgy, a preacher of the word; he assists the priest in the celebration of the Eucharistic sacrifice and solemn Baptism. He bears a responsibility toward the parish community. If he is a married man, he links in a special way the members of the community both to each other by his example of family-love and to the priest by his service at the altar.

He can bring the gift of love which finds its source in the liturgy into society; he can stand as a model to youth both by his example as a loving father, and by his zeal as a preacher of the word. To the deacon are held out immense possibilities of drawing back to the Church many workers who spend their energies divorced from her. He might be able to carry to fulfillment the good intentions of the worker-priests.

The deacon is to be a new man: formed out of earth of today's Church, prepared with specific training in Christian Doctrine and social work, ordained as the bishop imposes his right hand on the candidate's head and says: Receive the Holy Spirit for strength and resistance against satan and his temptations. The deacon is to be subject to the direction of the pastor in the care of the people. He will consider his strength the word of God; he will think of his task and burden as his loving mission to give courageous service to a world which is longing to find itself in the arms of God.

Let the deacon look to Stephen, the proto-martyr and proto-deacon, as a model of the fearless preacher. Let him look to Philip, who gave the Christian kerygma to the Ethiopian and baptized him.

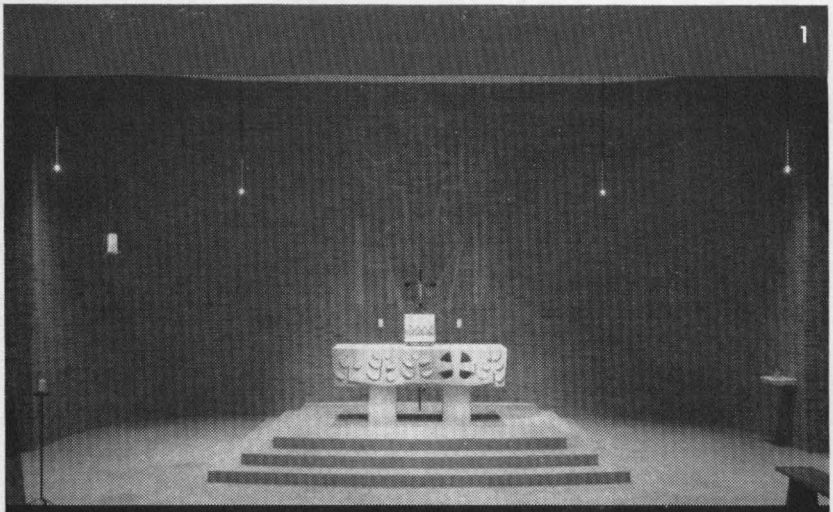
Let the deacon keep Lawrence in mind as a worthy example of the deep fraternal love which must grow up between the priest and himself. Lawrence ran after Pope Sixtus, who was being taken away to be martyred, crying:

> You have never offered the Holy Sacrifice without your minister. How have I displeased you? . . . Would you refuse him who has been your helper in distributing the Lord's Blood to be your companion in the sacrifice of your own blood?

Let the deacon redeem from oblivion the great bishop Martin of Tours, the soldier-saint, who shared his cloak with a beggar as his service to the poor. And of course there is Francis, who proclaimed, "Up to now I have been called Pietro Bernadone, but now I am the servant of God." He served by walking the roads of the world singing his songs of love and bringing goodness wherever he stopped and to whomever he encountered.

Yet there remains a man who gives the lion's share of service, who is the deacon or deacons, who calls others to follow him and gives them their commission to serve as deacons. The Lord Jesus still lives among us: on the one hand he is hungry, thirsty, naked, and in prison and he asks for service; on the other hand, he is full of power, rich in love and gives service.

The deacon called by Jesus and sent by him through his bishop into the world must bring service to that world, by discovering its needs and sounding the depths of its salvation. At least let the deacon have the freedom to grow in his newly born active service. Though perhaps he has come at the eleventh hour, still he has come, and the vineyard thirsts for his arrival.



The altar is the symbol of Christ's Presence in the church. On the altar Christ's Presence becomes the sacramental reality in the Eucharistic Banquet and Sacrifice of the Mass. Stone has been traditionally considered the fitting, precious and permanent material for the altar. Both the form and embellishment should convey simply and directly the primary purpose of the Sacred Banquet and Sacrifice. Too often the secondary features of tiered platforms for flowers, candlesticks and statuary determine the popular parish altar design. The renewed liturgy described in the Liturgical Consitution implies that the creative artist, architect and pastor re-think theological, sacramental and liturgical considerations before building an altar as the essential setting of communal and sacramental worship. The appendix of the Ecumenical Council's Constitution Chapter on the Sacred Liturgy establishes the ideal as a free-standing altar of stone with relics buried in the supports or under an unmarred mensa. Consideration should be given to the increasing practice of the celebrant facing God's holy people for participation in this action at the altar. The appendix describes a fitting and securely fixed low tabernacle can either be placed on the altar between the celebrant and the worshipping community or enshrined in an appropriate chapel.

The limestone altar of sacrifice illustrated here was designed to receive the tabernacle temporarily. The tabernacle has now been transferred to a permanent place of honor on a separate stone altar of Reservation.

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Sacrament and Sign In Protestant Worship

Celestine Ryan, O.P.

"If the church cannot give us a sacrament that is not divided, it should not ask us to attend an assembly where our relationships are embarressed by this crucial division." These striking and bold sentiments were expressed at a recent meeting of the Ecumenical Youth Movement at Lausanne. It was the response of young Protestant men and women who sharply scolded their elders when told that they could not partake of Holy Communion together. This explosive situation was indicative of two forces at work among the Protestant churches: *first,* the serious efforts of the various branches of the Reform to bring about the unity of all Christians and *second,* what has come to be known as the Protestant Liturgical Revival. The activities of the present Vatican Council have focused great attention

on the Catholic Church's desire to renew her worship-life, but many have failed to realize that Protestantism is also seeking a more vigorous direction in her liturgical services.

The original changes that the Reformers introduced into Christian worship brought about doctrinal conflict with Catholicism especially in the areas of the Eucharist and the value of a sacramental life. However, their intentions were directed towards a stronger balance between Word and Sacrament as well as an increase of intelligibility for the layman's sake. Many of these emphases underwent a gradual decline or disappeared altogether. The passage of time brought with it a stereotyped image of Protestant worship as a preaching service. It was characterized by the preeminence of the Word, the de-emphasis of the Eucharist and the stress placed on each individual's relationship to God. Today we find the liturgical movement striving for a worship that is theologically balanced, sacramental and corporate in nature.[1] Christianity is not pictured as a private affair or a casually formed group of people who like religion, but the vital family of Christ, the God-Man, who desires to unite mankind to himself. Man is not an isolated soul but an integral part of the worshipping community. This community enters into Christ's redemptive act not only through the preaching of the Word but also through the living-out of the sacramental action. To grasp the full picture of present day stirrings within Protestantism one must examine the teachings of three reformers: Luther, Zwingli and Calvin. These religious leaders initiated liturgical changes 400 years ago and today their spiritual descendants are seeking the roots and foundation of Christian worship.

Luther

Martin Luther's break with traditional Catholicism developed from a total confidence and belief in the Word of God. His theological and, consequently, liturgical innovations were all prompted by and structured within a framework of Scripture. The Word signifies God's revelation of himself in Jesus Christ. Thus, God is to be discovered

[1] Taylor, *The Protestant Liturgical Revival* (Westminster, Md.: Newman Press, 1963), pp. 5, 6.

not only in the sacraments but also in the words of Scripture.[2] Luther saw the superstitious tendencies of Catholics in regard to the Mass and sacraments. To correct the situation he called for an informative explanation of sacramental life through preaching. He felt that the Mass had been removed from the individual, something to be looked at from afar. It was this realization that prompted Martin Luther to re-examine the Eucharist and seek a balance of Word and Sacrament.

The leader of the Reform did not consider the Eucharist a sacrifice or offering but a *communion*, an intimate joining together of Christ and the soul. He deplored the notion that the Mass was a sacrificial act. Christ died once-for-all and any liturgical act that attempts to duplicate Calvary is blasphemous.[3] However, the Body and Blood of Christ are truly present in the Lord's Supper but the totality of the bread and wine also remain. These latter do *not* change and any questioning of how two complete realities can exist side by side is merely idle speculation. Christ's sacramental presence is achieved through the words of institution; they effect what they signify. The consecration results "not on account of our speaking or those words uttered, but because of His command. . . ".[4] Luther calls for an authorized minister to consecrate the elements but it is the Word which brings about the Sacrament since the minister only functions as an instrument. He is not considered to be a priest "in any other sense than that which regards all believers as priests because they are members of the priestly people of God." Union with Christ and one's brothers is the chief effect of the Eucharist. It also brings about the forgiveness of sins because Christ comes in the Sacrament to give life to the sinner. Luther expressed a great love for the Mass and urged its frequent celebration. Yet, he emphatically maintained that it did not achieve an atonement for sins because of the once-for-allness of Christ's death. The Mass is essentially a gift from God intended for man who can do nothing to merit his salvation.

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[2] Richardson, "Word and Sacrament in Protestant Worship" from *Ecumenical Dialogue at Harvard,* ed. by Miller and Wright, (Cambridge, Mass.: Belknap Press, 1964), p. 153.

[3] *Works of Martin Luther,* (Philadelphia: A. J. Holman, 1915-22), II, p. 213.

[4] *Martin Luthers Werke.* Weimarer Ausgabe, 26, 285, 13 ff.

Liturgically speaking, Protestant scholars find much to appreciate in Luther's worship-rite. He retained the basic structure of the Mass but, in his emphasis on intelligibility, he introduced the vernacular and the use of hymns. The service was to be audible and facing the people. Vestments, candles and the like provided a sacred and warm context for liturgical action. However, the oneness of the congregation was not that of a worshipping body which gave adoration to God. Rather, one finds a personal approach developing, a "God and me" outlook where the liturgical rite brings grace and forgiveness. Some Protestant liturgists feel that the sense of mystery is absent due to the elimination of the sacrificial and offertory aspects and this, they think, is necessary for the totality of Christian worship.[5]

Zwingli

Ulrich Zwingli's influence on Reform liturgy definitely lies in the area of de-emphasizing the sacramental, both in thought and practice. He saw abuses and superstition in the Church especially in regard to the materials and "mechanics" of the liturgy. His prime objective, therefore, was the spiritualization of man's movement to God. Faith is the channel through which God enters the soul and, thus, there is no necessity of concerning one's self with rubrics and externals. Sacraments are a witness or a public sign of interior justification; they do not bring new life into the soul for they testify to the grace that has already been bestowed.

By following Zwingli's fundamental principle we see that all meaning and depth are removed from the Eucharist. The "real presence" and the Mass become memorials, picturesque ways of recalling Jesus Christ's goodness to the believer.[6] The words of institution are to be understood figuratively and the Christian feeds on his Lord through faith. It would almost seem that Zwingli finds no reason for maintaining a Eucharistic observance at all. Yet, in compliance with Christ's command to "do this in remembrance of Me" the Lord's Supper is to be held occasionally. Besides its memorial and witness

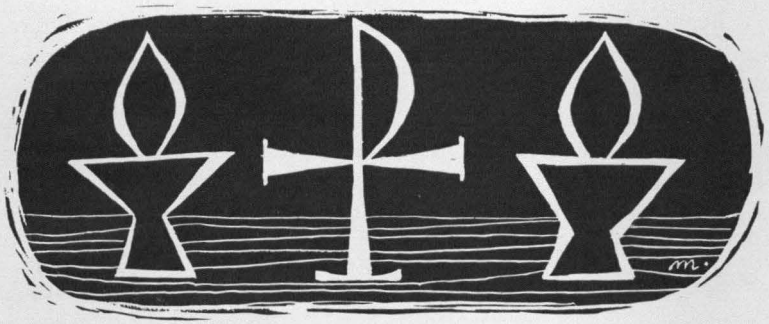
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[5] Taylor, *op. cit.*, pp. 73-4.

[6] Richardson, *op. cit.*, p. 164.

aspects, the Supper becomes a meal of fellowship; Christian brethren come together as one to give thanks for God's mercy.

Under Zwingli the *altar* gives way to the *table* as the Mass loses all sacrificial elements. The external setting of vestments, ritual and musical accompaniment, which Luther himself had kept, are completely removed. As the Communion service is limited to a quarterly observance, we find worship becoming centered upon the preaching of the Word. It is through the Word that the believer manifests his belief



in Christ. No liturgist would object to these elements but taken alone they are incomplete, seeking fulfillment in a sacramental expression. The focus of the liturgy concentrates upon man and his edification rather than God and his adoration. The liturgist sees that the sacred signs given by Christ have been hollowed of their significance and that personal subjectivity has yielded to the worship that God desires: the praise of the Father by his people through his Son.[7]

Calvin

John Calvin attempted to strike a middle course between the Lutheran and Zwinglian teachings on the Eucharist and its consequences. He felt that Luther had overemphasized the *realistic* side of the Sacrament while Zwingli's approach was too *symbolic*. For Calvin, the Eucharist was not the "body" strictly speaking, nor was it merely a sign. It was the presence of Jesus Christ in a spiritual manner. Now, the body of Christ is in heaven and as such it remains

[7] Taylor, *op. cit.*, p. 82.

there. The Christian is united to his Lord through the Spirit who brings him a participation in Christ's body and blood. The power of God achieves this miracle of communion when the believer approaches the Father in faith.

> . . . on the one hand we must, to shut out all carnal fancies, raise our hearts on high to heaven, thinking that our Lord Jesus Christ is so abased as to be enclosed under any corruptible elements. On the other hand, . . . we must hold that it is accomplished by the secret and miraculous virtue of God, and that the spirit of God is the bond of participation for which reason it is called spiritual.[8]

Calvin's explanation of the fruits of the Eucharist is no different from his fellow Reformers. For him, the two chief effects are union with Christ and the increase of fellowship among Christians. It is a vain question to seek the precise manner in which Christ's body and blood are present. The important factor is the believer's possession of the Lord and a share in his saving graces. At the same time, when the faithful partake of the Eucharist they become one body in Christ. One important thought should be impressed upon the Christian's mind:

> that none of the brethren can be insulted, mocked, laughed at, despised or in any way dishonored, but that we at the same time insult, mock, laugh at, and despise Christ; and that Christ cannot be loved by us unless we love him in the brethren . . .[9]

Calvin considered the Lord's Supper as the extension of faith and love among Christians and as such it should be celebrated frequently. Anything less than a weekly observance would be a departure from Apostolic practice.

The Mass itself is an insult to God. Calvary was completely sufficient and to attempt a reduplication is to diminish the fullness of the Lord's redemption. Thus, the only offering to be found in Calvin's rite would be the gift of one's self but in no way is Christ offered. Because the "trappings" of the Mass were a source of distraction Calvin simplified his liturgy to the point of being completely primitive. Communicants did not kneel at the altar to receive but were to share in the one bread at a table. Eventually communion was distributed to the faithful as they were seated in the pews.

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[8] *Corpus Reformatorum,* (Halle, 1834), V. p. 460.

[9] *Ibid,* I, 126.

Like his predecessors in Reform liturgy, Calvin's objective was to balance Word and Sacrament and from this point of view liturgists can appreciate his efforts. Unfortunately his followers did not strive so ardently to maintain a sense of real presence. The emphasis that Calvin placed on personal belief caused the Sacrament to gradually become a subjective thing where Christ's presence was frequently lost among the faithful. Because God is completely transcendent all the material settings of the liturgy are removed. The Lord's Supper, which takes place infrequently, is a meal of fellowship where Christians celebrate in a manner that is somewhat removed from the Lord. Many feel that Calvin's emphasis on God's transcendence caused his theology and worship to become overly spiritual. This imbalance eliminates the sense of Mystery that Christ brought by taking on the flesh and blood of man.[10]

Past/Present/Future

When the Reformers made their break with traditional Catholicism they saw a rather perplexing situation in worship forms and attitudes. There was a marked lack of understanding among the faithful bringing superstition with it; this meant that mystery beclouded intelligibility. Luther, Zwingli and Calvin also felt that the Christian was not personally engaged in the sacraments; external trappings and complicated rubrics threw up a barrier between the believer and his Lord. It seemed that too much stress was placed upon the intrinsic workings of the sacraments and too little emphasis placed on personal dispositions.

The Reform leaders attempted to correct what they saw to be a dismal situation in Catholic worship-life. Intelligibility and simplicity came first. This meant the use of vernacular in services, extended readings from Scripture and an austere use of externals in the rite. The corporate in worship was stressed to show the congregation's part in liturgical services; the minister became the leader of the faithful rather than a mediator with God. One can fully appreciate many of the objectives that Luther, Zwingli and Calvin aimed at in their liturgical reform. Obviously, their theological positions on the Mass, the Eucharist and the working of grace were something more than a liturgical modification. The passage of

[10] Taylor, *op. cit.*, pp. 91-2.

time brought with it several major departures from the original Reform spirit. The preaching of the Word almost entirely eliminated a meaningful Eucharist, for 'if the Word is fully proclaimed then the Lord's Supper is only a repetition of the same Word'. Stress on intelligibility ultimately yielded to an approach where religious symbols were separated from the realities which they signified. The intense emphasis on personal faith provided the basis for a subjective and non-corporate worship life. In short, it seems that when one element was emphasized, it was frequently done at the cost of another.

Present day stirrings within Protestantism give witness to a new and vital rethinking of liturgical theology and practice. The reasons for this self-examination are many: recent New Testament studies, the desire to return to the spirit of the Apostolic community, the ecumenical movement among Christians. Several concrete attempts at worship-renewal testify to the zeal of the Reform traditions. The Church of South India carefully formulated its liturgy when this great merger took place. Experiments in corporate Eucharistic worship are taking place in the Church of Scotland; the German Lutheran Church has a number of liturgical brotherhoods that seek to recapture the balance between biblical preaching and Sacramental worship; the Protestant community of Taizé has emphasized the great need for relating liturgy to one's daily life. And, of course, the *Faith and Order* conferences of the *World Council of Churches* have constantly explored the nature of Christian worship and the meaning of the Eucharist. In general, contemporary Protestant efforts are aiming at a strong sacramental character with theological depth. Many of its spokesman see that the notion of sacrifice does not totally eliminate the concepts of thanksgiving and praise. Vestments and ritual do not have to be stumbling blocks as the Christian relives the mystery of the redemption. Liturgical action does not merely memorialize or recall religious events surrounding Christ's death and resurrection. Rather, it is the "re-presentation" of the Paschal mystery wherein the Christian offers himself to God, dies with his Son and rises to find fulfillment in the Eucharistic banquet.

It would take no great effort to select various liturgical emphases brought in by the Reformers and show their correspondence to the *Liturgy Constitution* of the Vatican Council. Similarly, one can observe that under the impetus of the present liturgical revival

Protestant services are regaining something of their Catholic past. In view of such developments, theologians and liturgists of both traditions have remarked that Catholic services are becoming more like Protestant ones and Protestant like Catholic. This may be very true but it is only a secondary consideration, and the Protestant or Catholic should not feel that his religious birthright is being bartered for the sake of "good fellowship". What matters is that as both sides attempt to renew their liturgical lives they might meet in unity, and worship at *one table* to feed upon the Word and Eucharist of Christ.

INTRODUCTION TO THE PHILOSOPHY OF SAINT AUGUSTINE

Edited by John A. Mourant, Professor of Philosophy The Pennsylvania State University.

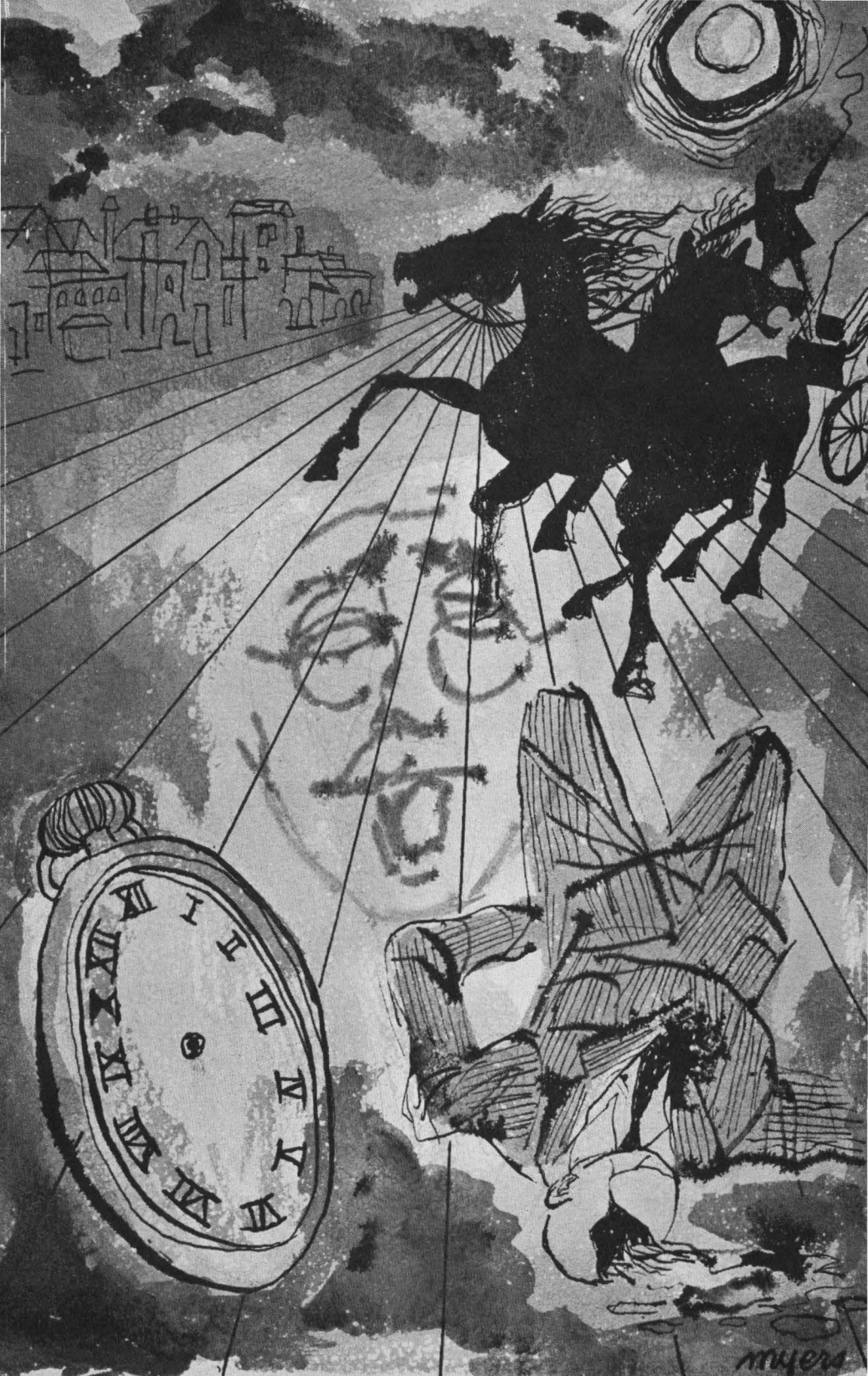
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Reality Or Wild Strawberries?

Paul Philibert, O.P.

Is Ingmar Bergman a moralist? Certainly his films give eloquent commentary on the present state of man. Bergman, however, offers no salvation. Paul Philibert brings us from Bergman, through Theology, to God.

The opening scene in the movie, "Wild Strawberries," presents a penetrating indictment of contemporary man. The picture opens showing an aged man on a village street. The shops are closed, the doors are locked and the windows are boarded over. It is the neatest characterization of a lonesome soul ever shown on the movie screen. Moved by an eerie sense of timelessness, the old man reaches into his pocket for his watch, only to discover—to his horror—that there are no longer any hands on the face of his watch: his clock is an empty dial with meaningless numbers. At this point, he sees a figure in a trim businessman's suit step out from a doorway. Attracted to the only creature in this bleak surrounding with which he can in any way communicate, he runs toward him to ask the time. But when he confronts the trim suit and the neat figure, it is only to discover a faceless monster: the figure turns toward him, falls on its back, cracks open at the head, and empties out its watery contents: a stream of waste rushing into the sewer. At this point, a team of wild black horses careens around the corner dragging a caisson on which a coffin is loosely fixed. As this frenzied combination passes by the old man, the coffin slips off the caisson and lands with a crash in the middle of the street. The old man fearfully creeps toward the coffin, afraid of what he might find there. As he puts his hand on the edge of the box, ready to examine its contents, a hand from within the coffin grabs his wrist and pulls at him; the lid falls off, and within the box he sees—himself: his own face, his own body, there mocking at him.

This is a horrifying story. But, in a certain sense, it is a true one. It is true insofar as it describes the condition of a faceless generation. The scene is symbolic of a three-fold emptiness: first, a *rootlessness*, as seen in the old man's inability to relate to anything familiar: windows and doors are closed to him; his own past and present and

future are cut off from him in the loss of the hands on his watch—symbols of the realness of time and the realness of experience. The second emptiness of the faceless generation is *powerlessness,* as seen in the fragility of the man-like figure in which he hoped to find companionship, and found instead a fleshly balloon unable to stand for long in the hostility of an empty world. The third emptiness is *purposelessness,* seen in the mockery of the man's own self in the coffin. This morbid symbol is a declaration that after the coffin there is nothing: not only in the private sense of *nothing more,* but in the absolute sense of *nothingness.* So the dead self reaches out to the living self; it hopes to cling to what remains of life—as if to say: there is no more after what you have here and now . . . . After the coffin, there is nothing.

Ingmar Bergman has done us a service in this film by portraying the condition of a faceless generation, by showing in this dramatic manner the extent to which the insanity of man has gone in the contemporary world. We have complained for decades that man was becoming more and more powerless, more and more psychologically sick; finally, we have also acknowledged his growing lack of purpose. His lack of conviction for meaningful living is seen in the glut of pleasure-seeking, constantly hawked on T.V., in newspapers, everywhere. But it takes the genius of a Bergman to put all this into a dramatic framework, and show us, in the concrete visualization of film art, what the integral emptiness of the faceless generation has produced.

The richness of life betrays the insanity of contemporary man's estrangement from his roots, from his strength as a man, and from his purpose as a creature destined for life. Yet, against this promise of life we see time and again the restatement of the faceless generation's despair—as in these words of Robert de Montherlant, the French existentialist:

> We are moving toward nothingness, precisely because we are moving toward everything, and everything is attained at the moment in which all our senses are ready to set out. Days are fruits, and our role is to eat them and to taste them moderately or voraciously according to our own nature, to profit by all that they contain, to make of them our spiritual flesh and our soul, to live: and to live is nothing else than that! (*Aux fontaines du desir.*)

The Christian cannot wish with Montherlant that the flesh be our fountain of happiness. For it leads to defeat: suffering is there, and

especially death is there; man desires in vain a kind of sensible fairy-land where everything corresponds to his wishes. Man dreams in vain of a bodily paradise where he can escape the servitude of reality. And it is this very dream which defaces him, which makes him rootless, powerless, and purposeless. By living entirely for the excesses of material delights, man becomes faceless: for it is no longer man who determines his destiny, rather it is man who is forced into the mold of some other, some less than human destiny.

We are confronted with the modern world's testimony to absurdity. We must look elsewhere if we are to find life's meaning. It has made man rootless, weak, and purposeless. If we are to find man's roots, if we are to understand man's destiny in the face of denial—then we must find out where man came from and where he is going. This is the work of theology. Only an understanding of what God is and what man is can bring us up from the wild strawberries of absurdity to solid, God-centered reality.

First, the faceless generation finds itself *rootless.* Man has no beginning; man is, in the conception of Jean-Paul Sartre, "his own maker scraping together out of his fund of behavior and imagination what he desires to make of himself." The faceless contemporary is a self-made man in the actual testimony of his experience. He looks within himself; he refuses to raise his eyes beyond his own self-scrutiny; and he finds despair in having to be his own maker—and disappointment in finding he has botched the job.

But everything depends upon where we search for an answer. If we look to theology, then we *can* sink roots, we *can* plunge ourselves into the vital stream of life. We can, in the act which staggers the belief of the faceless generation, communicate with God. And because we receive the continuing message of God's word to us, because we perceive the continuing aliveness of God's working in our lives, we can sink roots and live.

"In the beginning, God created the heavens and the earth . . . and last of all God created man and placed him in the garden which he had made for man upon the earth." Here are our roots: here is our redemption from the insufferable fate of having to be our own creator. But what is more, God has spoken of Himself: "*I* am the one Who am," He said, communicating to us some glimmer of understanding of that well-spring of truth which never runs dry. He is the one who is: what then are we? If He is *all that is,* then we are *in*

Him, *through* Him, *by* Him. Our roots are not mere price tags indicating that we came forth from the divine productivity; our roots are not mere echoes of the divine speaking, calling us forth into being: our roots are now and forever sunk deep into the totality of activity, the completeness of being and reality which is God. We are not rootless, we are not faceless: our roots, our dependence, our reliance as sons reach into that abundance which is God's and mark us, sustain us as partakers of His life.

Theology saves us from rootlessness of a faceless generation; but much more, it opens up a garden of belief, it focuses light upon that vital dependence which marks us as children of the One Who is living, and promises us an excursion into His secrets of life.

Second, the faceless generation finds itself *powerless*. It is alone in a hostile world. Alone and weak. It is alone because it has no basis of communication between man and man, no language in which to call another "Brother." But again, everything depends upon where we search for an answer. Theology places before us the light of divine communication. God reveals Himself as Father of all men, who therefore find themselves linked by the love-bonds of a real brotherhood.

The measure of the faceless generation is the modern enigma of a creature made for hope who can only despair, compared with scripture's mystery of the son made for a royal inheritance who can only live in hope. On the one hand, man despairs because he is his own maker and he has no way to provide a destiny for himself. On the other hand, man lives in hope because he is not self-made, because he is confident—confident that he is neither the product of his own frustration nor the orphan of an indifferent Maker: "I will not leave you orphans," Our Lord promised. Rather man basks in the hope of the inheritance of a son, a son of a divine Father who rejoices in providing for the needs of his children. "My pleasure is to dwell with the sons of men," Our Lord assured us.

We are somehow realizing the legendary dream of the ancient Greek hero Theseus, the killer of the Minotaur—Theseus, who intuited that he was a son of a divine father, a son of Poseidon, the horse-god. For that reason he had confidence in the strength of his horse-god father, and that confidence was the power in which he performed his glorious exploits.

The untrammeled imagination of the Greek poets could invent such a tale, sure to touch the yearnings of their fellow men. But it took the creative love of a divine Father to make this story real.

The faceless generation attempts to refuse the adoption of God's paternity, in fear that if they are not fathers to themselves they will not be strong. But in refusing to be sons they refuse to receive strength, and so they leave themselves powerless, like a plant that refuses to take nutrition from the soil, like a child who refuses to take milk from his mother's breast.

Thrown up against this modern despair, theology opens up the intuition of our adopted sonship, proposes its richness, its wonder, its essential mercy. Under such an understanding of reality, St. Paul could affirm: "I can do all things in him who strengthens me . . . ." This is the power of the sons of God. Theology concentrates its light on the mystery of God's creative love which never abandons the creatures it brings forth into the air of reality. This is the mystery of God communicating the strength of His own divine will-power—that consummate, unremitting activity of love—and by that communication bringing forth, sustaining, augmenting, and predestining the children of that love for an eternal share of His divine vitality.

It is here, precisely, that theology opposes the third and final emptiness of the modern faceless generation: the *purposelessness* of contemporary man. The existentialist who would take upon himself the awesome task of being his own maker, finds that however well he may feel he has done his job, he is unable to complete it. It is here that the world of the self-made man falls into absurdity. If man makes himself, what does he make himself for? Sartre, again, provides us with the heart of the matter in his drama, "No Exit," in which he portrays hell as a place where persons are thrown together, unable to escape from their common togetherness, and unable to understand what any of them have to do. Hell for him is an eternity of repeating the unnerving question: "What am I for?"

St. Paul, the Christian strengthened in the power of adopted sonship, could see the answer. For him, "Christ is the first-born of many brethren . . . we are sons, because we are all reborn in the one, same Spirit of adoption, wherein we cry to our Adopter, "Abba, Father." "And if we are sons with Christ, we are also co-heirs with Christ." Heirs of his sonship: his a natural sonship, ours adoptive.

But the inheritance of both is eternal life. So the completion, the purpose, the destiny of our reality is not only affirmed by theology, it is also projected across the entire gamut of human experience as a final testimony to the meaningfulness of life.

Laconically, St. John explains: "And this is eternal life: to know the one true God, and him he has sent, Jesus Christ." It is so simply put that it almost tempts us to think that the inspired writer framed these words in a gasp of desperation; unable to express the richness, the vibrancy, the dynamism and satisfaction of that activity which is eternal life, he gave up. Gave up, merely to hint at the mystery and leave to the living words of God's-speaking-to-man the task of filling us with the hope, the promise, which these words imply.

Theology can be the savior of reality for our age. We have seen that, against the contemporary thinking about man, theology attests to man's roots, man's power and strength, and man's purpose, as it looks to God as maker and destiny of his rational creature. Existentialism, as a philosophy, may be soon on the wane. But the doctrines of existentialism are very much with us: the secularist, scientistic, materialistic attitudes of our culture build upon the thesis that man is his own maker, that man enjoys *now* the divine attributes of omniscience and omnipotence. Theology opposes such a judgement, because theology can anticipate the verdicts of the psychiatrists who deal with our sick modern divinities, and see in the emptiness of the faceless generation its own ultimate frustration. God is the center of theology as the author of reality. He is the maker of all reality, but he is also—because of the infinite richness of his own goodness—the destiny of all his creatures. No goodness outside his own has meaning, because no goodness outside his own exists except as it is a shadow and a share of his own infinite richness.

The unrest of the human heart, to which contemporary man gives agonizing testimony, need not be seen as a talisman of an all-pervading absurdity. St. Augustine experienced the same evidence of a world filled with uncertainty and suffering as Sartre and Camus. But, unlike them, Augustine judged his unrest by premises revealed by his Adoptive Father. This unrest, seen in a theological perspective, was the ultimate mercy of a Creator drawing all things back to himself. The immortal words of Augustine never had more impact than they have today in our contemporary world: "Our hearts were made for thee, O Lord; and they shall not rest until they rest in thee."





Liturgy and Community

Giles Dimock, O.P.

Reform and renewal are in the air and nowhere is it seen more clearly now than in the liturgy. Our venerable and time-honored ways of worship are being called into question, the rites themselves reexamined in terms of their sign-function, and many changes that seem new and startling result. Actually most of these "changes" are simply restorations of ancient practices which are not reintroduced out of a love of liturgical antiquity but because it is felt that pastorally they will make the liturgy more understandable and meaningful to the People of God. Yet often, laymen and clergy alike are shocked and somewhat scandalized by the changes, and this, primarily be-

cause they do not understand the nature of the liturgy, especially the concept of communal celebration.

The Church now is rediscovering that She is the *community* of the saved, all of those who love and serve Jesus, who are so closely united to Him as to be called His Body, and so closely joined to each other that they may be said to be members of that same Body. Thus, this realization of our unity in Christ, when focused on the liturgy of the Church, demands community worship, communal celebration, an actual physical manifestation in the Incarnational order, of the inner bond of spiritual union. Yet so frequently very devout and good Catholics are heard to complain that all this participation—dialogue Mass with responses aloud, the singing of hymns, offertory processions, vernacular readings of the Epistle and Gospel, to name only a few of the current practices—are distracting and hindering them from their prayers, their union with the Lord. While one can sympathize with this reaction to this seeming disturbance to their piety, such an attitude reveals a complete lack of understanding and awareness of the communtarian nature of the liturgy, and more basically the very notion of the Church.

Since the liturgy is performed by men and is to save men, a brief consideration of human experience immediately highlights the fact that man is social, and tends, even in the most primitive conditions, to form some sort of society. With his basic insight into human nature, Aristotle described man as a *social animal,* a term we hear frequently, but what is the reality it hides? Put simply, people need people, and St. Thomas, in commenting on the text [1] shows the utter dependency of us all on our parents for generation, nourishment, and instruction. Then he points out that to live *well,* not simply to exist, it is necessary that man live in a society—with other people. Modern psychologists show us how important it is for a person to be accepted by others for psychological health. People's well being and balance depend on their recognition of the fact that they are "People who need People" as a song in the new musical *Funny Girl* goes.

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[1] *Commentary On The Nichomachean Ethics.* By St. Thomas Aquinas. Trans. by C. I. Litzinger, O.P. (Regnery, Chicago, 1964), L.I.:C.4.

The Church as a Community

Now how does all of this apply to the Church? Here we can't delve profoundly into the question of the nature of the Church—the Mystical Body—but we can examine one aspect of it—its community structure. Of course the Church is a supernatural reality, but it is human for it is Christ among men, an extension of the Incarnation in time. Apologetically, the Church has been described as a "perfect society" and though this precise manner of delineating its constitution may be improved, yet it does focus our attention on the fact that it is a *social* body—a group of men. The Christian is saved only in association with fellow men, for he must be incorporated into Christ—i.e. the whole Christ, Head and members—for his salvation. Christ is the way to the Father and all who are joined to Him by faith, hope, and love, are joined to each other in the Church, for He wants to gather all men into His Kingdom which He describes as the "vine and branches" and the "shepherd and the flock", a union with Him and therefore with one another. The Ecclesial Mystery, then, is a social entity and this shows again the Divine Condescension in utilizing and transforming nature—man's desire and tendency towards sociality—for Grace perfects nature and does not destroy it. So man is led to God personally and yet in the community, not *individualistically,* by his brothers whom he helps—"Bear you one another's burdens, for thus you fulfill the Law of Christ" (Gal. 6, 2). Consequently each Christian is Christ to the other, and man is to go to God through and with other men as they aid one another in the community. This is the meaning of the Communion of Saints, for the Saints (in the Pauline sense) are members of Christ—Christians—and their helping one another continues after death.

St. Paul brings this home strikingly in his treatment of the mystical Body of Christ in I Corinthians. In comparing us, the members of Christ's Body, to members of a physical body, the Apostle says, "The eye cannot say to the hand, 'I do not need you'; nor the head to the feet, 'I do not need you'," (II. 12: 21-22). Later in that passage, he points out that because of our unity, "if one organ suffers, they all suffer together. If one flourishes, they all rejoice." Again, in Ephesians where he stresses our unity in the "one Lord, one Faith, and one Baptism" (6:2), he also says "speak the truth to each other, for all of us are the parts of one body (6:25). Truly the Church as a com-

munity of people needing people, a communion of love in Christ, is the "Sign raised for all the nations to see". (Is. 11:12).

The People of God

The Church is also described more frequently today as the People of God and rightly so. This term is used because ecclesiologists are becoming more fully aware that to adequately realize a true understanding of the Church, she must be seen in the light of the Old Testament. God has intervened in history and seemingly with one purpose in mind: "the formation, out of common and fallen humanity, of a people which should eventually be God's Own People." [2] The divine action gradually prepared His chosen people of the Old Covenant for the coming of the Holy and Just One—Christ—Who was to fulfill all and to form a new people, drawn from all those who would serve Him in love, rather than just the Hebrews. Yet there is continuity here as the Church is the fulfillment and culmination of the People of God in the old dispensation—in fact, through the course of history, God had been creating this people, Israel, the Spouse of Yahweh, to flower into the Bride of Christ, the Church. This is not mystical imagery, for recent research has shown that the Church—*Ecclesia*—of the New Testament is the final perfection of the *Qehal Yaweh*—"the Assembly of Yaweh"—of the Hebrew Bible.[3]

The Greek word *ecclesia* which means an "assembly duly summoned" comes from the word meaning "to call to a convocation" and was used to denote the purely secular assembly at Athens, called or summoned by heralds, which was gathered together to listen to official notices concerning the welfare of the state and to respond to that information. This term was applied by the authors of the *Septuagint* to describe similar gatherings in Jerusalem for there too the people assembled to hear the official word of the king and to respond to it. There are many examples of the Qehal Yaweh in the Old Testament, but three are especially informative: the convocation on Mount Sinai as described in Exodus, 19, the assembly called by

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[2] For a more complete handling of the term *People of God,* consult Louis Bouyer's *Liturgical Piety* (Notre Dame, Ind., University Press, 1955) pp. 23-37, of which this treatment is an adaptation and distillation.

[3] *Ibid.,* p. 23.

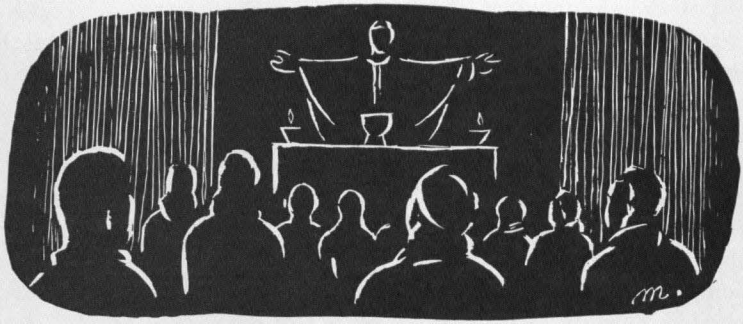
King Josiah in II Kings, 23, and that summoned by the scribe Esdras (II Esdras 8, 17, 13) after the Exile.

This first gathering was of the Hebrews who had escaped Egypt and were called to encounter Yaweh. After a common preparation of fast and purification, and after community actions of praise, adoration and supplication, the Word was solemnly proclaimed. Then the Word was accepted and agreed to by those present and this formed the very Covenant between Yaweh and His People, which was not considered ratified until the sacrificial offering had concluded the meeting. The Covenant was sealed by this sacrifice, and, with the free response and obedient agreement of those present, a people was created, actually *formed* as a *people*. In the account of pious King Josiah rededicating the race of Israel, we have the same basic structure of proclamation of the Word, praise expressed and the people's acceptance—the renewal of the Covenant or Alliance with Yaweh. In the third example we again find this basic pattern, but instead of the concluding sacrifice which is omitted, Esdras, the scribe, offers a solemn eucharistic prayer. The Hebrews, returning from the Exile, find Jerusalem devastated and consequently cannot sacrifice as the Temple has been utterly destroyed. At this juncture, synagogue worship develops as primarily a service of the Word. The Eucharistic Prayer (the Greek word *eucharist* means thanksgiving), commemorating the great things God has done for His People as a pledge of His love in the future, became associated with the familial celebrations of small pious communities rather than with the nation as a whole. These groups, on the eves of Sabbaths and festivals, met for a communal meal at which the breaking of the bread and the solemn eucharistic prayer of the cup of blessing were the important ritual elements. It is apparent already how the various rites described above are fulfilled in the Christian liturgy, but the point of emphasis now is that the Covenant was made with the people as a whole, as a unity, as a community. This was initially accomplished through their liturgy and renewed through the liturgical celebration of the assembly. As has been said before, they were created as a people in the proclamation of the Word of God, their acceptance of it, and its ratification.

The Apostolic Community

Salvation History would see all this just described as a preparation for the new dispensation in which the Word of God which is pro-

claimed, accepted, and ratified in His very own Son. In the Acts of the Apostles, the Christian community is characterized as "persevering in the doctrine of the Apostles and in the communication of the breaking of the bread and prayers." (Acts 2,24). The doctrine of the Apostles mentioned is the proclamation of the Word and the response of the worshippers much as in the synagogue service, while the breaking of the bread is the Eucharistic celebration. Now however, the Word of God is incarnate in Jesus as He is the One sent by God to save His People, all mankind rather than just a chosen people as before. The



Apostolic community does not merely listen to God's Word proclaimed in Christ. It invokes that Word in prayer and pledges itself to the Word in the Eucharistic Prayer. Christ seals the New Covenant in His Blood and creates a new people through the proclamation of the Good News, and in the power of the apostolate (the Apostles are sent by Christ as He was sent by the Father) the words of the president of the assembly become Christ's word, and actually bring down Christ, the Word of God for men. So the new and everlasting Covenant is proclaimed in the death of Christ: "As often as you eat this bread and drink this cup, you show forth the Lord's death until He comes." (I Cor. 11:26). By His Passion, Death, Resurrection, and Ascension, the Paschal Mystery, Christ brought about a new creation of light, love, and life in which His people, His Mystical Body, participate. His People are His new creation as they are "re-created" in grace, and thus become participants of the ecclesial mystery, "for it was from the side of Christ as He slept the sleep of death upon the cross, that there came forth the wonderous sacrament of the Church."

(*Const. on the Liturgy,* N. 5). As in the old dispensation, the Hebrews were made God's People by the Convenant into which they were initiated by circumsion and which was renewed by ritual sacrifice, so in the New Law, men are bought into the New Convenant through Baptism and made Christ's People and this is renewed in the sacrificial meal of the Eucharist. This is the Mystery that is proclaimed. It is a call from God to which men respond and so the *ecclesia* is gathered, not spontaneously drawn together by men's own volition (although they act freely), but by the Will of God. The community, then, is convoked not by human considerations of convenience or sociability, not on its own initiatve, but on God's.

The Worship of the Community

Now perhaps we might ask how does all this ecclesiology apply to the liturgy and especially to participation in it? Hasn't our consideration taken us far afield of our topic? By no means, for unless the Church is seen as a community of love, gathered around Jesus Christ in worship of the Father, communal participation makes no sense. If, however, the Church is seen in her communitarian nature, as the Mystical Body of Christ, as the People of God, called together by the Father in Christ, then our whole focus changes. No longer is the participation of the whole community in the Mass thought of as an "extra", something "nice to have, if it's not too much trouble", rather than a real necessity. It might be argued that as long as interior participation is obtained, this is sufficient. Now it is certainly true that interior participation is the most important consideration, for as Pope Pius XII says in *Mediator Dei* (N. 24), "the chief element of divine worship must be interior". However, just before that statement, he points out that external actions not only flow from man's nature as a social composite (body—soul), but also are "designed to rouse the heart, like signals of a sort, to veneration of sacred realities, and to raise the mind to meditation on the supernatural" (N. 23). The whole *Constitution on the Liturgy* presupposes active participation:

> Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators; on the contrary, through a good understanding of the rites and prayers they should take part in the sacred action conscious of what they are doing, with devotion and full collaboration (N. 48).

The worship of the Church must manifest "the Mystery of Christ and the real nature of the true Christ" (Const. N. 28), for as the Church is, so she must pray. The Church is a great sign of unity insofar as she is a community of love, and this must be shown visibly. Man must go to the invisible through the visible, to the spiritual through the material, for "while we recognize God visibly, we may be drawn by Him to the love of things unseen" (Christmas Preface). This principle of all Catholic sacramentalism also corresponds to man's natural inclination towards the expression of his interior life through speech, gestures, and bodily movements if there is to be any sort of communication. So Christ communicates Himself to man in the Church through visible signs and symbols, and man responds in kind through external activity.

Another objection one often hears voiced in one form or other is that communitarian worship leaves no time for personal prayer and that the individual is swallowed up in the community. The Christian must "enter into his chamber to pray to the Father in secret" (Matt. 6:6). Consequently, a personal prayer life is a necessity for the Christian life, but this is nourished by the liturgy and prepares the worshipper for the Liturgical Action which, in itself, is never a time for strictly private prayers and devotions. In the Christian notion of personality, there is no dicotomy between the individual and the community. The individual is formed by the community of the family and grows in this environment. He is enriched by his association with the community of the parish, and in community becomes more profoundly a person. In turn, the community is richer to the degree that it is composed of truly individual people—well rounded persons. As Father Bernard Häring, C.S.S.R., has recently stated:

> Personality in the face of God means that one learns from his fellow man who are visible, to receive kindness, goodness, love, and to make him a sharer of his own personal experience of goodness and kindness, because one cannot in the deepest sense love God, the invisible Father, if he doesn't love his visible neighbor. . . . The Christian personalism is likeness of Christ, Who gave his life and was raised by the Father. It is essentially an openess to the call of God and to the appealing needs and the appealing kindness of the neighbor. And therefore personal and communal are by no means contradictions or oppositions. They are a synthesis.[4]

[4] The quotation is from Fr. Häring's lecture *A Catholic Approach to Existentialism and Personalism* given at the summer worship in Moral Theology at Catholic University, June, 1964.

Once this is understood, the Christian cannot but joyfully worship with his brother around the common table, singing the Lord's praises with him, processing with him, listening to the proclamation of the Good News, with him, and embracing him in the Kiss of Peace, for they are one in Christ yet never so much individuals—not independently individualistic—as through Him, with Him, and in Him.

Recent Directives of the Church

The Church is recovering a truly apostolic notion now of her own communitarian nature. Recently two documents have been issued which are designed to implement in a practical way the *Constitution on the Liturgy* and its many community-minded decrees on participation in the Mass. The first is the *Instruction* published by the Sacred Congregation of Rites on October 16, and the other is the directive of the American Bishops' Commission on the Liturgical Apostolate issued November 6 of this year. Both of these statements clarify and make explicit many general liturgical principles and prescriptions laid down in the conciliar decree. Several of these emphases might be briefly examined here as they make congregational worship more than a vague possibility.

In the *Instruction,* the liturgical formation of seminarians is treated at length and it is not surprising to find the community aspect of the liturgy high-lighted. On Sundays and major feast days all priests and students are to participate in the community Mass and on solemn feast days the priests may concelebrate—after this rite has been worked out and approved (N. 15). Also, it is suggested that even those seminarians not obliged to recite the Divine Office, should each day celebrate in common lauds and vespers or compline as the morning and evening prayer of the community (16). The *Instruction* further lays down many changes with regard to the celebration of the Eucharist. Among those changes that concern us here, the most revealing is that at solemn and sung Masses the parts of the proper and the ordinary that are sung by the choir or the people are not said privately by the celebrant, but are sung with the people (N. 48). The congregation really has a part to play and so the priest does not ignore them and celebrate his own Mass, as it were. The old rubric of the celebrant's going on ahead, privately reciting these parts, seemed to imply this. Lessons, Epistles, and Gospels must be proclaimed

facing the people (N. 49) and the first two are to be read by lay lectors, thus removing the proclamation of the Word from being strictly a clerical preserve alone. The People of God must be instructed in His Word by means of a homily on the Gospel every Sunday and holy day (N. 53). Churches are to be so constructed to allow for Mass facing the people (N. 19) and the advantage of this practice in drawing attention to the communal meal aspect of the Holy Sacrifice is obvious. The choir is to be placed so that it is clear that these special singers form a part of the community (N. 97) and can fulfill their role of leading the congregation in song, and the place of the faithful is to be so arranged that they can "participate in the sacred celebrations visually" (N. 98). Finally, the baptistry is to be built so it is suitable for community celebration of this sacrament (N. 99). All of these minute and detailed changes are permeated with the Church's awareness of and concern for the communal nature of her worship.

The American bishops are no less concerned and in their new statement they emphasize the practical aspects of worship in the vernacular which is a real "must" for any degree of full participation. The decree draws attention to lay lectors, and decrees that hymns and psalms should be sung by the assembly at suitable times during the Mass, especially on Sundays and holidays when the community gathers to celebrate the Resurrection of the Lord. Although the Church has always insisted that "he who sings prays twice," Catholics since the Reformation have tended to identify the singing of hymns with Protestantism and have come to view the "silent Mass" as a sign of orthodoxy. Our separated brethren have a great tradition of community singing and we could learn much from them in this regard. This emphasis by the bishops may do much to encourage good Catholic hymn singing in our parishes. Also this statement has revised the rubrics for the participants in the Liturgical Action, hoping to make the postures more meaningful so that the action being performed will show more clearly its sign-function in the whole group activity.

The Christian Response

Really then, it is our view of the Church that determines our response to the renewed liturgy. When we see the Church as a com-

munity of those who love Jesus and each other in Him, as His very own Mystical Body prepared for by the Old Testament concept of the People of God, our reaction to the new wider sharing in the sacred actions of the Whole Christ, both Head and members, will be one of joyful enthusiasm. We'll further realize that we are formed as a people in liturgical action—we are unified, become one. The liturgy actually forges this unity in us and intensifies it, for our Baptism incorporates us into the Mystical Body of Christ and makes us members of one another. The celebration of the Eucharist strengthens our union for does not St. Paul say, "when we break this bread is it not a means of sharing in the Body of Christ? Because there is one loaf, we, many as we are, are one; for it is one loaf of which we all partake" (I Cor. 10:16-17). Consequently, seeing the Eucharist as "a sacrament of love, a sign of unity, a bond of charity", (*Const.* N. 47), which makes "the faithful one in holiness" (N. 10) and realizing that this union must be expressed if man is to respond and be deeply moved by it, we can understand the emphasis on the forms of active, external participation which in themselves are to lead directly to that interior awareness of Christ and our union with Him. We begin to understand that we are saved in the community and want to express this in our prayer. Each one of us becomes aware that:

> as a member of this Body, the Church, then, I have social commitments. I cannot love God and hate my neighbor. I cannot be so absorbed in my own salvation that I ignore the salvation of my neighbor. I cannot establish a personal relationship with Christ while denying the social aspects of Christ's Church. As long as there is natural life in me, I cannot resign from the human race. As long as there is supernatural life in me, I cannot resign from membership in a commitment to Christ's Mystical Body.[5]

And so this truly Christian approach characterizes our loving worship of the Father through Christ and in the Holy Spirit, and prepares us for the liturgy of the heavenly Jerusalem which is ever offered by the Church Triumphant to the Trinity of Love.

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[5] James W. King, S.J. *The Liturgy and the Laity* (Newman, Westminster, Maryland, 1963) p. 56.

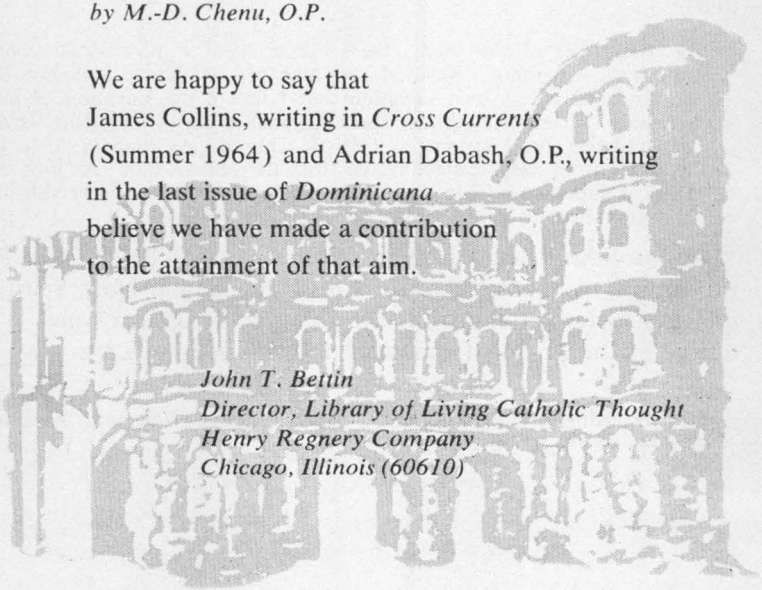
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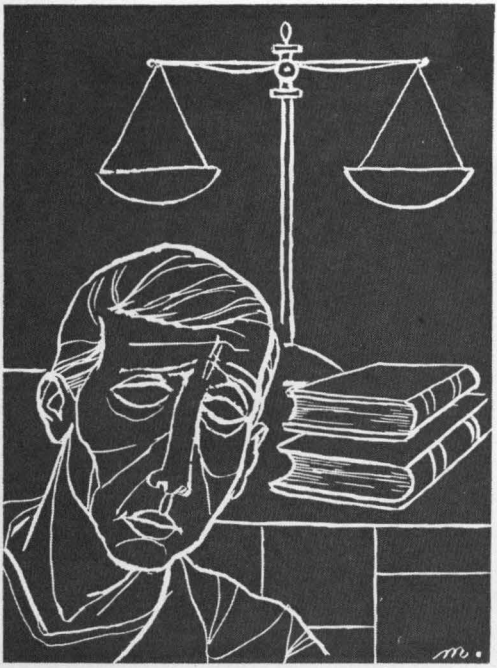
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Law And Conscience

Timothy McCarthy, O.P.

Some years ago, the rector of an English seminary received a decree from Rome the purpose of which was to update and standardize seminary curricula throughout the Latin Church. The implementation of this decree would have required approximately eighteen lecture hours for each year of the seven year seminary program.

The practice at this particular English seminary at that time was quite different from that envisioned by the Holy See. Perhaps influenced by the pedagogical methods of Oxford and Cambridge, the rector had devised a weekly program which included only six to eight hours of formal lectures. The remaining time was given to private study and occasional conferences with the professors. The faculty, as well as its head, were convinced of the merits of this plan.

When the Pontifical decree reached the rector's desk his young assistant watched him read it. He read it slowly, several times.

When he had finished, he laid it on his desk, looked up, and said: "Thomas, obviously this does not apply to us."

Conscience, Law, The Ultimate Practical Judgment

It is not our intention to analyze this particular moral decision. What concerns us here is the insight which this incident can provide for determining the difference between law and conscience. Law is an objective, obligatory norm of human action, issued by the proper authority. In this case, law was the Roman decree. Conscience, on the other hand, is a subjective, personal norm. It consists in an act of the practical intellect, a judgment which applies a general law to a particular case. When the English rector decided that the decree did not obligate the seminary under his care, that decision was an act of conscience. He was acting "conscientiously." He had passed a judgment on the application of a law to a particular case.

Conscience, then, differs from law. Law is general, conscience is particular; law is objective and impersonal, conscience is personal and subjective. Conscience also differs from what is called the "ultimate practical judgment." Preceding every genuinely human act, there is a final judgment of the intellect which decides whether or not a particular action is here and now worth doing. For the young man about to select his bride, the ultimate practical judgment might be: "This girl would make me a good wife." For an executive, interviewing a candidate for a key position, it might be: "This is the man we want." These are not moral judgments. They say nothing at all about morality. The only thing that is here being judged is whether or not this particular action will satisfy this particular desire. When the young man declared to himself that this was the girl for him, he was not immediately concerned with the morality of having such a wife. He was only affirming that as far as he was concerned this particular girl answered his desires for a life's companion. The object of such judgments is not truth, but goodness; and not goodness in general, but the particular, personal good.

The ultimate practical judgment may or may not coincide with the judgment of conscience. In the virtuous man, they will generally coincide. Indeed, for him the "moral good" constitutes the "personal good." But this is not so true of those without virtue. For them, the "personal good" might be that very third martini or second wife

which is a "moral evil." Ignorance and untamed desire can cause a man to judge that something which is objectively evil is subjectively good for him.

Conscience and Divine Law

With these distinctions in mind, we are in position to investigate the responsibilities which law imposes on conscience, and conversely, the rights of conscience in regard to law. Basically, there are two kinds of law: those which God has authored (the eternal law, the natural law, the divine positive law, and grace) and those made by men (church law, civil law, etc.). As regards the laws which God has made, they always oblige in conscience, that is, no one can ever presume to judge that here and now this particular divine law does not oblige. This is true not only because of the authority of the divine lawgiver, but more properly, because of His wisdom. Human lawgivers are not able to foresee every set of circumstances in which their subjects will be placed, and hence it can happen that their laws will not always oblige. But God's vision is not so limited. There never has been, nor will there ever be a set of circumstances which escapes his all-encompassing view. This being so, God's laws are universally applicable. To affirm the contrary would be to disparage the infinite wisdom of God, would be to imply that the divine Legislator had framed an imperfect set of laws.

However, the simple statement that God's laws always oblige does not automatically solve all moral difficulties in this area. The modern question concerning the morality of using oral contraceptives is a case in point. Among Catholic theologians, no one denies that artificial birth control is contrary to divine law and that therefore it is never permissible to do such an act. But this alone does not solve the problem of the pill, because the question still remains as to whether or not, under all circumstances, the pill is an unnatural contraceptive. Pope Paul VI has recently announced that the "question is under study as broadly and profoundly as possible . . . It is under a study which, with the collaboration of many illustrious experts, we hope to conclude soon." In the meanwhile, the legislation of Pius XII—that such pills can be used for the treatment of uterine ailments, but not for the prevention of pregnancy—still stands.

Nor is this the only kind of difficulty that can arise in regard to God's laws. Occasionally, situations arise in which two divine laws seem to command contrary actions. Suppose, for example, that an Oregon man is asked to fight a forest fire on Sunday. The Third Commandment obliges him to "keep holy the Lord's day." The Golden Rule requires that he assist his neighbors. Obviously, the latter command prevails because of the primacy of charity.

Whenever divine laws seem to be opposed to one another, it is time to prune them of their human accretions For God's laws can never contradict each other. Truth cannot be opposed to truth.

Conscience and Human Law

Human laws are not as perfect as those which God has made. For human legislators are blessed with only finite intellects. Situations can and do arise in which their laws cannot, in justice, be applied. For instance, many states prohibit the unskilled to perform surgical operations, but no one would ever be condemned for amputating an arm or dislodging a bullet in dire necessity. Similarly, the Church has a law which forbids clerics to engage in seditious or revolutionary activities, but it is not impossible to imagine situations in which this law would not oblige. Father Delp's collaboration in an effort to overthrow the Nazis might well be an example of this.

Despite the occasional necessity of excusing oneself from the strict observance of some law, such judgments of conscience are full of danger. For the more a man wants to do something, the more inclined will he be to justify it morally. Senator McCarthy's chairmanship of the Senate Subcommittee on Investigations might be cited as example of this. Desiring to uproot communists from government posts, many political analysts think he justified intrusions on civil liberty. The same kind of thing, only on a much larger scale, happened under Hitler and Stalin.

Safeguards of Law

Because of man's tendency to justify his wayward desires, prudence dictates that certain conditions be verified before an individual can presume the right to interpret the mind of the lawgiver. First, if the legislator is available, his actual interpretation should be sought. This seems to have been what happened recently when one of Amer-

ica's large inter-continental airlines petitioned to serve their Catholic patrons meat on Friday. For long, the necessity of stocking fish for an uncertain number of Catholic passengers had caused the airline considerable inconvenience. They judged that the Church did not mean to impose this kind of difficulty. The Holy See seconded their judgment, and granted their Catholic customers a five year dispensation to eat meat on Fridays. If a similar situation were to arise in which recourse to the legislator were impossible, the advice of experienced individuals should still be sought. For, as the ancient adage runs: "No one is a good judge of his own case."

A second condition which must be present before it is licit for one to interpret the law to his own advantage is that the law's observance must involve a serious and extraneous hardship. If the hardship is not both serious and extraneous, the law continues to oblige. For example, Canon Law forbids Catholics to read books placed on the Index. An individual Catholic might be morally certain that he could not be deceived by the vagaries of some indexed work, and he might conclude from this that the obligation not to read the book did not exist for him. Though his premise might well be true, his conclusion would probably be false. For the moral inability to read a book would not ordinarily constitute a serious hardship.

The reason why prudence requires that the hardship be serious before the law can be relaxed is that law itself is a social good which must be respected for the well-being of the whole society. If it were possible to disregard a law for minimal reasons, society would soon become disorganized and anarchic. The observance of annoying and seemingly useless laws is a small price to pay for the privilege of living in a well-ordered society.

The excusing hardship must not only be serious; it must also be extraneous, that is, it must involve a difficulty other than that intended by the legislator when he framed the law. Henry VIII, for instance, might have argued that the Church's matrimonial legislation imposed an intolerable burden upon him. But this did not excuse him from the observance of these laws. For the hardships under which he labored were the very ones which the legislator intended. The Church meant to make rules which would eliminate adultery.

An example of an extraneous difficulty would be the case of a Catholic who excused himself from attending Sunday Mass because of

ill health. The Sunday obligation was meant to entail a measure of sacrifice, but not to the extent of endangering one's health.

The third and final area which must be investigated before one can benignly interpret a given law is the danger of scandal. Even if the permission of the legislator has been obtained, and if even observance of the law was seen to constitute a serious extraneous hardship, care must be taken not to place such actions as would give rise to scandal. St. Paul formulated this principle in his letter to the Romans when he urged them to "do nothing by which your brother is tripped up, or scandalized, or weakened."

> I know, and I am convinced in the Lord Jesus, that nothing is in itself unclean; it is only when a man believes a thing to be unclean that it becomes unclean for him. And if thy brother's peace of mind is disturbed over food, it is because thou art neglecting to follow the rule of charity. Here is a soul for which Christ died; it is not for thee to bring it to perdition with the food thou eatest. . . It is not for thee to destroy God's work for the sake of a mouthful of food. . . It is a noble thing not to eat flesh, nor to drink wine, nor to do anything by which your brother is tripped up, or scandalized, or weakened. (Romans 14:14-16, 20, 21)

This is but one instance in which the law of charity obliges the Christian to go beyond the requisites of justice. If justice alone were involved, a man could excuse himself from the law after he had verified the two previously considered conditions. But charity imposes the additional obligation of sacrificing one's own rights for the sake of those who might be scandalized. A woman, for example, would be wholly within her rights if she wished to remarry on the same day in which her former husband was laid to rest. But the danger of scandal, the danger of providing a cause for gossip and calumny, would render such an action uncharitable and imprudent, and therefore, immoral.

The Erroneous Conscience

Despite all of these safeguards, it is still possible for men to form their consciences erronously. No amount of care can completely overcome human ignorance and man's unique ability to justify his illicit desires. There are, for example, citizens in the United States who are absolutely convinced that there is nothing wrong with keeping the Negro in his place, and that therefore the 1954 decision of

the Supreme Court does not apply to their schools. There are Catholics in Europe and in South America who are perfectly aware of the Church's legislation regarding membership in the Communist party, and yet, who sincerely believe that in their straightened circumstances this law does not oblige them.

Such consciences have erred. Having applied the general law to their particular case, they have made the wrong conclusion. Where does their obligation lie? So long as they have formed their consciences in good faith, that is, so long as they diligently sought to know and to do what is right, they are obliged to follow their consciences, even if mistaken. St. Thomas is clear on this: "Every choice which departs from the judgment of consciences, whether that judgment be right or wrong, is evil, so that as often as a man acts against his conscience, so often does he sin." (Quod. 3 q. 27) It could happen, therefore, that a man would sin by obeying the Supreme Court directive. And if a Catholic contrary to the dictates of his conscience, left the ranks of the Communist party, that too would be a sin.

The possibility of such errors, and indeed their historical actuality, make it necessary to emphasize the obligation that all men have to form a true conscience. By reason of the fact that God has given them intellects and will, all men are held to inform themselves of what is genuinely true and right. In the concrete, this means that whenever a man begins to wonder where moral goodness lies, he must seek out the wisdom of the wise. This is what Augustine did when he visited Ambrose; what Karl Stern did when he met Maritain. To use Newman's phrase, men must be "true to the light." They must seek the good not only with their wills, but with their minds as well.

We regret that printing difficulties have made it impossible to include the Chronicle in this issue.

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Father Davis' is a very dangerous book—and the danger is precisely this: that his reader will not appreciate the scholarly research and sound theological insight which the author's facility of expression belies. Rare is the writer who can present twenty centuries of theological development while doing justice to his matter and respecting his reader. Father Davis does this remarkably well.

In the first of five chatty chapters, he talks about symbolism, particularly in relation to baptism. He mentions water's twofold symbolism of death and life; the baptismal symbolism of light and illumination, of the Deluge, of the Exodus, of crossing the Jordan under Joshua's lead; he speaks of the baptism of Christ symbolizing his redemptive death, and of the Johannine insight into Christ's death as a promise of life.

He then sketches an historical picture of the early Church and her rites, tracing and reconstructing her initiatory ceremonial. His account of patristic developments, usually a detailed, dry, and uninteresting part of similar books, is pleasantly informative and extensive, but not overbearing. He moves easily from point to point and discusses water and its use, and the words of the baptismal formula; also the anointing, the baptismal garment, the preparatory scrutinies, the evolution of the catechumenate, practices of infant baptism, and the present rite of baptism. Since the Church has continually adapted her rites to changing historical situations, the author remarks, we should expect changes now to meet the different conditions of our own time.

The third chapter on "Death and Resurrection" questions the relation of faith to baptism, and to all the sacraments. It asks too, what a sacrament is.

To become a member of the Church by baptism is to become a member of Christ, to be made one with Him. We must then relive in our own experience the death and resurrection of Christ. As St. Paul writes to the Romans, we must die with Christ and rise again with Him. The symbolism of baptism's water (discussed in the first chapter) makes the same point graphically.

But our dying and rising doesn't happen at once; it is a continual life-process. But baptism is the sacrament of our dying and rising in a special sense, because in it we achieve the essential transition from the old order to the new.

Our death to sin is a continuing struggle, but we can overcome because we have a new existence, the life of grace. Grace is an intensely personal and dynamic reality. We become sons of God the Father, related to Him in His only-begotten Son and joined to both by the Spirit. We become one also with all the members of Christ. And since we are one with Christ, we share in his prayer. Union with Christ, the Priest, joins us with his prayer of worship, the liturgy. And insofar as all Christians receive this share at their baptism, all are formed into a royal and priestly people by reason of their baptism. Consequently, all sharing in liturgy depends on baptism. The character of confirmation completes that common priesthood, giving it its social and apostolic dimension by constituting the Christian as a witness of Christian realities before the world.

The relation of baptism and confirmation is still a difficult theological problem. Some scriptural texts speak of the gift of the Spirit following on an imposition of hands. But historically, an imposition of hands was given immediately after baptism. Also, confirmation is often described as the sacrament of the Holy Spirit because of the special role attributed to him. Yet we know that he is definitely present after Baptism. Historically, the two sacraments were so intimately bound up in the early centuries that there was little theological precision. The actual rite of confirmation, moreover, has changed considerably at different times in the history of the Church.

Father Davis seeks a better understanding of confirmation by examining the history of the post-baptismal rites, and the place of confirmation among them (in chapter four). Then, taking this his-

tory in the light of tradition, he tries to determine the proper effect of confirmation in relation to baptism (in the last chapter).

The limitations of a review preclude delving into the historical problem, and likewise a proper treatment of the proper effect of confirmation. But, briefly, Father Davis makes the following conclusions.

All agree that confirmation is the perfecting of baptism, and that both are perfected by sharing in the Eucharist, the third sacrament of Christian initiation. After diggressing on the best age for receiving confirmation, the author returns to his set task of determining just what confirmation does for the Christian. He says: "The reason why the Holy Spirit comes in confirmation is to make the Christian a witness of Christ. Already members of Christ by baptism, Christians by confirmation become messengers of Christ and heralds of his gospel." This seems to emphasize a slightly different characteristic than does Father Schillebeeckx in his *Christ the Sacrament of the Encounter with God*. The latter prefers to see confirmation as establishing the Christian in strength to carry out all the mandates of the baptismal commission. He sees the mission of witnessing as already contained in baptism, and confirmation as providing the strength for this mission. Witnessing seems to follow on being established in strength, but not to be the same thing.

Dom Neunheuser, in the second volume to appear of the Herder History of Dogma series, provides us with the documented scholarly apparatus underlying Father Davis' lighter presentation. The volume is one of interest to theologians almost exclusively, and puts in their hands a very useful tool. To have at hand a compendium of sacramental evolution and dogma is to eliminate much tedious and time-consuming research. With characteristic Germanic thoroughness, the author analyzes the scriptural doctrine of baptism and confirmation, second century developments, and the third century controversy about heretic baptism. Next, he divides his matter geographically to speak of the fourth and fifth century developments in the west, and in the east. After considering the end of the patristic age, followed by the Carolingian and early scholastic periods, he passes on to the crystallization of doctrine in high and late scholasticism. Finally, he writes of baptism and confirmation in the post-tridentine age, and concludes by considering confirmation as an independent sacrament.

On the whole, the same matter is covered in this work as in Father Davis' little book, but obviously in more detail. Necessarily, in such a short volume, not all the important writers can be covered adequately, so there are periods when representative figures are allowed to speak, while their contemporaries remain silent. The bibliographical references to sources are overwhelmingly German, indicating the author's native preference for such sources, and their meager number in English.

A good index would be an invaluable addition to this work, which has none provided (other than the chapter titles in the table of contents). Also, a first reading of the book discovered more than twenty-five typographical errors, and several other typographical inconsistencies.

On the whole, however, this work presents in one handy volume a summary of the history of the two sacraments, and skillfully plucks the fruit of the best contemporary historical, patristic, and scriptural studies about the sacraments.

Aquinas Farren, O.P.

THE THEOLOGY OF JEWISH CHRISTIANITY. By Jean Danielou, S.J. Translated and edited by John A. Baker. Chicago, The Henry Regney Company, 1964. pp. 446. $8.50.

In this first volume of a projected two-volume treatise on the pre-Nicene development of Christian doctrine, Fr. Jean Danielou attempts to reconstruct the theology of the primitive Church in its post-biblical Jewish milieu. Thanks to the wealth of documentary evidence discovered in recent decades at Qumran (the famous Dead Sea Scrolls) and at Nag Hammadi, characteristically Jewish influences on the earliest expressions of Christian doctrine are more clearly discernible. Utilizing these new discoveries as well as other ancient sources—including Old and New Testament apocrypha, liturgical texts, and patristic writings—Fr. Danielou seeks to show how all the essentials of the Christian message were expressed in the language of the Judaism contemporary with Christ.

The author unfolds his thesis with painstaking care. His first chapter, the longest in the book, is devoted to a thorough survey of the literary evidence for Jewish Christian theology; here the various categories of source material are presented and evaluated. The second

chapter continues the preliminary groundwork by indicating how even the literature of heretical groups, including Gnostic sects, may provide insights into the doctrines of orthodox Jewish Christianity. The main treatment of Jewish Christian theology then begins with an exposition of the general features of biblical exegesis as practiced by primitive Christians under the influence of Judaism, and then proceeds to examine typically Semitic formulations of the main themes in Christian teaching: the Trinity; Christ as the Son of God; the Incarnation and the Virgin Birth; the Redemption, including the mysteries of the Cross, the Resurrection, and the Ascension; the Church, including her mystical, sacramental, liturgical, and heirarchial aspects; personal holiness and the ascetic life; and apocalyptical and eschatological speculations.

There are ample instances, especially in the area of liturgy, wherein Fr. Danielou is able to trace the presence of Hebraic influences in later Christian developments. But the importance of Judaeo-Christian theology, in the author's view, does not consist chiefly in the external

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vestiges of it which are visible even today. The very features of it which were eventually abandoned as unsatisfactory—such as its crude formulations of the doctrines of the Trinity and the Divine Personality of Jesus Christ—are valuable reminders that the Christian faith was professed in all its essentials long before it received a more refined formulation in the Hellenistic framework through which it would pass to the Western Church. To the world, the evidence of Jewish Christianity should be further proof that "the Christian faith in its most archaic expression was even then what it always has been." To Catholic theologians facing the challenge of contemporary trends in thought, the same evidence should serve as an encouraging indication that Christian doctrine can be adapted to different terminologies and conceptual patterns without undergoing any corruption in its substance.

Fr. Danielou sees yet a further service which a knowledge of primitive Jewish Christianity can render to the contemporary Church. "The Jewish Christian interpretation of the Faith," he writes, "preserved emphases in the wholeness of Christ which we very much need to re-learn." The cosmic vision of Jewish Christianity, "for which Christ was Lord not only of the heart but of the heavens," can help bring the message of salvation to modern man who finds himself beset by both "the demonic forces of evil within the individual and the mass psyche, and the forces of matter and chance in the universe around him."

In the present English-language version of this work, the translator and author have collaborated to make considerable alterations of the original French edition (1958) for the sake of greater accuracy and smoother reading; and a glossary has been added for the convenience of students unfamiliar with the subject matter. Nevertheless, even the present version presumes a considerable background in its readers: a more than passing acquaintance with the literature of biblical scholarship, and the ability to follow minute exegetical reasoning. The predominance of an exceedingly heavy literary style may further add to the inexperienced reader's difficulty in grasping the flow of argument. This book will certainly be best appreciated by professional scholars and advanced students.

Aquinas Bruce Williams, O.P.

MARTIN LUTHER: A BIOGRAPHICAL STUDY. By John M. Todd. Westminster, Newman, 1964. pp. 290. $5.75.

(Most Catholic studies of Luther in the past have tended to be rather polemical and therefore unacceptable to Protestants. John Todd's new book is an attempt to be impartial and unbiased, and is judged so by our Lutheran reviewer, Mrs. Eva Leo. The librarian of Wartburg Theological Seminary in Dubuque, Iowa, Mrs. Leo is also a liturgical artist).

In the last sentence of this new study, John Todd calls Martin Luther "an ordinary honest man." And yet here was a man who had brought about the birthpangs of a new era, whose theology caused a schism in the Church, whose doctrines have been a scandal to many for more than four centuries.

Todd tells the story of Luther's childhood and youth; they were ordinary times in no way forshadowing his later enormous influence on western history and culture. It was when Luther passed from the study of law to the religious life and the study of Scripture in an Augustinian priory that his inherent tendencies toward scruples, gloom, and brooding became manifest and caused the *Anfechtung* (attack) which continued to torment him throughout most of his life. It was this *Anfechtung* which led him to ever more rigorous religious exercises and into an even deeper study of Scripture to the extent that the Gospel became for him a law condemning him to death, causing in him a horror of the wrath of a holy, powerful, eternal God, before whose presence his own merits were futile.

A journey to Rome opened Luther's eyes to the secularized conditions of the Church and to the complacency of priests and people. His conviction of the inability of man to earn his own salvation and to bridge the abyss between God and man was deepened, and it urged him to a more profound search of Scripture. Thus he gradually discovered the truths which "later on became the foundation of Protestant theology."

Todd shows the young Luther turning more and more from the philosophical and theological schools in which he had been reared to a biblical theology with an emphasis on the personal relationship with Christ. But this deepening insight gave him no relief from his own anxiety. And then the word of Romans 1:17 struck him like lightning, opening his eyes to the truth: it is *God's* justice that makes

man just; man is justified solely by God's redeeming love, manifest in Christ's suffering, death, and resurrection. It is this great gift of God that man has only to accept in faith and answer by love and mercy for his fellow man. This insight provided the key for all Luther's exegetical work and thus became a "re-statement of the traditional theology" in a new and existential manner which allowed the Gospel to be preached and taught in a fresh dynamic way—not incompatible with Catholic dogma, according to the author.

It was not Luther's way of expounding Scripture that was the offense to Rome the author contends. Rather it was his attack on the practice of indulgences as promising release from temporal punishment. He regarded it as one of his official duties to strike out against the abuse. The nailing of ninety-five theses against indulgences on the door of the Castle Church at Wittenberg on All Saints' Day, 1517, set the western world afire. (But Todd clearly recognizes that Luther followed a normal academic procedure in so posting the theses; it was meant to invite interested people for discussion on the matter.)

Rome reacted by denouncing Luther for spreading "new doctrines" and summoned him for disputations to Heidelberg, to Augsburg with Cajetan, to Leipzig with Eck, and finally to the Diet of Worms before the Emperor, Charles V. The end result was a bull of excommunication. The split in the Church began.

The author devotes several chapters to the abundance of Luther's writings. "From Martin's room began in 1518 to shoot the spate of writings which never dried up:" expositions on the Psalms; commentaries on Romans, Galatians, and Hebrews; the translation of the Bible into the vernacular, a work which lasted, with the aid of Melancthon and others of his followers, until the last year of Luther's life. In his translation—as in all his writings, of which we have mentioned but a few—he used blunt, down-to-earth language accessible to the common man.

Luther opposed the idea that a sacrament, *ex opere operato,* confers grace on the receiver. To him this notion diminished faith and the inner attitude of the believer almost to disappearance and bordered on magic. Luther's opposition to the Mass in its then-present form, "his gradually crystillizing attitude to public worship, his idea of the sacramental life of all baptised Christians ("The married state, the office of magistrate, the station of a servant, all become works of God.")—are notions carefully elucidated by the author. He also

mentions Luther's place in the political riots which followed his separation with Rome, in the Peasants' War, in the riots of the *Schwaener* and the Anabaptists. One whole chapter treats of Luther's controversy with Erasmus on "Free Will," in which Luther states that "free will is something only God possesses."

The book has two appendices on two crucial issues which again and again are stumbling blocks for Protestant Christians: indulgences and authority. The first appendix attempts "to provide a brief account on the theory and practice of indulgences," an issue alien to the basic theological position established by Luther that reparation or satisfaction has been made once and for all by Christ's vicarious suffering and death. For the believer this consists in a contrite heart and the newness of life. According to Luther one need "only believe, only accept this all-satisfying grace, and a man has what makes him acceptable to God, the essence even of sanctity—in spite of his remaining tendency towards sin."

In the second appendix the author discusses the question "By what authority?" Luther explicitly rejected the authority of pope and council, and confessed that the only ultimate authority was "the word of God; Christ, found in Scripture, and living in man by faith—manifest not in a single institution." For Luther the Christ is a spiritual institution where God's word is preached, where the sacraments are administered, and where men have faith in Christ and love one another. Todd asserts that "in turning away from the authority of papacy and councils, as he knew them, Luther was turning away from an exercise which did often act as though it considered itself to be divine." The *Word alone* was Luther's authority.

This refreshing book gives an unbiased and impartial account of the inaugural events of the Reformation. And it offers unequivocal proof of the change in climate between the Catholic and Protestant Churches.

Todd readily admits that the Catholic Church of the sixteenth century needed reform. However, since that time a constant renewal has taken place, and is taking place in the Church of Rome. Should not Protestants of today pay at least the same serious attention to the continuing reformation of the Roman Church as this Caholic writer pays to the sixteenth century Reformation of Martin Luther?

Eva Leo

THE SILENT PULPIT: A GUIDE TO CHURCH PUBLIC RELATIONS. By Edward L. Greif. New York, Holt, Rinehart and Winston, 1963. pp. 208. $4.95.

The past two decades have seen the comparatively new field (call it an art or a science) of public relations making its influence and potential increasingly evident on the American scene. No one may be quite sure yet of precisely what is involved in developing "a positive image" for the business concern or interest group dealing with the general community, but there is growing certainty that PR programs can be effectively employed for almost any cause requiring the public's interest.

In *The Silent Pulpit* Edward Greif insists that organized religion is an area that can benefit greatly from well-planned public relations activities. An experienced publicist for various Protestant groups, Greif is not at all concerned with specific creeds; he addresses his message to the clergy and active laymen of any denomination anxious to extend its influence within the local community. But there is much here to warrant especially the attention of the clergy: the author alleges that an occupational hazard tends to restrict clerical mentality on the use of mass communications to the Sunday pulpit. He holds that in an age of complex communication channels, the pulpit alone will not suffice; individuals outside the church's structure must also be reached. With the sub-title: "rationale and techniques for communicating the message of religion to the community", Greif's book argues diplomatically with the objection that spreading religious faith is not the same as selling soap, that the clergyman works on a completely different level than the public relations professional.

Greif explains his contention through three approaches: the church's basic need for effective relationship with the community, a practical survey of how PR techniques can be best employed for the service of religious faith, and some advice on the internal organization the local church will require to implement his suggestions.

Greif's general thesis, then, is the churches' need. The Judaeo-Christian tradition reckons with man's two relationships—to his God and to his neighbor. These great relationships pervade the Old Testament and are spelled out in the two commandments given us in Matthew's Gospel. So also the church leads two lives: it must worship God and commune with man. In this second task, the church speaks

as an institution and as such should utilize its community setting. It will turn to the community for religious and financial support of its own cause and for united action in matters of public morals. "As do secular institutions", the author points out, "the church finds that it prospers as it has friends who understand and respect it, and suffers as it is regarded with suspicion or enmity—or is simply misunderstood."

In the second section Greif elaborates the "do's and don'ts" of the four horsemen of modern media: Advertising, Promotion, Publicity and Exploitation. A consistent theme is that religious organizations must sympathize with the requirements of these media and at the same time recognize their own potential contribution; they must be neither tart nor timid in approaching mass communications. The final section is given over to such fundamentals as budgeting, the pitfalls of committee work and the absolute necessity for defined goals, both immediate and long-range, in all PR activity.

Seriously scarred print mar over a dozen pages of this reviewer's copy, but we may hope that this is merely the first edition of a knowledgeable book placing an elusive topic in good perspective.

In sum, the author is humbly dedicated to giving religion a role and not merely an image in American life; his book is vital for effective church dialogue with Main Street.

Barnabas Davis, O.P.

THE PEOPLE OF GOD: THE FULLNESS OF LIFE IN THE CHURCH. By Herbert McCabe, O.P. New York, Sheed and Ward, 1964. pp. 172. $3.95.

The People of God: The Fullness of Life in The Church is one of a whole new crop of worthwhile writings spirited by the *aggiornamento* of the Church. The Church's renewal carried on under the guidance of the Holy Spirit has given rise to an even more intensified study of the question, what it means to be a Christian. In this book, Father McCabe responds to that query with the richness and penetration of a Christian understanding.

The People of God is an extraordinary work combining a thought-provoking style, modern scriptural exegesis, and the principles of sacramental theology and ecclesiology. Into all these elements, the author weaves a wealth of personal experience, to bring to the reader

a deeper understanding of the impact of the Resurrection on the Christian life.

Father McCabe offers no mere manual of sacramental theology. This is a work in which the sacraments become the reality of Christ living on in his Church. Christ's Mystical Body is prefigured in the Israelite nation, to whom the Word of God and his intervention were vital influences. The Church is seen as a community "set apart", the Virgin Spouse of Christ, which is the continuation and fulfillment of Israel, the Virgin Bride of Yahweh. By divine intervention, the Word of God becomes the bread of life for the Israelites. Christ is the Incarnation and the fulfillment of that life-giving word. He is the Word, the Bread of Life. He lives on sacramentally through his Spirit in his Church. The members of the Mystical Body then are one, and act as one through the life-giving force of the Spirit of Christ. They form a sacramental community.

The sacraments are signs, and the reality signified is the extension of Christ giving grace in every phase of human existence. The life of the People of God is initiated, restored, nourished and sustained through the grace merited by Christ's Passion, Death and Resurrection. With Christ the People of God die to sin once and for all and rise with him to a New Creation. New life is given when man asks for and receives faith and is washed of his sins.

The Spirit of Christ is a spirit of love and this love bears fruit in his people. The sacrament of the Eucharist is the People of God gathered in love to receive life—Christ's Body and Blood. The symbolism of the sacrament, food and drink, is familiar. When other gifts are presented, they are either for use, or for pleasure. But Christ's gift of himself is a gift of Life. When the People of God commune with Christ, they are partaking of the Head of the Mystical Body. As when food is eaten and finally assimilated, so also this Food and Drink becomes life substance of God's People.

In this context, sin is seen not only as a personal offense against God. Sin also has a social dimension. If sin is a disruption of one's love for God, it is also a breach in loving one's neighbor. The love of neighbor is specifically the same act as the love of God. The Eucharistic Banquet is a meal eaten in the spirit of love. Sin results in the loss of the right to eat at the Eucharistic table. If one sins, one does not love. How then, can one in sin eat in the spirit of love?

It is at this juncture that the sacrament of penance finds its ecclesial

meaning. Contrition is sorrow for sin. But this sorrow finds its source in the desire to love and be loved again. The sinner desires to be accepted again in the Eucharistic Community. He wants to eat with its members in the spirit of love and truth. The sacrament of penance fulfills that desire, by restoring the right to eat of Christ's Body and Blood.

The above is a summary to show the direction of Father McCabe's treatment. The question of sacramental symbolism as well as the question of membership in the Church is well worked out. In the course of his discussion on the sacrament of holy orders, Father McCabe investigates the role of the People of God as a "royal priesthood", from whom men are called to offer the Sacrifice and to feed them the Word of Life.

The People of God: The Fullness of Life in The Church is a work of lasting value. It will stand among the important renewal literature long after the Second Vatican Council has permanently adjourned.

Vincent F. Gere, O.P.

FAITH AND HISTORY IN THE OLD TESTAMENT. By R. A. F. MacKenzie, S.J. Minneapolis, University of Minnesota Press, 1963. pp. 119. $3.75.

This book comprises eight lectures that were delivered by Fr. Mac Kenzie at the University of Minnesota during the winter quarter, January to March, 1960. He was the first scholar appointed to a visiting professorship in a program supported by the Danforth Foundation. The purpose of this program is to bring to the university a group of distinguished scholars, of various religious traditions, who would teach and lecture in the area of theology.

The author explains the distinctive features of the faith of the Old Testament as evident in such themes as covenant, creation, retribution, the pursuit of wisdom, and the hope of salvation. Occasionally Fr. Mac Kenzie shows the extension and the perfecting of these concepts in New Testament theology. The book presents to us, among other things, an analysis of Israel's concept of God, Israel's search for wisdom, her public prayers, her hope that a still greater salvation always awaited her. The author always describes these great streams in Israel's religious thought in comparison with other religions, espe-

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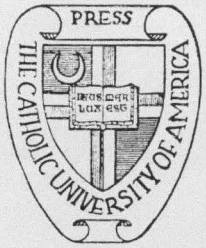
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cially with those of Egypt and Babylonia. He shows the similarities that unite them and the great dissimilarities that divide them.

The book is extremely readable due to the lack of technical terms and explanations. This book will be welcomed by all those interested in a general survey of the Old Testament. Its treatment of the key concepts of Israel's faith will serve as a good background for a better understanding of their meaning in the New Testament.

T.A.

PASTORAL CATECHETICS. Edited by Johannes Hofinger, S.J. and Theodore C. Stone. New York, Herder and Herder, 1964. pp. 287. $4.95.

The catechist must be a "man of the Church", one who is vitally and personally committed to all that the age of Vatican Council II stands for. He must be a man of faith—living faith, one who radiates in his daily life the communion that exists between himself and God in Christ. *Pastoral Catechetics* is a presentation of the elements and dogmas—the message—that define the catechist and his work. This book offers a richer and fuller understanding of the catechetical renewal and shows its pastoral role in the new Pentecost now descending upon the Church. It is concerned with new ideas related to a more existential vision of Christian faith.

This collection of essays, by men and women prominent in the catechetical apostolate, explores this dynamic sense of faith rediscovered in our time and nourished by the most creative recent work in the fields of theology, liturgy, and catechetics. They are divided into a threefold division structured on the concept of faith as a personal encounter between God and man in Christ. In part one, "God Meeting Man", the distinguished contributors discuss the four major signs through which God comes into personal contact with man. Various aspects of the biblical, liturgical, witness and doctrinal signs are discussed to clarify their relation to the catechetical apostolate. Part two, "Man Meeting God in Faith", considers the nature of personal faith and the stages in man's approach to God. Faith is shown as the meeting point of a series of major recoveries in the field of theology. These recoveries reopen and vitalize the whole field of religious education.

Religious sociology, psychology and anthropology, methods and techniques of communication, training programs and catechetical structures make up the third area of catechetical concern in this book called "Transmission of God's Message." This third part hinges on the first two, for its content, features and characteristics are determined by the goal of catechetics—living faith. It is only in light of God meeting man in revelation and man's response in faith that teaching techniques and methods have their importance and validity. Thus, part three discusses value patterns, mentalities and sociological factors which aid or hinder personal commitment, and studies catechetical structures related to the training of seminarians, religious and laity. It aims at creating today's new and vital catechist.

Pastoral Catechetics is concerned not only with faith as profession of truths to be believed but with the relation of faith to the entire Christian person. It stresses faith as implying personal commitment and trust. For this reason it provides its reader with a richer and fuller understanding of the sweeping, great renewal in the Church's religious education.

W.C.

PAUL ON PREACHING. By Jerome Murphy-O'Connor, O.P. New York, Sheed and Ward, 1964. pp. 314. $4.50.

This is not a text on sermon preparation, not an anthology of Pauline themes, but St. Paul's answer to the question, "What is preaching?". Fr. Jerome Murphy-O'Connor specifically treats the Pauline concept of that preaching whose object is the conversion of non-believers. First, he seeks to discover Paul's estimation of the value of preaching in the divine scheme of salvation, finding it to be as essential as the Death and Resurrection of Christ, and Baptism. Startling, yes, but true, because it contains a divine call to the individual whose response, which is faith, depends on hearing the Gospel preached. This key role of preaching provokes interest in the preacher and the special grace he receives to enable him to identify his word with God's. An examination of the several titles given the preacher in the Pauline Epistles reveals his unique function as God's instrument. The preacher's ministry is a prolongation of the ministry of Christ. What, then, is the efficacy of the word of God? Here we find a treatment of the power of the word traced through ancient

history, the Old and New Testaments. Of course the question arises, how can the preacher's word fail to produce its effect when endowed with the redeeming power of Christ? The answer is found by studying the circumstances surrounding the efficacy of preaching, namely the influences on preacher and audience. Lastly we see St. Paul's view of preaching as a liturgical art.

Paul on Preaching is a work of quality scripture scholarship giving a precise subject, logical order, complete coverage and reader interest. It is fine fare for the Bible enthusiast, and possesses rich concepts which priests and seminarians cannot afford to miss.

K.F.

MISSION AND WITNESS. By Patrick J. Burns, S.J. Westminister, Md. Newman Press, pp. 382. $5.75 (cloth); $2.50 (paper).

Here is a compilation of dynamic theology—essays on the Church: her being, her life, her force, her place in the world, her mission. *Mission and Witness* is not a summary of stale statistics on the missions; nor is it a thesis of crusty facts about the Church. The book is a collection of readings on Church-theology; the essays it contains are representatively the best thought on the Church today. Each of the articles reveals Faith seeking for understanding, Christianity deepening its self-consciousness, ecclesial theology searching for its most dynamic expression.

The reflections of contemporary thinkers have been gathered in this one volume to give a sweeping view of the Church. Although these essays are reprints of articles which first appeared in theological magazines, their closeness in one volume brings out subtlety of meaning and depth of relevance.

Mission and Witness has five sections. Part 1 reveals the stirrings of the Church in the old covenant. Part 2 considers the birth of the Church in the new covenant. Part 3 treats the special problem of authority. Part 4 looks at how the Church transmits the truth down through the centuries. Part 5 entails a consideration of the Church's apostolic commission to meet the world.

Especially good are the articles on the work of the Holy Spirit and of the apostles in the building up of the Church by Congar and the article on self-awareness of the Church by de Lubac.

J.A.D.

CHRISTIAN LIFE DAY BY DAY. By Leon Joseph Cardinal Suenens. Westminster, Maryland, Newman, 1964. pp. 160. $3.50.

This little book is the latest from the hand of the famed Cardinal of Belgium. The content of this book originated in a series of broadcasts over the Belgian radio and television network which were addressed to ordinary Christian men and women. Their mode of presentation is simple, succinct, and direct. In very few words the Cardinal outlines his very powerful, thought-provoking, and challenging ideas. So often we read books which discuss the great truths of Christian life in the abstract, but this indeed is not one of them. It is a refreshing experience to find a book which tries to define Christian living in the existential situation.

Precisely because of the depth and wealth of the content of *Christian Life Day by Day,* it would make an ideal meditation book. For only in slow, reflective, and prayerful perusal can the riches of this book be sufficiently mined. Its content should be read over and over again. All Christians will find this a very penetrating, inspiring, and practical book.

F.H.

THE PSYCHOLOGY OF LOVING. By Ignace Lepp. Baltimore, Helicon, 1963. pp. 223. $4.95.

Scholars define love abstractly while poets capture its essence in concrete images, yet both fall miserably short in conveying the richness of the reality which they attempt to make known. Their failure lies in the fact that the love-experience contains a complexus of vibrant elements far too extensive to be clothed in mere words. How, then, can man know love? He must experience it—a task no less arduous than communicating the notion.

Fr. Lepp's purpose in producing this work is to help people to love and to show them how to face the suffering that follows its absence. "I would hope," he says, ". . . to be able to contribute modestly to the furtherance of love in the individual and in the collective life of all mankind." To attain this goal, he proceeds by forging a "psychosynthesis" of love. In other words, by marshalling insights from depth psychology, especially from such celebrated proponents as Freud and Jung, Lepp employs their teachings and observations, supported by actual case histories from his daily practice as a psychologist, to

probe the depths of love. Thus, in this manner new meanings of human love can be gleaned.

Consequently, by revealing the love-obstacles such as possessiveness, homosexuality, frigidity, promiscuity, false sublimation, and delusions of all kinds, the author feels that the way will be opened to a true and balanced loving. The first premise upon which his thesis is soundly built is that "only a man who is capable of loving a woman, and only a woman who is capable of loving a man, is capable of human love." It should be pointed out here that the author, in speaking of human love, means of course *human* in the Christian sense of the word. In all of his findings the reader comes to realize that psychology does not supply all the answers to the problem of love, it merely aids—nonetheless this aid is far from negligible.

Two exceptionally well done chapters are: "Marriage, the Enemy of Love," in which is depicted the interplay between the romantic ideal of marriage and the hidden tensions from which stem boredom and discontent; and "Love of Friendship," where the intricate facets of this often misunderstood type of love are examined. The terminating chapter of the book explores the notion of man's sublime love for God.

In fine, this book aims not at science nor poetics, but rather at our identity with the experience of mankind which concludes in a self-knowledge affording an access into the love-experience.

A.D.

LIVING ALONE: A GUIDE FOR THE SINGLE WOMAN. By William B. Faherty, S.J. New York, Sheed and Ward, 1964. pp. 162. $3.95.

"Single women generally fall into five groups: 1) certain women have chosen the single state for altruistic and/or religious motives; 2) a few have decided on the single state for unsound motives; 3) some have a reasonable hope of marriage; 4) others still hope for marriage, but feel that such hopes are wistful; 5) a large number have reconciled themselves to the unchosen single state." *Living Alone* offers solid, practical advice that will be valuable to women in each group. Fr. Faherty has based his conclusions on his past work in this field and on the results of three hundred and forty-nine questionnaires with one hundred and four supplementary personal interviews.

The women participating in this study were single, Catholic women with a "certain permanence in the single state who had achieved a sense of well being in that state." The author is concerned "with balanced, everyday, normal, single women in preparing his material," because "he wishes to increase the sense of well being among those who have already achieved a degree of happiness" and to point out a smoother path to those who have not.

Fr. Faherty enumerates and discusses the outstanding factors making for well being in the single woman's life. These factors are divided into three categories: the single woman's relationship with things, with persons, and with God. Advice for creative use of leisure, for the place of residence, and for types of work as sources of satisfaction are included in the single woman's relationship with things. The place of her family and friends are given their proper orientation with respect to her relationship to persons. The single woman's relationship with God is viewed in its personal and social (organizational) aspects.

CHRIST AND THE COSMOS

Tr., and Ed., by Michael Meilach, O.F.M.

From the French of Jean-Francois Bonnefoy, O.F.M.

This remarkable book deals with the primacy of Christ, the Pauline doctrine—that the Incarnation is the foundation of God's creative plan. Father Bonnefoy's modern exegetical method and penetrating theological speculation show that the Incarnation was decreed so that Christ, by redeeming mankind, could take His rightful place at the head of the universe which had been willed for Him independently of sin and the consequent need for redemption.

$5.75

Bookstores or Dept. 4-4244

ST. ANTHONY GUILD PRESS PATERSON, N. J.

At the end of this already very practical book Fr. Faherty adds two very useful sections. Appendix B, a special section for husband hunters, will be very helpful for the woman in this category. The Bibliography with a short critique of each of the books will be helpful to anyone wishing to do more reading on the single woman.

Living Alone faces the problems of the single woman; characterizes her as she is, a normal, well balanced, healthy woman; and gives her her important and well deserved place in today's society.

M.M.

NATURE, GRACE, AND RELIGIOUS DEVELOPMENT. By Barry McLaughlin, S.J. Westminster, Maryland, The Newman Press, 1964. pp. 164. $3.95.

In recent years much interest has been centered around the psychological aspects of the religious life. This interest has given rise to that body of literature which is termed ascetical psychology. In this field much has been written about the developmental stages of childhood and adolescence but hardly anything in regards to the growth characteristics of adulthood i.e., young adulthood and middle age. But, since ascetical psychology is chiefly concerned with these stages of life, little integration of the dynamics of religious life and the developmental aspects of personality theory has been achieved.

Fr. McLaughlin's book is an attempt at such an integration. Its inspiration springs from the theoretical formulations recently elaborated by Erik H. Erikson, a leading theorist of personality development. Since Erikson's theory deals with the developmental patterns of adult life, it provides a basis for the psychological consideration of the dynamic features of religious growth.

In the first chapter the author considers the notion of vocation which for him means the free and generous response to the Lord's call (opposed to the merely external entrance to a religious community). But this kind of response requires an attitude of detachment and humility, and can be made adequately only by a fully mature, spiritually formed man. However, maturity in spiritual development ordinarily implies maturity at the more basic natural and psychological levels.

In the second chapter Fr. McLaughlin briefly outlines the psychological growth process characteristic of childhood and adolescence

which provides a framework for discussion in subsequent chapters of the various stages of adult psychological development. Since these later stages deal with the crises of identity, intimacy, generativity, and integration, a chapter is devoted to each in turn with special emphasis on the religious form these crises take in adult religious.

In general, this book would serve as a good introduction into the field of ascetical psychology. In particular, it would prove helpful to superiors concerning their responsibilities to their subjects (especially those superiors whose duty it is to mold and shape the youngest of the community). Religious themselves will find this book an aid towards understanding the conflicts which they experience, also towards a better appreciation of their religious vocation and its responsibilities.

F.H.

WHY WE CAN'T WAIT. By Martin Luther King, Jr. New York, Signet Books, 1964. pp. 160. $.60.

Complimentary comments and pleasing phrases won't do at all for this book. Very common book-review lines like, "Here's a book which reveals a man involved with life" or "The author gives a penetrating analysis of the problem" would fall flat without echo were they used to describe *Why We Can't Wait* by Martin Luther King.

It's not that the book is an ineffable masterpiece; nor is it that the author's authority defies criticism and comment. Rather, it's just that *Why We Can't Wait* throbs with words which are not glued to the page, words which are not empty and dead, but words with an inner power which all of us have seen dynamically realized in the life of Dr. King. The Nobel Peace Prize winner has not only written words on dead paper but has lived those words in the open streets and in dark prisons.

The book reveals the tensions in the past; it shows the difficult process of identity. "The Revolution of the Negro not only attacked the external cause of his misery, but revealed him to himself. He was *somebody*. He had a sense of *somebodiness*. He was *impatient* to be free."

The book traces the Negro's history in America; it revisits Birmingham in the days of horror. *Why We Can't Wait* contains Dr. King's inspiring letter written from Birmingham jail to his clergy-colleagues.

Most of all, the book is a testimony of a man to his Christian faith,

a faith which preaches the word, which hears the voices from Macedonia, which binds the wounds of the man lying half-dead between Jerusalem and Jericho.

The book speaks for itself and the author doesn't need this reviewer's praise, because everyone knows his name, and, perhaps more importantly, he does.

J.A.D.

FEDERAL AID TO PRIVATE SCHOOLS. By Leo R. Ward, C.S.C., Maryland, Newman Press, pp. 218, $3.95.

Federal aid to private schools is a heated and controversial subject in our present day, progressive and pluralistic society. For this very reason Fr. Ward has adeptly undertaken the task of presenting a mature and positive study of this question.

Basically his position is, ". . . that aid in some form and in some measure is allowable." The foundation of this statement is based historically and traditionally on two points. The first, ". . . private schools, church related ones included, are a part of our entire national educational establishment." Secondly, ". . . all schools serve a public purpose."

The author insists that clear sightedness is essential in relation to the basic issues which are involved, such as the quality of education, the freedom of choice in education and the First Amendment's "no —establishment clause."

This is an extremely well written and documented treatment of the Federal Aid Question. For further reference the author has provided an up-to-date bibliography of readings on the question. In the opinion of this reviewer, only the interested and objectively minded citizen, whether Protestant or Catholic, should and indeed can profit from a thorough reading of this book.

C.T.B.

THE LITURGICAL MOVEMENT. By the Sacerdotal Communities of St. Severin of Paris and St. Joseph of Nice, translated by Lancelot Sheppard, The Twentieth Century Encyclopedia of Catholicism. New York, Hawthorn Books, 1964. pp. 139. $3.50.

The liturgical movement is at present one of the most important and far reaching movements in the Church. It has not always been so.

In fact in the past it has often met with popular disapproval as it sometimes does today, but those who have examined the reasons for it have overwhelmingly seen the value and indeed the necessity for such a movement.

The Liturgical Movement brings to the Catholic reader the facts and reasons behind the impetus of liturgical change. It provides a short history of the liturgical revival, explains the fundamental ideas of the movement and manifests the advances made in the present renewal. Most important of all, this volume applies the main features of the movement to daily Christian life. Its cogent analysis of the "Constitution on the Sacred Liturgy" of the Second Vatican Council gives valuable, contemporary meaning to the insights which have thus far culminated in this great document.

The authors of this volume are the two French Sacerdotal Communities of St. Severin of Paris and St. Joseph of Nice. None more qualified than they could present a book on the liturgical movement. This very fact, however, has made this work less suited to the casual reader. The list of historical names and places, and the technical language used presuppose some previous knowledge of the movement. The many valuable insights of the authors may be lost on the liturgical neophyte. But if the reader is interested and somewhat acquainted with the renewal of the liturgy he will find in *The Liturgical Movement* a good synthesis of the historical data and pastoral effects of the new liturgy.

"It is the modern world which has to receive the Christian message through the Church's worship." These are the final words of this volume. Everything that precedes them illustrates how the Church today in her liturgical renewal is working to meet this challenge. If it is to be met, we, the Church's faithful, must understand the challenge and the great contribution of *The Liturgical Movement* is that it will help us to do that.

M.M.

SAINT DOMINIC—BIOGRAPHICAL DOCUMENTS. Ed. By Francis C. Lehner, O.P. Washington, D.C., The Thomist Press, 1964. pp. 258. $5.75.

Thanks to Fr. Lehner and his associates, the English speaking world now has at its disposal a work that up to the present has been locked in the intricates of medieval Latin. *Saint Dominic—Biographical*

Documents is of interest to religious and non-religious alike. To classify it strictly as a book with an appeal only to Catholics and still more narrowly to Dominicans would be to do it a great injustice.

Primarily of course, the book deals with the life and times of Dominic de Guzman, and this through the eyes of his contemporaries. Whereas other lives of the saint treat of him in a second or third-hand manner, this volume is comprised of the very biographical sources that any other work, that is dealing with the same thing, would have to use. In a word, it is about as close as one will come, in English, to a primary source of the life of St. Dominic.

The book begins with Jordan of Saxony's account of the Saint's life, which is supplimented with quotations of other historians' accounts of Dominic's life. The second part gives us the documents concerning the sanctity of the man: the processes of canonization, the bull declaring the same, Dominic's own method of prayer, his miracles, and the prayer to him composed by Jordan of Saxony, the Saint's immediate successor. And to round out the work, the third section provides us with selections from one of the primitive editions of the early constitutions of the Order.

Throughout the work, the editor and his associates have tried to translate the documents as close as possible to the mode of the Thirteenth Century. One should keep this fact in mind if the reading is found a little awkward at times. After all, St. Dominc was a man of his age. And a close reading of these documents reveals almost as much about the Thirteenth Century as it does about Dominic de Guzman himself.

It is to be hoped that this work will incite others to produce similar biographies of other great men, say for example, St. Thomas Aquinas and St. Albert the Great.

S.O.P.

THE DIOCESAN PRIEST. By Gustave Thils. Translated by Albert J. La Mothe, Jr. Notre Dame, Fides, 1964. pp. 368. $5.50.

In view of recent discussions of the bishop's role in the Church, the apostolate and spirituality of the diocesan priest are also worthy of examination and evaluation; for as an auxiliary to the Bishop, the diocesan priest also exercises a pastoral ministry among the faithful.

The Diocesan Priest, as intended by Fr. Thils, brings together "the characteristic features of the diocesan clergy and the spirituality proper to it." The work is a scholarly theological appraisal, showing both doctrinally and historically the beauty of this vocation.

The first two sections of the book are not of exclusive interest merely to the diocesan priest. Any shepherd of souls or seminarian will find invaluable the chapters recalling the activities and spirit of the first apostles. A modern re-evaluation of the centuries-old minor and major orders, culminating in the state of the priesthood and the episcopate, sets in bold relief the enduring significance of the various rites and obligations and in a way that is meaningful for the contemporary cleric.

The author then discusses the ministry of the diocesan priest: the apostolic functions of his mission and the "soul" of his apostolate. The nature of the sacramental character of the priesthood and the need of a truly "theological interior element" as underlying his apostolic life lead the diocesan priest to conclude that he must be "a contemplative in action."

Here, in the culmination, and most important aspect of his study, Fr. Thils treats of the specific character of diocesan spirituality. He clearly proposes that this spirituality must be built around pastoral responsibility and founded upon pastoral charity. The latter provides the means and the stimulation to acquire spiritual maturity and to attain priestly sanctity. The diocesan priest must seek his perfection in the "mixed" life, combining the qualities of action and contemplation reminiscent of Christ's public ministry.

The continual reliance upon Scripture, Patristic and Scholastic theology, spiritual writers, the Roman Pontifical, and contemporary authors provides a solid foundation to Fr. Thils exposition and the references are of great benefit to the reader. As a seriously theological work, *The Diocesan Priest* will be somewhat speculative, dry, and difficult to read in places, but the overall content nevertheless highly commends its study and meditative examination.

K.T.

LAYMEN INTO ACTION. By Joseph Cardijn. London, Geoffrey Chapman, 1964, pp. 175. $3.95.

When historians write the history of the present life of the Church, undoubtedly many will refer to it as the AGE OF THE

LAYMAN—a period which has received an initial and major impetus from the vision, hard labor, dedication and frustration of one man, one priest—Joseph Cardijn.

Mgr. Cardijn, who founded the now internationally known *Young Christian Workers Organization,* presents for the first time his thoughts in relation to the Lay Movement, which has been the inspiration of his whole life.

The benefit that one can obtain from reading his conception of person and the notion of mission, his methods of formation, his hopes for the future, but especially the Church in the modern world, can not be underestimated. Basically the author presents a clear and enlightening explanation of the role that the layman has in the Mystical Body of Christ—the Church.

This is a book which not only laymen *should* read but a work which will also benefit every member of the Mystical Body in their relations one with another—a book for the people of God.

C.T.B.

RELIGIOUS ART IN THE TWENTIETH CENTURY. By Pie-Raymond Regamey, O.P. New York, Herder and Herder, 1963. pp. 252. $4.95.

THE BUILDING OF CHURCHES. Vol. 10. By Peter F. Anson. The New Library of Catholic Knowledge. New York, Hawthorn Books. 1964. pp. 94.

THE ART OF THE CHURCH. Vol. 11. By Iris Conlay and Peter F. Anson. The New Library of Catholic Knowledge. New York, Hawthorn Books. 1964. pp. 92.

Art today is a hotly debated issue, and perhaps never so much so as when it is in the service of the Church. Many new churches are being built, furnished, and decorated and art so employed ceases to be the exclusive concern of the salon; rather it becomes important to ordinary people who worship and are either helped or hindered by it. Père Régamey has treated this aspect and many others—in fact, the whole gamut of related problems—in this book.

The author, editor of the French periodical *L'Art Sacré,* which has done so much to improve the level of ecclesiastical taste and artistic understanding in France, clearly makes the necessary distinctions between religious, sacred, and liturgical art in treating of this subject.

He examines tradition and Church law with regard to art, and shows that they are intended to guide and preserve the Christian spirit, and not to shackle the artist who must be true to his intuition and genius. Two of the most fascinating chapters are devoted to the question of non-Christian artists and non-representational art in the service of the Church. Not without cause does Fr. Clement McNaspy, S.J., call this book "a summa of sound artistic sense," and it is to be hoped that it will be read by those seeking to understand the Christian artist of today and his work, and also by the artist himself as he will benefit greatly by its positive guidance. The artist's role is an important one as was recognized by Pope Paul VI in his address to Italian artists recently, "We need you. Our ministry needs your collaboration."

Two other books that have Christian art as their subject have recently been published by the New Library of Catholic Knowledge. These books are planned with the high school reader in mind, but are excellent introductions to the subject treated in a popular vein for the more mature reader. Peter Anson, the English convert-architect, has written a book on the *Building of Churches* which is a thorough historical survey of church architecture. In general, the illustrations are superb, but one might have hoped for more and better in the contemporary section. Also one wonders whether the very best way to begin such a work is to define the church edifice in terms of canon law.

The Art of the Church, the companion volume to the above mentioned work, is divided into two sections: the first by Iris Conlay "Christian Art" deals mostly with painting and the second by Peter Anson "Liturgical Art" treats of the various articles made for, and used in, the church structure. Iris Conlay's ability to capture the spirit of the age in regard to its painting is outstanding. However—a small point—her conceptualization of the catacombs as a place of refuge for the early Christians in times of persecution (p. 1011) seems not to be held by scholars now. Anson's section, forming almost a liturgical dictionary, is informative with regards to liturgical furniture and the legislation concerning it. The photographs and prints in this slim volume again are well done, but the atricle on vestments could have been illustrated with more vestments of a truly classical type. Both of these books, however, serve well their purpose of informing the newcomer to this field simply, thoroughly, visually, and well. G. R. D.

BRIEF NOTICES

Fr. Charles K. Riepe, in his book *Living The Christian Seasons* (Herder and Herder, 1964, $2.95) adds breadth and lustre to the liturgical movement. The mystery of redemption, of Easter, is presented as a tangible reality celebrated and re-lived by the Mystical Body throughout the unfolding of the liturgical cycle. In tracing the historic background and development of principal feasts, and in examining much of the symbolism embodied within the liturgy, Fr. Riepe affords the laity a greater understanding of the Church year thereby making participation of the faithful more meaningful and increasing the vigor of Christian life.

Everyone concerned with liturgical renewal within the Church has it as a first duty to master the guidelines of the Second Vatican Council's *Constitution on the Sacred Liturgy*. Moreover, certain persons—all priests and teachers of religion, for example—are expected to be thoroughly familiar with its contents. The document is not long; nevertheless, because of its importance, tools to aid in its study are appreciated. Fr. Angelus DeMarco, O.F.M., has given us a very useful tool in his *Key To The New Liturgical Constitution* (Desclee, 1964, $2.95). Every subject treated in the Constitution is here carefully analyzed and entered alphabetically. For each entry there is first given a short English summary of the Council's teaching, and then the pertinent passage(s) from the Constitution is quoted in Latin. This *Key* is easy to use, and rewarding.

The *New Breed* has arrived, along with liturgical renewal, and greater insight into the psychology of man; and, all of these factors religious institutes must harmonize into a unified whole. This is the purpose of the Theological Institute for Religious Superiors, at the University of Notre Dame. Their 1963 lectures and discussions have been published under the title: *PROCEEDINGS OF THE INSTITUTE FOR LOCAL SUPERIORS* (Notre Dame, University Press, 1964, $5.00). Primarily intended for superiors of women in the United States, the records of the formal presentations and panel discussions are of notable value to all members of religious institutes.

Close contact between the major religions of the world has become a fact of life. Two dangerous attitudes can arise from such contact, the one is sectarianism and the other sycretism. *Introduction*

To The Great Religions (Fides, 1964, $3.25) by Jean Daniélou and various other experts of the *Cercle de Saint Jean-Baptiste* successfully avoid both of these extremes and offers an overall perspective which is just to the values of the various religions and yet respects the differences among them. It is a concise and brilliant initiation to comparative religious investigation.

Christ The Answer (St. Paul Editions, 1964, $3.00) by Fr. Peter Sullivan is a satisfactory attempt to produce an apologetics book, modern and popular in style. It would serve as an excellent handbook for layfolk engaged in Catholic Action.

Guide For Parents (Catholic Youth Center, Minneapolis, Minnesota, 1962, $0.25) represents an effort on the part of parents, priests and teachers to offer concrete assistance to parents in the education and guidance of their children. This small pamphlet contains the principles basic to parents' exercise of authority over their young. There are also practical applications of these principles. This fine booklet suggests and recommends the ways that intelligent and loving parents can authoritively best guide and lead the adolescent of today to maturity.

The ecumenical approach, or concern for and co-operation with our separated brethren, is beginning to influence so much of the activity of Catholics. *True Worship* (Helicon, 1963, $3.50), a joint study of the liturgy by both Catholic and Anglican liturgists, is such a venture of co-operation with contributions from outstanding scholars of both communions—I. H. Dalmais, O.P., Louis Bouyer, J. D. Crichton, and others. The article "The Liturgy and Its Setting" by Basil Minchin is worth special mention for uncovering many little known facts about the building of churches through the centuries. The articles, edited by Lancelot Sheppard, are brief, non-technical, and somewhat chatty, but the result of sound scholarship. This book would be an excellent introduction to the study of the liturgy.

BOOKS RECEIVED

To Know How To Wait. By Fray Ma. Rafael. Maryland, Newman, 1964. pp. 381. $3.50.

God's Own Magna Charta. By Urban Plotzke, O.P. Maryland, Newman, 1964. pp. 198. $4.25.

Lord, Your Servant Listens. By Marcel Hertsens. Maryland, Newman, 1964. pp. 194. $3.25.

Life Hereafter. By Josef Staudinger, S.J. Maryland, Newman, 1964. pp. 278. $5.50.

In The Light Of The Trinity. By Francois Charmot, S.J. Maryland, Newman, 1964. pp. 169. $3.50.

Broken Lights. By Ida Friederike Gorres. Maryland, Newman, 1964. pp. 380. $5.95.

Black Robe. By John Upton Terrell. Garden City, Doubleday, 1964. pp. 381. $4.95.

Flame Out Of Dorset. By Clifford Stevens. Garden City, Doubleday, 1964. pp. 192. $3.95.

More Than Sentinels. By Naomi Burton. Garden City, Doubleday, 1964. pp. 346. $4.95.

Marie Of The Incarnation: Mystic And Missionary. By Mother Denis Mahoney, O.S.U. Garden City, Doubleday, 1964. pp. 421. $5.75.

The Wind At My Back. By Pat O'Brien. Garden City, Doubleday, 1964. pp. 331. $4.95.

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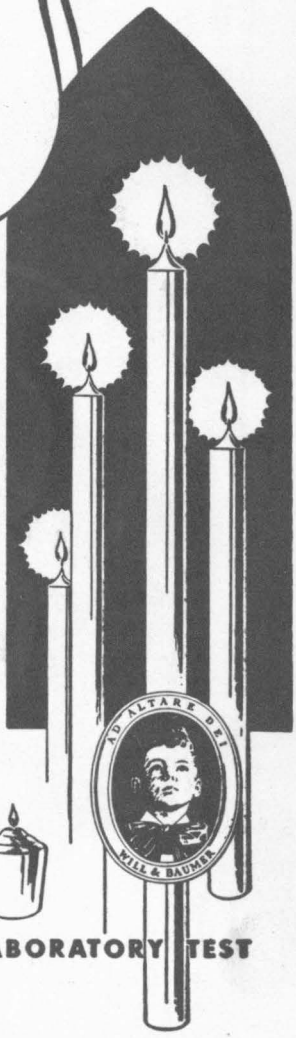


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