

THE PASSIONIST

HOLY CROSS PROVINCE

SPRING-SUMMER, 1964



ACROSS THE EDITOR'S DESK

Hail to the Chief! *The Passionist* extends heartfelt congratulations to Most Reverend Theodore Foley, C.P., our new Superior General. And to our neighbor Province of St. Paul of the Cross, our felicitations on this happy choice by the Chapter of its illustrious member. Also, to the Consultors General and other members of the General Curia, our congratulations and good wishes.

We have high hopes and strong confidence that under the able guidance of Most Reverend Father General and his curial assistants, our Congregation will happily increase in numbers, fervor and fruitfulness.

If a preacher were to address 1000 persons every evening for 36 years, he would speak to about as many persons as *The Hour of the Crucified* reaches in one broadcast. Every Passionist should know more about this truly marvelous apostolate of the airwaves. The best way to fill in would be to visit the studio at West Springfield, as I did on April 7th. Next best, I think, will be the *Workshop Tour* in this issue, by Father Isaias Powers.

A renewal of preaching has been called for by Vatican II. Father Jerome Stowell's article on the theology of preaching summarizes a chapter of the thesis which he is writing for his degree in Liturgy at Notre Dame University. Here are valuable insights on a subject of vital importance to all of us.

Father Francis Flaherty, on old China hand, is back in the Orient. He is at present conducting missions and retreats in Japan and has taken time out from a packed schedule to send us his impressions of the New Japan.

Since his ordination in 1962, Father Andre Auw has contributed to *Sponsa Regis*, *Review For Religious*, and is currently doing a series for *Emmanuel*. We are more than pleased to have his essay, *Listening and Life*. Other magazines would have gladly bartered for it. Procul Profani!

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The PASSIONIST

HOLY CROSS PROVINCE

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Workshop Tour of THE

Thirteen Million Listen

GIVE or take a few thousand square miles, the following words are broadcast over one-third of the world: "The Passionist Fathers of the United States and Canada present *The Hour of the Crucified*. This transcribed program comes to you each week from the specially constructed studios at Our Mother of Sorrows Monastery, West Springfield, Massachusetts."

Give or take a million people in any one week, *The Hour of the Crucified* welcomes, talks to, sings for, and plants the love of Our Lord's Passion into a "receiving congregation" of thirteen million souls.

Statistics aren't entirely reliable. For this reason we stay on the side of the conservatism, with a few estimates to help us. One estimate is guided by our own mail response. From letters requesting the printed copy of our program, we send out five to six thousand Bulletins each week . . . gratis. These are the articulate ones (a slim percentage of the total) who take the trouble to ask for a lasting souvenir of what they heard.

COUNTING HEADS

Three other testimonials help us to count heads. The Secretary to the Bishop of Grenada, West Indies, wrote us that our program, certainly one of the most popular on the Windward Islands Station WIBX, has, conservatively, a million listeners each week.

Another tape—one that "takes to sea"—comes back with the Chaplain's assurance that six to seven thousand sailors of the U.S. Randolph Task Force listen regularly.

Also, a copy of the broadcast is sent to the Armed Forces Network of 250 stations, which, according to the Pentagon, ends up with 8 million listeners.

That makes over 9 million from just 3 tapes. We have 302 more to account for. Seven go to the Philippines; one each to Samoa, Rhodesia, Panama, Puerto Rico; an even dozen to Canada; a few to Penitentiaries, Convents and General Hospitals, which run the program on a closed-circuit line; and 250-plus to commercial stations generously distributed throughout

HOUR OF THE CRUCIFIED

ISAIAS POWERS, C.P.

the United States. Half of these 250 enjoy the "Big Station" status of 5,000 watts or more; 12 qualify as "Monsters," that select minority which, with clear-channel power of 50,000 watts, broadcast to an almost nation-wide audience. In one day, we received letters from Alabama, Texas, and North Bay, Canada—each of which "heard us over KDKA, Pittsburgh"!

Considering even a modest percentage of audience on all these, it is, without a doubt, a great potential and tremendous opportunity. When a Passionist hears these statistics for the first time, the Fourth Vow comes immediately to mind. Then comes the question, "What is being done?"

TEN YEARS A-GROWING

Fr. Fidelis Rice, C.P., is usually the one who is asked. He is the founder and director of the Program. He knows its 10-year history from the first recording, made in a nook of the Monastery's Sacred Eloquence classroom on an amateur home-recording machine,

to its present professional productions made on a battery of precision instruments which can equal any commercial station in the world. He knows the anecdotes, the story-book growth, the technical evolution, the heart-sustaining letters, the come-from-everywhere donations that always seem to arrive in the nick of time, the national awards, the papal sanctions, and the capping triumph of the new studio.

Fr. Louis McCue, C.P., is also the priest to ask how this great potential is being served. He has been the Associate Director for the past seven years. If Fr. Fidelis knows the program "bottomside up," Fr. Louis knows it "inside out." The installation, operation, and at times invention of the electronic and photographic machines are his achievement. Thirteen hundred and twenty feet of wire inside the recording console move like the blood vessels of a healthy body under his expert care.

Both priests are qualified to answer, from historical prospective or technical procedure. But in an essay to fellow

Passionists, the task is simplified. Enough to speak of the present method of operation, the steps involved, and the influence extended.

A WORKSHOP TOUR

Considering the circumstances, the easiest mode of conduct will be a Workshop Tour of the input and response connected to one program. I've selected the February 9th Broadcast because it is recent enough to be rehearsed and settled enough to be complete. We will follow the course of the program, step by step.

Sometime in December, 1963, Fr. Xavier Hayes, C.P., was commissioned to write four 10-minute talks on the general subject of prayer. In particular, he was requested to answer the questions so often asked by the radio audience: "Is prayer old-fashioned?" "What *good* does it do?" "Are prayers answered?" "How can I pray better?"

Father Xavier went to work. About a month before broadcast date he recorded his talks in the soundproof booth at the studio. Words were picked up by the microphone and faithfully set down in sound patterns on the magnetic tape . . . ready for playback any time. That ended step one.

Step two involved the selection of music. Comprising almost one-half of the program's running time and one of the chief reasons for its popularity, music demands more time and effort than any other aspect of the program. To get the high quality required, Fr.

Louis arranges for special recordings of the finest choirs in the United States and Canada. These are exclusive. They can neither be sold nor given away. With 180 from this hemisphere, plus the broadcast rights for the celebrated choirs of Southern Europe obtained by Fr. Fidelis, *The Hour of the Crucified* has one of the best libraries of taped religious choral music in the country.

So the music was all there, in the vault. It was simply a matter of choice—which songs from which choirs would best fit in with the talks, or the liturgical season, or some other unifying theme. The four weeks of February featured the Seminary Choir from Houston, Texas, a Novitiate Choir from Mt. Alvernia, Pittsburgh, a Parish Choir from Evanston, Illinois, and a Men and Boys Choir from Kensington, Maryland.

Two-thirds of the whole February Series, then, were taken care of: the 10-minute talks and the choral selections of each featured choir. Next step was the week-to-week preparation. Each program must be fitted together, the tapes made and mailed 13 days ahead of the scheduled broadcast time. Somewhere in the week before deadline, the announcer's script and the "Crossroads" were due.

Narrowing down the focus to the second program of the February Series: the choir was ready—The Sisters of the Franciscan Novitiate, Mount Alvernia, Pittsburgh; the talk was ready—a talk on prayer, entitled "The



The Hour of the Crucified Studio, West Springfield

Three Cures," concerned with the psychological health which comes with honest prayer. Liturgically, it was Quinquagesima Sunday.

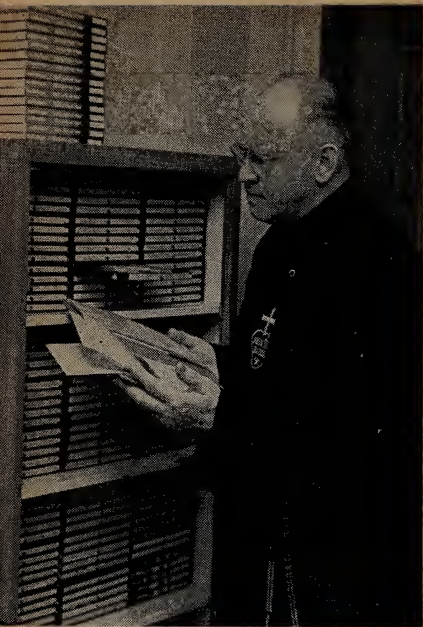
THREE DAYS TO DEADLINE

One-third of the program still had to be done, and there were less than three days to do it in. Think, type, finalize . . . the system has been going on for years. According to a long-standing arrangement of alternation, it was Fr. Fidelis' turn to write the announcer's script. The "Welcome" was standard: "The Passionist Fathers present . . ." The opening prayer was the Collect of Quinquagesima Sunday.

Next, for continuity, Father worked out an appropriate introduction to the first hymn, followed by a simple announcement of the radio editorial, "Crossroads."

After "Crossroads" came the one part of the program which never changes: the Passionist Prayer, "Sweet Jesus, for how many ages hast Thou hung upon Thy Cross, and still men pass Thee by . . ."

After another short paragraph designed to make the second choral selection more meaningful, Fr. Fidelis wrote a fitting introduction to the main talk—setting up the mood and showing the need for Fr. Xavier's words.



Father Fidelis Rice with part of the Taped Choral Music Library

The program closed with a third hymn, a standard "wind up," and a special prayer composed for that program which asked God for patience in anxiety.

Meanwhile Fr. Louis prepared the "Crossroads," a three-minute radio editorial which makes observations, fireside-chat fashion, on a subject of current interest. That week he talked about the Church's attitude on the so-called "changing morality." The subject was influenced by a rash of January headlines: some sociologists had achieved notoriety by their disclaimers of fixed morality. Fr. Louis edi-

torialized on this upsetting trend from the Church's point of view.

By this time, deadline date was fast approaching. Type must be turned to tape. Friday, January 25th, Fr. Clement Buckley, C.P., recorded the announcer's script. Fr. Louis recorded his own "Crossroads," returning from the Sunday morning's live telecast Mass, *Chalice of Salvation*.

Sometime between three and six in the afternoon, wedged in between the greeting of sightseers, the various tapes were stacked in line—2 tapes of background music, 1 tape of the choir, the announcements, the "Crossroads," and the main talk. These were then welded, molded, blended by expert ears determining expert hands that worked on one-quarter mile of electric wire, mixers, equalizers, amplifiers, and recording machines.

The music of February 9th is a good example of how even truth can be improved on. The choir from Mt. Alvernia sang very well . . . but softly. After all, Novice Sisters can't be expected to sound like basso profundos. However, by means of building up the lower range on the equalizer, the Sisters were re-recorded with a "virility" that may have astonished their Mistress of Novices, but certainly pleased their radio audience.

EXACTLY 29½ MINUTES

Five tedious hours later, and the "religious variety show" was put together. Tedious is the word for it; time-factor is the reason. Each pro-

gram must be exactly 29 & 1/2 minutes long. Sometimes this means "fill"—enter more background music; more often it means "cut"—exit a paragraph from Crossroads, or a phrase or two from the main talk. In the February 9th Program, just over a minute had to be cut...but only Father Xavier noticed.

It was late, very late, Sunday Evening when the Master Tape was finished. Time to breathe easy, read the Sunday paper, go to bed. The program was now in the capable hands of Mr. George Katsuranis, Production Manager—one of the three full-time help on the staff. Monday morning he set the master tape at the head of a bank of four high-speed duplicators which spun the "slave tapes" eight times faster than normal speed. It took a good eight hours at full twirl before the 300-plus tapes were ready for broadcast. Tuesday and Wednesday meant two more full-days' work: checking, packaging, mailing, trucking down to the Post Office. The government used to charge regular parcel post rate, which meant \$100 each week for mailing alone. Now, thanks to the suasion of Fr. Fidelis and an act of Congress, all religious programs go under the banner of "Educational Material," for us just 300 four-cent stamps.

Eleven days, January 29 to February 9, came between the packaging and the broadcasting. Then, Quinquagesima Sunday, close to 600 tapes were set in their predestined sockets, and sound was heard, on schedule, presenting the



Father Louis McCue makes repairs inside the Custom Built Console

Passionist Fathers to the English-speaking world.

During the period of rest, preparations were made for the print dimension of the Radio Apostolate. Mr. Katsuranis typed the talks and prayers on photographic paper. Fr. Isaias Powers, C.P., third Passionist on the staff, prepared pictures, captions and fill for the magazine-style Bulletin. Then all was handed over to Mr. David Foote, the extremely capable head-man of the Printing Department.

Stage by stage—photographing, developing, engraving, and finally printing on the offset litho-press—6,000



With Father Fidelis Rice (front) at the "mixer," controlling the sound, and Father Isaias Powers at the "jackboard," connecting the machine, the Ampex recorders blend segments of the "religious variety show" into a Master Tape, 29½ minutes long.

copies of the 12-page, 3-color Weekly Bulletin rolled off the production line, ready to be stapled and addressed by a volunteer corps of Auxiliaries. Five thousand copies were sent, gratis, to the "regulars"; one thousand were kept in stock for individual requests.

Then they came!

HUNDREDS OF LETTERS

Between February 10th and 15th, over 700 individual requests were re-

ceived. Here is a cross-section of that week's mail-call. They are extraordinary only in their human interest, not in their common estimate of praise.

One written from Kentucky:

"Dear Father, I find your programs very inspiring. The sermons are delivered in an excellent manner.

At present I am a student at the Methodist School of Religion, in Columbia, Kentucky.

Speaking on behalf of the students

studying for the Ministry, and the ministers on Campus, we would be honored to receive copies of your magazine and prayers."

Another, coming shortly after, dramatically authenticates the value of the Prayer to Christ-Crucified, which is set, like a diamond, in the middle of each program:

"Dear Father, I am writing this letter to tell you about how your program has helped me.

I am the chief engineer at this (radio) station and also do quite a bit of air work. Among my duties is the Sunday morning shift. During this time I play your program. I have been listening now for about six months. At first I didn't pay much attention, but several months ago the prayer that is said to Jesus attracted my attention.

I am a fallen away Catholic. I left the church because I was "converted" to Seventh Day Adventism. I have a long Catholic background, including being a Brother in a Religious Order at one time.

My soul has been torn apart for years. I have been so confused. I try and see the truth in Catholicism, but my Adventist training has served as a brick wall. I have prayed hard, nothing is more important to me than the salvation of my soul . . .

Your program, especially the recent ones, have helped me so much. This morning I am going to Mass for the first time in about five years."

The next letter, in the same morning's mail, came from Southern University, Baton Rouge, Louisiana. It seems to have been the total format of the program which influenced her:

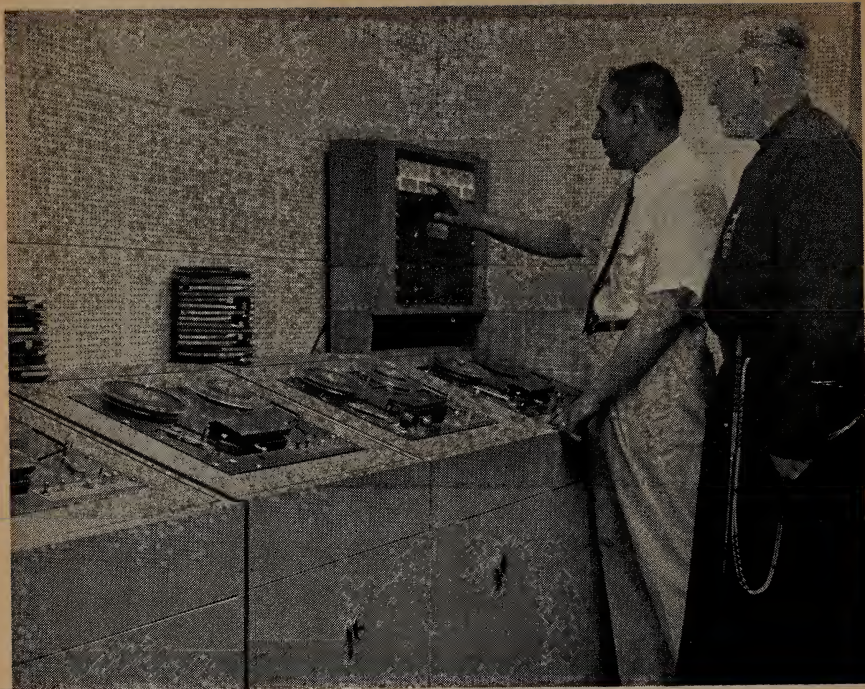
"Dear Father, The Hour of the Crucified, a program which inspired me to be converted to Catholicism, is sponsored by WLCS, Baton Rouge.

Please be kind enough to send me a copy of last Sunday's talk on prayer. I hope that The Hour of the Crucified will continue to come to us, since it has been the source of my inspiration in the most trying moments of my life . . ."

The fourth letter is the most recent of an extended correspondence with the Chaplain of Colorado State Penitentiary:

"Reverend and Dear Father, I have been intending to write you for a long time regarding your very fine program, The Hour of the Crucified. As you remember, here in the penitentiary, the inmates have a closed-circuit radio system. All radio programs are received on a master receiver, then piped into each cell through a set of earphones.

I have received numerous unsolicited comments from the inmates, favorably impressed by these fine programs of yours. By this system we are reaching many inmates who never come to Mass either through laziness, or from fear of scorn from their fellow inmates.



Sensitive meters assure Father Fidelis and Mr. George Katsuranis that the four Duplicators are functioning properly, as over 300 tapes are made at high speed for shipment throughout the world.

I hope that I will continue to have your consent in using your tapes for this purpose. I know they are doing a great spiritual work as we are using them."

The fifth, and last, speaks for itself:

"Dear Father, Fortunately for me I was introduced on Sunday evening, Feb. 9, to The Hour of the Crucified, over Radio Station KDKA. Father Xavier Hayes' presentation

of the psychological benefits to be derived from prayer was brilliant and truly inspirational.

During the week I am employed as school psychologist... and on Saturdays I teach in the Graduate School of Educational Psychology, Duquesne University, Pittsburgh. If it is not asking too much of your office, I would like to provide each of my forty graduate students with a copy of Father Hayes' discourse; his message of ten minutes

said much more than we find in many basic textbooks on counseling and guidance.

It is my hope that a copy of Father's message will stimulate each of my students to become further acquainted with your excellent program."

The 40 were sent, along with their six thousand sisters, some of which nested in homes while some eventually camping out in waiting rooms, depots, airplanes . . . God knows where.

Every week, in this modern A-frame building, a replica of the February Ninth Workshop Tour goes on. Deadlines grind against deadlines like those crazy bump cars in the county carnivals. For ten years now, the cycle keeps recurring; plan, write, record, assemble, duplicate, mail for broadcast, put into print, read the mail, comply with requests—preach Christ Crucified.

SIDELIGHTS

Other data could well claim place. They would be more fully treated if the tour had scope for leisurely conversation:

ITEM: Television is the other integral part of the Apostolate. It is hoped, someday, to produce and package TV films as we now do radio broadcasts. Meanwhile, and for the past ten years, Fr. Fidelis has been beaming, live, over Western New England. This year marks the Tenth Anniversary of the unique *Three Hours Production* a

"spiritual spectacular" on Good Friday. It is the seventh consecutive year for *Chalice of Salvation*, the hour-long presentation of Holy Mass and Interview which is telecast, live, over three stations in the Connecticut Valley.

ITEM: Fr. Fidelis is also Diocesan Director of Radio-TV, the only religious priest in the country to be so designated.

ITEM: The thousand-dollars-a-week operating expenses are sustained by the free-will offerings of benefactors. Working strictly on a non-commercial basis, money cannot be mentioned on Radio, TV, or even in the Bulletin. Appeals are sent through the mail twice a year.

ITEM: The physical arrangement of the center consists in three offices, a beautiful foyer exhibiting a hand-carved crucifix framed by the motto, "We Preach Christ, and Him Crucified," a studio ample for TV-filming, a fireproof vault for the music and master-tapes, recording booth, transcription room housing a console outmatched by nobody, tape-duplicating room, general secretary's quarters, and the printing department. Two men and one woman work full time; an elderly janitor and three high school boys help out part time.

ITEM: The three priests on the staff are responsible for five deadlines: the radio program, television program, weekly Bulletin, television

press release (concerned with each week's guest celebrant), and radio press release every time the series changes.

ITEM: Since it enjoys a "religious variety show" format, the radio program is flexible in structure. It is able to present, for example, interviews with such distinguished prelates as Cardinal Cicognani, roundtable ecumenical discussions, and occasional all-music programs woven meaningfully together by the thread of continuity.

ITEM: The growth of the program has been phenomenal. Thanks to the organization of Area Representatives in both American Provinces and to the genuine interest stirred by our missionaries home and abroad, the one-two punch of "asking for audition tape" and "deciding to carry the program" is gradually making our Station Folder look like a telephone book. Since October, the average has been slightly over two new radio stations per week.

A MODERN APOSTOLATE

No one doubts that mass-communications is an imperfect apostolate. The marvelous way in which words are able to invade the privacy of home or auto by means of the air-waves cannot supplant the personal and sacramental contact so essential to a full Christian life. But while imperfect in depth, it

is much more than an adjunct, a fascinating toy. It is a vital part of the perfect society which is the Church—providing the Passionist Congregation with a mobile mission platform, an extended pulpit, which makes up in range and elasticity for what it lacks in personal contact. By its very nature, radio is effortless and undemanding. The aged can listen in their night-shirts, the beatniks in their beards, the reluctant and the bigoted in the comfortable upholstery of their cars. Spiritual mavericks, who "wouldn't be caught dead in Church," will listen to The Church over the radio, and often enough get to be caught up in Her this way.

A holy man once said that he would consider his life worthwhile if he could be the means of the salvation of one soul. Our project is, at the same time, less and more ambitious. With respect to each individual, we have a humble role to play: we know the program can provide only the spark of desire, the seed of decision. But with regard to the numbers who can be touched by the spark of Christ and planted with His Love, we have thirteen million souls in our receiving congregation.

It is in terms of this both humble and ambitious hope that The Hour of the Crucified makes its Tenth Anniversary request to the brethren—that you remember its potential and pray for its success and growth.

TOWARD A THEOLOGY OF PREACHING



JEROME
STOWELL, C.P.

"Sent To Preach"

IT was indeed heartening for Passionists to see the importance placed on the ministry of preaching by the Second Vatican Council.

The ministry of preaching is to be fulfilled with exactitude and fidelity. The sermon, moreover, should draw its content mainly from scripture and liturgical sources, and its character should be that of a proclamation of God's wonderful works in the history of salvation, the mystery of Christ, ever made present and active within us, especially in the celebration of the liturgy."¹

This paragraph of the Constitution echoes a deep conviction of the Fathers of the Council. As Cardinal Ritter told the Council on October 3, 1963, "It is now necessary to restore preaching

to its former basic importance as an indispensable condition of all other reforms that the present Council may decide."² At the same time the Cardinal put his finger on a soft spot in our theology: little has been done to develop a sound theology of preaching.

PREACHING TODAY

In the minds of the laity (and, it must be admitted, of many clergy) preaching comes in for scant respect today. If we are to believe the many complaints which are current coin, preaching is too often irrelevant, poorly prepared, abstract, repetitious, unscriptural. How few regard it as a means of grace analogous to the sacraments themselves! Even in the minds of the many priests, preaching is considered only incidental to the main

work of "getting the people to the sacraments." And that special exercise of the preaching ministry, the parish mission, is often regarded by the clergy as chiefly an opportunity for the people to confess to an outsider. It is taken for granted that attending the mission will bring grace. But it is quite generally assumed that this grace will come from receiving the sacraments, assisting at mass and benediction, taking part in the rosary or the stations of the cross. Hardly anyone thinks of receiving grace simply by listening to a sermon.

What is painfully plain today is the uncomfortable fact that we lack a solid theology of preaching. In most seminaries the course in homiletics offers only the techniques of sermon writing together with practice in delivery. Very little is said on the theology of preaching. One would look for a long time before finding anything on this subject in the standard manuals of dogmatic theology. The result has been a real impoverishment of preaching itself.

The priest would certainly feel a twinge of conscience if he were to neglect his duties in the confessional. He would not think of giving less than his best in instructing prospective converts. Yet that same priest can take lightly his ministry of preaching and feel less compunction about it than if he had skipped his daily rosary.

PREACHING AND RENEWAL

If the work of pastoral renovation of the Church as envisaged by the Sec-

ond Vatican Council is to be carried out, a renewed appreciation of the ministry of preaching, its intrinsic dynamism, is called for. "Our appreciation of the word will improve," writes Father Paul Hitz, "only when a basis is provided for it in our theological understanding of the word."³

Beginning in his seminary days, the priest has been made conscious of his role as a minister of Christ's sacraments. He is not always sufficiently aware of his role as minister of God's word. If this were true of a Passionist, he would even be failing in his special mission in the Church. We are reminded of this in the mass of St. Paul of the Cross. The words of the Apostle to the Gentiles which proclaim that his special vocation was not the ordinary care of souls but the preaching of the word, are applied to Our Holy Founder. By extension they can be taken to underline the ministry of every Passionist: "Christ did not send me to baptise, he sent me to preach the Gospel" (I Cor, 1,17).

The priestly ministry must be seen to include, *de jure*, the ministry of the word as well as the ministry of the sacraments.

Christ's final commission to his apostles was to "go into the whole world and teach all nations" (Matt. 28,19). In his encyclical on preaching, *Humani Generis*, Pope Benedict XV stressed the prime importance of preaching for the life of the Church:

It was the desire of Jesus Christ, once He had wrought the Redemp-

tion of the human race by His death on the altar of the cross, to lead men to obey his commands and thus win eternal life. To attain this end He used no other means than the voice of his heralds whose work it was to announce to all mankind what they had to believe and to do in order to be saved . . .

Wherefore since by God's good pleasure, things are preserved through the same causes by which they were brought into being, it is evident that the preaching of the wisdom taught by the Christian religion is the means divinely employed to continue the work of eternal salvation, and that it must, with just reason, be looked upon as a matter of the greatest and most momentous concern.⁴

FAITH BY HEARING

Besides this juridic connection of priesthood and preaching, there is also an historical connection between the life of the Church and the preaching of the word of God. On Pentecost morning St. Peter's preaching brought three thousand "devout men from every country under heaven" into the Church (Acts 2,14). Because of the continued ministry of preaching on the part of the apostles in the Temple courts, "many of those who had heard the word believed, and the number of men came to be five thousand" (Acts 4,4). Again, it was the ministry of preaching exercised chiefly by Philip that established the Church in Samaria

(Acts 8,5). Later, it was by the preaching of Peter that the faith was brought to Cornelius and his group in Caesarea (Acts 10,1-48).

In fact, St. Luke makes it the theme of the book of Acts to trace the progress of the word of God from Jerusalem to Samaria (Acts 8,14) across the Mediterranean to Pisidian Antioch (13,49) where the "Word spread through the whole country," westward to Ephesus "where all who lived in the province of Asia heard the Word" (19,10) until finally it reached the center of the Empire at Rome, where Paul was able to "preach the kingdom of God and the teaching about the Lord Jesus . . . without hindrance" (28, 31).

This brief outline of the historic relationship between preaching and the propagation of the faith, might help us to appreciate better the inner, kinetic relationship that obtains between the word and faith. The tendency today is to put preaching on the level of teaching, and to make the work of the preacher simply an affair between master and pupil. In this context, religion is the subject assigned; its methods are to be those of good classroom pedagogy.

A LIVING INSTRUMENT

A carry-over of the baneful influence from the period of the Enlightenment may be seen in this outlook. The Deists restricted the action of God to the initial work of creation; they denied that God had any further influence in the world he had created. So,

in a parallel line of reasoning, the word of God is considered to have had a dynamism of its own when first uttered; but that divine influence is no longer operative when the preacher proclaims the word today.

While the preacher should be careful not to overestimate his own importance, yet he should recognize the role assigned him by Providence—to be that of a living instrument between God and man. According to St. Peter (Acts 1,22), he is to exercise the function of a *witness*. In the expression of St. Paul, he is an *ambassador* of Christ, "God, as it were, pleading through us" (2 Cor. 5,20). He is to be the instrumental cause of that faith "which comes through hearing" (Rom. 10,17).

Fundamentally, of course, faith is a supernatural gift of God. It is not essentially dependent on preaching or on any human cause. But in spite of this purely gratuitous character of faith, still the act of faith is not something totally different from other human acts. The quality it has as supernatural does not thereby exclude the role of secondary or human values. It rather includes them. The two actions of the grace of God and the work of man are not contrary to one another. They compenetrate the act of witnessing to the faith. The preacher does not proclaim the word of man in place of the word of God (as the Deists would claim); nor should he be content merely to repeat the word of God in place of human speech (as the Funda-

mentalists would do today). Rather he should announce the word of God in the words of man. For preaching is the instrument used to make that word of God heard today. In the economy of salvation it is to be the intermediary to lead man to a personal encounter with God.

Paul Hitz thus sums it up:

Christian preaching is indeed an overwhelming mystery. It is at once the word of God and of man. On earth, our Lord was really the powerful Son of God and acting as such, yet he remained hidden in the weakness of his still fleshly humanity, and could be seen only by faith. Similarly, he now makes himself present in the weakness of his preacher's consolation. If he realizes only to faith. This must be the preacher's consolation. If he realizes what he is doing, he knows that another is speaking through him, and that this other is the Lord of lords, and the sovereign judge of hearts. He knows, when he enters the pulpit, that his preaching will be not only an instruction, but an event. What he is proclaiming is now being effected—the encounter between Christ and men, whereby they are saved or damned.⁵

DYNAMISM OF THE WORD

The dynamism inherent in the word of God has seldom been treated, even by the great theologians of the high Middle Ages. Under the influence of the Greek philosophers, the word was

considered simply as the vehicle of thought; and the religious word was simply the means of transmitting religious thought. Thus hobbled by the categories of a confining hellenism, few medieval theologians ever made their way to an understanding of the biblical concept of the word.

To appreciate the loss entailed in such a restricted understanding of this concept, it is only necessary to compare the meaning of the Greek term *logos*, with the Hebrew *dabar*. Father John L. Mackenzie points out that the term *dabar* (word) as used in the Old Testament is not always the verbal expression of a mental concept. It has a richer, more nuanced meaning than the term *verbum* as used by the Scholastics. For the term *dabar* can be either a "thing" or "deed" as well as "word." Thus, when Eliezer tells all the "words" he had done, he is really telling all the "deeds" he had accomplished (Gen. 24,66). David thanks the men of Jabes Galaad for their "word" (*verbum*). In this case the "word" was the reverent burying of King Saul (II Sam. 2,6). St. Luke preserves this Semitic handling of the term "word" when he relates how the shepherds say "let us go over and see this *word* which has come to pass" (Lk. 2,16).⁶

Thorlief Boman draws a significant contrast between the Hebrew term *dabar* and the Greek *logos*. The term *dabar* comes from the verb root which means "to drive" or "to get behind and push." Thus the personality of

the speaker stands behind his word and drives it into the external world. But the Greek term *logos* comes from the verb *legein*, which means "to gather" or "to put in order." Thus the Greek term looks to an orderly, clear concept; the Hebrew term looks to action. Thus, too, the Hebrew term refers back to the will, the action of the person uttering the word. The Greek term is impersonal; it is conceptual and is concerned with essences. The Hebrew term is more existential.⁷

And so we find that the "word" in many of its scriptural contexts is addressed not so much to the intellect, as to the will of the hearer (cfr. Ps. 94,8). It not only looks for understanding; it demands submission; it must be "heard," "received," or "fulfilled" (cfr. Lk. 11,27; Mk. 4,20; Col. 1,15). For it is the manifestation not only of the thought, but also of the will of the person who utters it. And it thus becomes an active force of sanctification for the hearer.

WHO HEARS YOU HEARS ME

Our Saviour speaks of the power of his word to sanctify when he offers his Priestly Prayer at the Last Supper:

I have given them thy Word . . . Sanctify them in the truth. Thy word is truth . . . And for them do I sanctify myself, that they also may be sanctified in truth. Yet not for those only do I pray, but for those also who through their word are to believe in me (Jn. 17, 14, 16, 19, 20).

"Through *their* word (they) are to believe in me." Thus the word of the apostolic preaching was identified with the preaching of Christ himself. In fact, as shown by studies in Form Criticism, our gospels are basically the reduction to inspired writing of the current preaching in the primitive church of the sayings and deeds of Jesus.

Doubtless this is why the preaching of the apostle could be regarded as the "word of salvation" (Acts 13,26) or "the word of grace" (Acts 14,3; 20, 32). In this connection, St. Paul speaks of his preaching as bringing the "word of reconciliation," or "the word of life" (II Cor. 5, 19; Phil. 2,16).

It is Father F. X. Arnold's conclusion that these genitives express more than simply a sermon about salvation or about grace or life.⁸ For the scriptural use of "word" refers not simply to an historical recital, or a speculative discussion about grace, salvation, etc., but to something which is actually taking place at present. What is clear from the texts we have cited is that St. Luke (or St. Paul, as the case may be) thought of the word itself as operative. Thus the word itself procures salvation; the word mediates grace; it works for reconciliation; it generates life. The word does more than speak about these things. It becomes an instrumental cause which ushers these things into the souls of those "who hear the word and welcome it and yield fruit" (Mk. 4,20).

It is evident, therefore, that the New

Testament writers regard the announcement of the word not only under the aspect of instruction or of the simple communication of knowledge, but as a divinely ordained means of salvation. When the priest mounts the pulpit he is there to do something more important than "make a few salutary remarks." He is there to engage in a salvific event that is part of the continuing work of redemption.

SACRAMENTALITY OF THE WORD

Some authors do not hesitate to speak of the *sacramentality* of preaching. By this they do not mean to speak of an eighth sacrament. But basing themselves on the witness of the scriptures, they call preaching a sign which causes grace.

Seeing that the Word has power, that it renders available and communicates what it announces, we may speak of the *sacramentality* of the Word. The Word may be likened to a sacrament: it is a sign containing what it announces."⁹

The distinction which must be made is this. Preaching is correlative to *faith* and is directed to its presence and increase in the soul. The sacraments are directed to sanctification itself.

In what is the best available essay in English on this matter, Charles Davis thus phrases this viewpoint:

The object and motive of faith are attainable by us according to their supernatural significance, only if our mind is enlightened and our

will drawn by grace. In other words, both an outward presentation and an interior testimony are necessary that we should be offered the Christian message in a way sufficient for faith.

Now what I maintain is simply this. Preaching offers men the Christian message, not merely outwardly, but gives also the interior testimony, the grace needed for faith. Both elements are required for an adequate presentation of the word of God. The two are intimately connected and always found together in fact. Further, the preacher is joined to Christ and made an instrument of the Holy Spirit by the power of order. It seems reasonable to hold that the action of the divinely appointed minister of the word when he proclaims the Christian message causes the grace without which his hearers are unable to grasp by faith the saving significance of what he is saying. Moreover, only if we hold this, do we do justice to the biblical teaching that the preaching of the apostles was the very word of God, and not merely words about God. To quote again St. Paul: "And we also thank God constantly for this, that when you received the word of God which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers" (1 Thess. ii: 13—RSV).¹⁰

An opportunity for great spiritual

good is given to the preacher. And the responsibility is heavy upon him to "rightly handle the word of truth" (cfr. 2 Tim. 2,15). There are times when the priest may shirk the unpleasant duty of serious preparation for preaching with the excuse, "the important thing is to get the people to the sacraments." And there are clerics of the type portrayed by J. F. Powers in his *Morte D'Urban* who will even pay a back-handed compliment to the superior efforts of many Protestant ministers with the remark, "Sure, they work harder at it than we do; but after all, that's all they have. But we have the sacraments."

NO SIMPLE SOLUTION

This idea of getting the people to the sacraments is not a quick and easy solution for everything. The sacraments do not work as by a kind of magic. Sometimes the loose way in which we speak of the sacraments working grace "ex opere operato" gives the impression that once the sacramental rite is applied by the proper minister with the requisite intention, a "re-action" of grace takes place in the soul of the recipient who does not place any obstacle. Properly understood, this is true. But all too often this working of the sacraments is interpreted in a crassly mechanical way. Deploring the loose way in which this term *ex opere operato* is often used, Father E. Schillebeeckx writes:

The inclination was to look upon the sacraments as but one more ap-

plication . . . of the general laws of cause and effect. Inevitably, the result of this view was that we appeared to be merely passive recipients of sacramental grace, which seemed to be "put into us" automatically.¹¹

When we regard the sacraments as no more than "means of grace," we make the sacrament neuter, impersonal things. We can miss the signal fact that every sacrament is a vital personal encounter with Christ. It is not so much a thing as a Person. St. Paul speaks of Christ in his relation with the Church as the "great sacrament" (Eph. 5,32).

A PERSONAL ENCOUNTER

In considering any sacrament it is important to see Christ at work in the human soul. Christ sanctifies a man precisely as an intelligent being. He does not work upon the soul as the sun works on our earth—as a powerful, but impersonal force. Rather, when Christ continues the work of salvation through the sacramental encounter in a particular soul, He would have that person know and understand, at least in some way, what He is doing in him. It is a personal work. And Christ awaits a personal response from the soul. As Father Schillebeeckx puts it:

It is not possible that a sacrament should have any significance for an adult if he is not at least willing to listen. If he is not willing, then the sacrament is not performed for

him; at the most all that happens is that he undergoes the rite."¹²

Man makes his response to the sacramental action through an enlightened and obedient faith. Here precisely, is where the ministry of preaching is of utmost importance. It is certainly one of the objects of preaching to lead people to the sacraments. But it is especially the ministry of preaching which awakens that informed and obedient faith by which a man gives a personal response to the work of Christ in the sacraments.

Speaking of the mass and eucharist (and the words can be applied with equal force to the other sacraments) the Constitution on the Liturgy teaches us this truth:

The Church, therefore, earnestly desires that 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. They should be instructed by God's word and be nourished at the table of the Lord's body . . ."¹³

FAITH AND THE SACRAMENTS

Faith is of prime importance for the fruitful reception of the sacraments. No matter how much we emphasize the *ex opere operato* causality of the sacraments, still the fruitful reception

of the sacraments in an adult demands the assent of faith. When the sacrament establishes us in a personal encounter with Christ, faith helps us to realize that we have a true, supernatural, salvific reality taking place in our lives. For man should know what God is doing for him. Faith recognizes this purpose, so that man can open himself more fully to God's saving action. St. Paul explicitly balances the causality of the sacraments and the influence of faith: "... buried with him in baptism, in whom also you are risen again by faith" (Col. 2,12). Although the power to nourish is in the bread of the eucharist, it is faith that leads man to approach the table and faith that must eat and digest the Bread from Heaven. Just as in the confessional the priest is minister of the sacrament of Christ's mercy, so in the pulpit he is the minister of the word of God, which is "an instrument of the power of God that brings salvation to those who believe" (Rom. 1, 16).

WORD AND SACRAMENT

At every mass the "Word is made flesh and dwells among us." God visits his people *per verbum et per sacramentum*. And the priest is the minister of both. At the altar Christ comes among his own *per sacramentum*. In the pulpit Christ visits his people *per verbum*. Even the most worldly priest is recollected at the moment of consecration, when Christ comes among us *per sacramentum*.

What a mistake it would be for the priest to underestimate the importance of those precious moments in the pulpit when on his lips, Christ would come to his people *per verbum*.

FOOTNOTES

¹ Constitution on the Liturgy, par. 35, Collegeville Edition.

² Quoted in *The Chicago Tribune*, October 3, 1963.

³ Paul Hitz, "Theology and the Ministry of the Word," *Theology Digest*, VI, Winter, 1958, p. 7.

⁴ Pope Benedict XV, "Humani Generis," AAS, IX, 1917, p. 305.

⁵ Paul Hitz, *To Preach The Gospel*, New York, Sheed and Ward, 1963, p. 62.

⁶ John L. McKenzie, S.J., "The Word of God in the O.T.," *Theological Studies*, XXI, June, 1960.

⁷ Thorlief Bowman, *Hebrew Thought Compared With The Greek*, trans. Jules L. Boreau, London, SCM Press, 1960.

⁸ F. X. Arnold, *Proclamation de la Foi*, Brussels, Lumen Vitae, 1956, p. 34.

⁹ Gregory Baum, O.S.A., "Word and Sacrament in the Church," *Guide*, April, 1964, p. 7.

¹⁰ Charles Davis, "The Theology of Preaching," *Preaching*, by Ronan Drury, New York, Sheed and Ward, 1962, p. 13.

¹¹ E. Schillebeeckx, O.P., *Christ the Sacrament of the Encounter with God*, New York, Sheed and Ward, 1963, p. 1.

¹² E. Schillebeeckx, op. cit., p. 108.

¹³ *Constitution on the Liturgy*, par. 48.



The New Japan

FRANCIS FLAHERTY, C.P.

WHEN we arrived at Yokohama on that foggy morning in late October, the crowded harbor immediately proclaimed that this was a different Japan from the one I had last seen in 1947. Visibility was limited to perhaps a half mile radius; but within that restricted area there were at least a dozen ships waiting their turn to berth. It was quite the most crowded port that I had ever seen. Fathers Paul, Carl and Andrew were at shipside to greet us.

In a short while, we were being jostled by the crowd of people trying to get their baggage through customs. Inspection was handled very efficiently, and within the hour we were on our way to our residence in Tokyo. The eighteen-mile drive was along one long thoroughfare, flanked with factories, shops, homes, etc., with scarcely a spare lot to be seen. There was no telling when the Yokohama area ended and the Tokyo environs began. This was my first experience of 'Keep to the

Left,' and the maneuvering of our driver in and out of the crowded traffic and ubiquitous pedestrians was no help to an already excited stomach. Tokyo taxi people are famous for their agility in traffic, working on the theory that a half inch miss is BETTER than a mile.

CROWDED ISLANDS

One of the Fathers in the welcoming party remarked: "Japan certainly has one thing; and that is people." Ninety-five millions are crowded into these islands that altogether make up about the square mileage of the state of California. No wonder then, the booming industrialization and huge overseas trade. Japan must export or die. And she is anything but dying. Hustle and bustle on the part of the millions seem to be the characteristic trait of these people. During the rush hours, in the railroad stations, one is appalled at the huge phalanxes of human beings hur-

rying to their trains. They have the same harried look of people the world over: tired and anxious to get home after a hard day's work.

Perhaps the most significant indicator of the industry of these people is their train service. I never cease to marvel at it. Thousands of miles of Government owned or privately run lines spin a web that covers the country. There is scarcely any place of note that cannot be reached by train. The Government owned railroads are for the most part narrow gauge, yet nonetheless comfortable and efficient. At present the Government is building a line of wider gauge than standard, which purports to carry the fastest trains in the world. The line will run from Osaka to Tokyo, and average over a hundred miles an hour. It is hoped that it will be completed in time for the Olympic Games in October, 1964.

ALWAYS ON TIME

The private lines, which we may call commuter trains, are all electrified. They are clean, comfortable, fast and frequent. And they run on time to the minute. One can set his watch by the arrival or departure of the trains. Our monastery here at Mefu is but a three or four minute walk to the railroad station. Four expresses and four locals come through every hour. The twelve-mile run into Osaka city is made in thirty-two minutes. In the morning and evening rush hours, trains depart at three-minute intervals. This is a necessity to carry the millions to and

from work. Consequently, throughout the country there are not a few accidents. They can scarcely be avoided, considering the terrific load, the speed and the tight schedule on which the trains run.

Over and above the traffic handled by the railroads, there are the cars and buses. City streets in Japan are as crowded with vehicles as are the streets of America. Japan makes her own cars, trucks and buses. Nine hundred thousand are sold annually right here in Japan. A privately owned car is no longer a status symbol in this prosperous nation. Gone is the last vestige of richsha and pedicab, though bicycles and motorcycles are still quite numerous. In spite of the congestion, the traffic at present is handled very efficiently in the large cities. But one shudders to think of what it will be like ten years hence, with the rapidly expanding ownership of private cars. Modern highways are criss-crossing the country at a rapid pace. Off the highways, the streets are for the most part 'corduroy.'

Father Paul and I went to one of Osaka's larger department stores to do some shopping. Very handily, the ground floor is the railroad terminal; the roof, an amusement area for children. The store was packed with goods, and crowded with shoppers. As in America, almost anything could be found on the shelves of the eight floors of the huge building. Prices seemed very reasonable, according to American standards.

Most Japanese dress in the American style for streetwear, changing to the more comfortable kimono at home. During the Holiday season, however, the women wear their very colorful silk kimonos to the temples and cemeteries, and on visits to relatives and friends. They look very picturesque. The men for the most part wear western style clothing, though some donned the native kimono. The materials that make up their clothing are excellent.

Modern Japanese buildings are as up-to-date as you will find anywhere. Even the architecture follows western style. Functional design is in sharp contrast to the old characteristic art forms of the past. The recently built hotels are as plush as those in America. Modern Japanese homes are frame, with stucco finish, and some concrete block, interspersed with excellently carpentered woodwork, giving the impression of stability and soft comfortable living quarters. Modern new homes are springing up all over the country.

A LITERATE PEOPLE

Japan boasts of being the most literate country in the world. Her schools are large and numerous. At three o'clock in the afternoon, the train stations are crowded with students, all in uniform. As in America, the highly technical nature of business enterprise demands a great percentage of educated personnel. The Government makes strenuous efforts to meet this need, and apparently is succeeding.

In this context, it is interesting to note the beginnings of a movement to repeal the legality of abortion. Government and industry foresee the day when there will be a dearth of qualified young workers to keep industry going. Hence the discontent with the present law. Population control is not the answer to Japan's problems.

These few observations indicate the modernity and rapid progress of Japan's post-war material upsurge. The people are literate, intelligent, industrious and numerous. Industry-wise, undoubtedly it will be the pivotal nation of the Orient. Its very prosperity is partial insurance against Communism taking hold in the near future.

SPIRITUAL VACUUM

Spiritually, one cannot be quite so sanguine about the country. Year by year the nation becomes more secularized. The vacuum created by the loss of faith in Shintoism has to a large extent been filled by the pragmatism of John Dewey. Economic well-being has given rise to a great upsurge in the hearts of the people, looking to material prosperity as the goal of human living. To earn more money, to own one's home, to buy a car, television and modern appliances—these are the dominant drives in people's hearts. The educated and more intelligent people have little faith in the superstitions of the past. Yet there still lingers a respect for the dead, belief in the hereafter, dependence upon the world of spirit, as was evidenced in the care of the

cemeteries and the visits to the temples during the holidays. No nation loses its heritage of custom and tradition suddenly. Marriages are still contracted in the presence of a bonze, indicating an attitude of sacred respect for this age-old institution. Divorce is still difficult. Women have invaded the business world in great numbers and enjoy a degree of independence not known before, yet they retain much of the humility and deference that enhances their femininity. Buddhism is the dominant cult, but has little influence on day to day living. The vestiges of belief are mostly in evidence at births, marriages and funerals.

THE CHURCH IN JAPAN

The Catholic Church numbers 308,500 members, an increase of 12,000 over last year's census. It is the first time membership has exceeded the number of Catholics of St. Francis Xavier's time. Other Christian denominations number about 400,000. Altogether the total does not account for one percent of the population. Yet the impact of the Church is far greater than its numerical strength would indicate. Slowly but surely the Christian concept of Human Destiny is leavening the masses. The Pope, the Council and other outstanding ecclesiastical events receive the due notice in the press of the country. Thousands of the nation's officialdom and society attended the Memorial Masses said throughout the country for deceased President Kennedy. The services were

televised, broadcast and reported generously. Thinking people could not but have wondered about the religion of the man they were mourning and so obviously loved. At Christmas time, the big stores downtown were decorated with tinsel, bells and evergreen; but no sign of the Christ Child was in evidence. To date, the business people have adopted the material aspect of the Great Holiday, without the Divine Reason for it all. In time, the recognition of Christ our Lord may follow. Let us so hope and pray. Tradition, pride and group loyalty do not give way easily, even before the truth.

PASSIONISTS IN JAPAN

The Passionist Congregation has a very solid beginning here in Japan. This must be ascribed to the fervor and zeal of the founding Fathers. The observance and Holy Rule are kept as diligently, I dare say, as anywhere in the world. The missionaries, fluent in the language, have as much work as they can handle, preaching missions and retreats. They are held in high esteem by the other missionaries and priests throughout the country. Our first Japanese Passionist, Father Augustine Paul Kunii, was ordained to the priesthood in March. Two more young men are well along in the Major Seminary. Recently a college graduate joined us to begin his Latin studies for the priesthood. Six younger boys are in the Minor Seminary. The Fathers here evince a fervid zeal in seeking candidates for the Congregation, which

God will surely bless in His own good time. A dozen more young boys visit and enquire about our life.

In June, we shall open the monastery and retreat house of St. Joseph at Fukuoka, near Nagasaki, four hundred miles from Mefu. Half of Japan's Catholics live in that area, and offer a promising field for the preaching of Passionist missions and retreats. We have a large residence in Tokyo, that takes care of the seminarians studying in the Catholic University and Augustinian Seminary. For another ten years at least, we shall be responsible for the care of the parish at Ikeda, where Fr. Clement labors; after that the parish will be turned over to the Bishop. Here at Mefu, we have the monastery and retreat house. Two lay Brothers are professed, a third is making his novitiate, and two more are postulants.

Thus are the Passionists doing their best to spread devotion to the Passion and Death of our Lord, in the land of the Rising Sun. We beg your prayers and sacrifices.

THE LEAVEN

Our Lord described the Kingdom of God as a leaven slowly affecting the whole mass. Occasionally we witness little incidents which show the working of the leaven of Christ even in the hearts of pagans. For example, a few weeks ago, Father Clement and I set out for a walk in the vicinity of the monastery here in Mefu. As we came around the bend in the drive leading

down from the monastery to the main gate, facing the street, is a heroic-sized statue of the Sacred Heart, with outstretched arms of welcome to passers-by.

Standing before the statue in a neat row, as though at attention, were four young girls in student uniforms. They were between ten and twelve years of age. Their hands were clasped before their breasts like Christian children at prayer. Their eyes were raised to the face of Our Lord, and their whole mien indicated respect and awe. In their own way they were obviously trying to pray. They were not Catholic children; not even Christian. Just four little pagan girls, attracted in their innocence to the statue of Jesus. They did not know they were being observed until Father Clement and I drew near. Spontaneously there were showing reverence and awe for the Jesus about whom they had heard casually somewhere. Father Clement asked them if they knew whom the statue represented. One of them answered with awe in her voice: "Jesus Sama"—the God Jesus. We continued on our walk, leaving them to their contemplation and their prayers to Jesus, the Savior of the world.

It is comforting to reflect that it was Jesus Sama who once said, "To what shall I liken the kingdom of God? It is like leaven, which a woman took and buried in three measures of flour, until all of it was leavened."

*My Salvation
is to Hear
and Respond*

LISTENING and LIFE



ANDRE AUW, C.P.

THE Christian life is basically a dialogue between God and man. And like all effective dialogues it must contain not only moments of sound but also moments of silence; there must be a time for speaking, but also a time for listening. Since salvation is essentially God's work we must be more concerned with what he says to us than with what we say to him. God takes the initiative, our task is to cooperate with his action. God pours forth his love into our lives, and we must respond by faith. Thomas Merton describes the dialogue in these terms. "My life is a listening, His a speaking. My salvation is to hear and respond."

This concept of man's relationship to God is found throughout the pages of the Bible. The Sacred Writer sees the entire poignant story of salvation as a kind of dialogue between God and

man. Creation takes place because God speaks: "Then God said, 'Let there be light!' And there was light" (Genesis 1,3). With Adam and Eve God has creatures who can respond in dialogue. But unfortunately our first parents prove themselves none too adept in the art of conversation with God. They are poor listeners. Tragedy enters into the mainstream of salvation history when Adam and Eve in heeding the words of the serpent, turn a deaf ear to God. The gates of Eden were closed to them only after they had barred the love of God from their hearts.

LITANY OF FAILURE

And so begins the long litany of man's failure to respond to God's love. Each book of the Old Testament is replete with examples which illustrate the fact that God speaks, and yet his

children do not listen. When the Jews were serving the Pharaoh in Egypt many of them turned to pagan practices. Some lost hope and fell away during the years of wandering in the desert with Moses. Against God's explicit commands others married pagans or worshipped false gods. Even the Judges who began their careers so bravely often ended in personal disaster, and many of the later kings bartered goodness for political greatness. It is against this background that the psalmist sounds a note of sadness which seems to echo from the very heart of God himself: "Listen, O my people, and I will speak to you" (Ps. 49). . . . "If my people would but listen to me" (Ps. 80).

God then sends as his special messengers, the prophets. They present their credentials to the people in a single statement of fact: "The Lord has spoken" (Is. 1,2). They know that man's happiness here and his salvation hereafter depend upon the success of his role as a listener in the dialogue between God and himself. They therefore speak out boldly: "Cursed be the man who heeds not the words of this covenant" (Jer. 11,3). "O mortal man, all these words that I shall speak to you, receive and attend to" (Ez. 3,10). There is an urgency in their message which demands a "yes" response. But unfortunately, the paralysis of self-love prevents many from making this response, and the tragic narrative of salvation history continue.

NOT ALL HAVE RESPONDED

The story of God's continual reaching out towards his children and yet being rejected by them remains the same throughout the New Testament. St. John, with the stark scene of Calvary etched forever in his memory, sets down on parchment the terrible truth of this rejection. With dramatic understatement, such as that which comes from a heart too full for many words, he writes: "He came unto his own, and his own received him not" (Jn. 1,11). And St. Paul, speaking of the necessity of making a faith-response to God's offer of love, recalls sadly: "But not all have responded to the good news" (Rom. 10,16).

However, with all the examples of failure, the attitude of sacred scripture is one of supreme optimism. The weakness of man is as nothing when compared to the power of God.

Psalms 118 is an eloquent witness to the power of God's word in the life of a man who responds to the divine love:

- vs 9: How shall a young man be faultless in his way?
By keeping your words.
- vs 22: Take away from me reproach and contempt,
For I observe your decrees.
- vs 45: And I will walk at liberty,
Because I seek your precepts.
- vs 81: My soul pines for your salvation;
I hope in your word.
- vs 93: Never will I forget your precepts,

For through them you have
given me life.

vs 105: A lamp to my feet is your
word,

A light to my path.

And the book of Proverbs expresses the same spirit of optimism: "Happy is the man who listens to me . . . for he who finds me finds life" (8, 34-35).

The theme of this optimism is rooted in the belief that no trial or sorrow, no pain or temptation is beyond the reach of God. If man responds, everything that he is and all that he has is brought within the radioactive area of God's tremendous love. It places man in the realm of the Spirit, able to experience the power of his own personal Pentecost.

LISTEN AND RESPOND

But the one condition remains the same: man must listen and respond. The experience of the first Pentecost did not touch the crowds until they heard the plea of Peter: "Men of Israel, listen!", and responded to it. Then it was that God's word became a lamp to their feet and a light to their path; then it was that the darkness of sin was replaced by the light of love, "and there were added that day about three thousand souls" (Acts 2, 41).

If the theme of salvation history is: God speaks, but man must listen and respond; if the mood of Sacred Scripture is optimistic regarding the man who strives to be successful in the dia-

logue with God, can we not as Passionists find particular reason for encouragement? The very structure of our life—a marvelous blending of listening and speaking, of silence and sound, of contemplation and action—tends to produce an atmosphere in which we can more easily become responsive to the voice of God and the demands of his love.

TO LIVE IS TO LISTEN

For it is not only during our moments of mental prayer that we must be attentive to His voice, we must make our very life a listening to Him. St. Paul of the Cross insisted upon this; he wanted his sons to be not merely men who pray, he wanted them to be men of prayer. He understood well the fact that God speaks to us in a variety of ways. He speaks to us through a line of Sacred Scripture or from a passage in a book of spiritual reading. He speaks to us at Mass and through His liturgy. He speaks to us through His Sacraments. But in addition to these, He also speaks to us through the needs of other members of His Mystical Body.

Our Holy Founder knew that it is our open-hearted response to these needs that releases the power of God's saving love, and extends salvation to another member of Christ's Body. By means of our compassionate concern for the needs of another—whether it be the missionary from the platform, the retreat master from the retreat table, the confessor from the confes-

sional, the student from his desk, the cook from the kitchen, the porter from the open door—wherever we may be, if our response is selfless, then we will not only be bringing the bread of salvation to another, we will also be feeding ourselves. Lowell, in one of his poems places these words on the lips of Christ: "Who gives himself with his alms feeds three: himself, his hungry brother, and Me."

PAUL AND CHRIST

How well, St. Paul of the Cross knew this to be true. The following story is often told, but it will always bear repeating by his sons. . . One day St. Paul of the Cross was met by a beggar who asked him if he could have something to eat. After St. Paul had given him some food the beggar asked him why he would do this for a stranger, and St. Paul replied: "Because you represent Jesus Christ to me." When the beggar expressed surprise at this remark, St. Paul went on to explain the doctrine of the Mystical Body as revealed by Christ. But he had hardly begun when the beggar stopped him. Looking into the eyes of St. Paul, the beggar said: "Father Paul, *what if I am Christ!*" And suddenly the "beggar" bore the radiant splendor of the Transfigured Christ. Seconds later the figure vanished, but the memory remained in Paul's mind as a life-giving lesson until the end of his days.

The above incident demonstrates the depth of love which Christ exhibits

towards a man who is a responsive listener to God. But to say that Christ both expects and rewards a generous faith-response does not mean that making it will ever be easy. On the contrary, it involves work, training, and patience.

An example might be an added source of encouragement for us, however. During World War II a new technique of fighting had to be developed in the Pacific areas. Men had to be trained to "observe with their ears." For in the jungle interior even the brightest moon fails to penetrate the dense tangle of vines and trees. Soldiers were trained to perch on a tree branch, and listen. Gradually they learned to detect a football on soft marshy ground, and to recognize the sound of human hands parting the thick undergrowth. By work, training, and patience they became adept listeners, alert soldiers able to save the lives of men around them.

THE LIFE OF PRAYER

So it should be with the soldiers of Christ Crucified. By work, training, and patience, we can learn to acquire this art of listening to God, and by so doing make our lives true lives of prayer. Alexis Carrel, M.D., once an unbeliever, has himself come to realize the essence of the dialogue between man and his Maker; he writes: "True prayer is a way of life; the truest life is literally a way of prayer." This is the result when man listens to God speaking.

One night, many long years ago, the world waited in silence and in darkness. God spoke a Word and the silent night was filled with sound; the heavens echoed with the glory of God. Darkness was dispelled by the radiance of Him who is the Light of the world, and to as many as received Him—to as many as listened—He gave the power to begin a new life in Christ.

The story of salvation continues today. Just as God once spoke and a world was created, so also today God speaks and a world is re-created. But in the lives of men and women today,

this creative power of God awaits the human response. It is not a monologue, but a dialogue. God speaks, but man must listen and respond: "My life is a listening, His a speaking. My salvation is to hear and respond." Gradually, with generosity, with work, with training, and with patience, we can make the routine of our daily lives a constant faith-response to God's love.

Happy the day when we will be able to say, after the manner of the young Samuel: "Speak, Lord, your servant listens!" (1 Sam. 3,10). This is Christian dialogue at its very best.

Maxims from the Letters of St. Paul of the Cross

Listen with docility to the most sweet voice of the heavenly Spouse. (II, 717)

God will give abundant lights to guide you if you continue in the exercise of holy prayer. (II, 40)

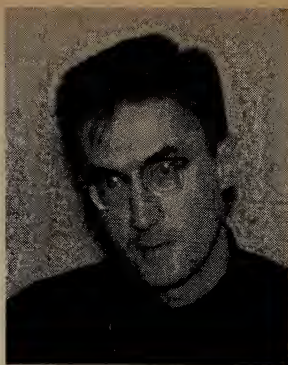
Receive with true humility of heart the merciful visits that the Lord will pay you. (III, 604)

Receive as an arid garden the rain of heaven, abandoning yourself without reserve into the hands of God. (I, 265)

Lights and divine inspirations should be received with the most profound obedience to the attractions of the Holy Spirit. (III, 159)

The lights that bring with them love for God and sorrow for sin always come from God. (I, 514)

If you are humble you will never be wanting in those lights which lead to Paradise. (I, 546)



CARROLL STUHLMUELLER, C.P.

The Kingdom In Our Midst

Come, Lord Jesus

A sermon preached at a prayer service for Christian Unity, Margaret Hall School, Versailles, Ky. The assembly was sponsored by the Sisters of St. Helena, an Anglican order of nuns, whose motherhouse is at Newburgh, N.Y.—January 21, 1964

BEING asked by the Pharisees when the kingdom of God was coming, he answered them, "The kingdom of God is not coming with signs to be observed; nor will they say, 'Lo, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you" (Luke 17:20-21).

We assemble this evening, prayerfully before God, charitably with one

another, in search of the full kingdom of God in Christ Jesus. Each recital of the *Our Father* witnesses our desire that such a "kingdom come." Strange as it may seem, we are seeking what we already possess. Christ has assured us that "the Kingdom of God is in the midst of you." We are asking for what God has already given. We are begging for a charity already bestowed,

for a faith already granted. "Greater love than this no man has" than that which has been shown us in Christ Jesus. Over nineteen hundred years ago Jesus kneaded the leaven of God's word into the mass of humanity, and this leaven has been fermenting and vitalizing his Church ever since. Jesus has certainly not been less generous with his Church than he expects our gifts to be, "good measure, pressed down, shaken together, running over" (Luke 6:38). What God said through his prophet Isaia above his beloved vineyard Israel, Jesus can repeat with even more reason:

And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, between me and my vineyard.

What more was there to do for my vineyard that I have not done in it? (Isaia 5:34).

THE COMING OF THE LORD

Another section of the prophecy of Isaia becomes still more tense with emotion. The prophet is swept off his present earth into the messianic future, into that moment when God would rend the heavens and come down. The mountains, he cried out, would quake at his presence, the earth would be set aflame, while he wrought awesome deeds we could not hope for, such as they had not heard of from old. That moment of which Isaia spoke, that moment which prophets and kings desired to see and did not see (Luke 10:24), that moment has already arrived. Isaia

wrote about it in these ecstatic words:

From of old no one has heard
or perceived by the ear,
no eye has seen a God besides thee,
who works for those who wait
for him (Isaia 64:4).

All this is our possession right now, for St. Paul used those same words as he turned to the cross of Jesus and saw it laid across the lives of the early Christians. When speaking of Jesus Crucified, the wisdom of God, mysterious and hidden, the Lord of glory, crucified by the powers of this world, Paul exclaimed that the scriptures had been fulfilled, which said:

What no eye has seen, nor ear heard,
nor the heart of man conceived,
what God has prepared for those
who love him (1 Cor. 2:9).

St. Paul is speaking, not of heaven, nor of the final coming of the glorious Jesus at the end of this present age, but of Jesus already present within the Corinthian community. In Paul's epistles, two undertakings in particular, manifest to the world the rich treasury of grace within the Church: the zealous works of the apostolate and the breaking of bread. The ministry at times stirs up persecution and reaps tribulation. Even so, St. Paul writes, "We are afflicted in every way, but not crushed; . . . always carrying in the body the death of Jesus, so that the life of Jesus may also be manifest in our bodies" (2 Cor. 4:8-9). When Christians gather for the

breaking of bread, humbly forgiving one another's faults and seeking forgiveness for their own, then do "you proclaim the death of the Lord until he comes" (1 Cor. 11:26). The kingdom of God is truly with us.

When I gather with my religious community for the breaking of bread and the proclamation of the death of the Lord, I look around and I do not find you present. When you step forward in your church to receive the sacred bread and drink from the cup, you look around and do not see me present. This exclusion of friend by friend is a poignant sorrow, for each must confess that the separation is due to his own guilt and to the fault of his own community. This division is unnecessary and scandalous, for the agape or love-feast of the Eucharist is deprived of the *full* truth of God's word and the *heroic* love of his sacrifice. We cease to have the "glad and generous heart" of the first Christian (Acts 2:46). We deprive ourselves of what we already possess, and now we are searching for the kingdom already in our midst. This search is agonizing, almost frustrating, because what we are seeking is already in our mind and heart and yet men say that it will not be found in our own lifetime, that full charity and that complete truth of the kingdom of God in Christ Jesus.

THE MISSING SHEEP

We dare not give up the search. Each of us is like the ninety-nine sheep

within the sheepfold; one sheep is missing. We can compare ourselves to the nine silver coins; from each religious community one coin is lost. God forbid that any of us should every say, "I am thankful to be with the ninety-nine sheep and with the nine safe coins. Do not annoy my peace of soul with the disturbing thought of that one lost sheep and that one lost coin." Such an attitude immediately deprives ourselves of the Lord Jesus. He, as we know from the gospels, is out searching for the lost sheep and is sweeping the house for the lost coin. If each of us does not prayerfully and anxiously *seek* with him, we will never *be* with him. No Christian can remain at peace, separated from his brethren in Christ. One whom Christ loves and knows by name is missing. There will be joy among the angels, only when the sheepfold is complete and the coin found. The angels do not rejoice in the proud isolationism of the "saved."

Following Christ Jesus presumes that we track the desert and be unmindful of its heat and thirst. It means that we throw open the door of our dark home and energetically sweep the floor till we hear the jingle of the lost coin. Only then can we call together friends and neighbors and say to them, "Rejoice with me, for I have found . . . what I had lost" (Luke 15:9). Perhaps, the confession of guilt, "what *I* had lost," leads to the discovery of what is missing and to the rejoicing of God's angels.

Jesus used many images to describe

his band of faithful followers: a kingdom, a sheepfold, a vineyard, a banquet, and still others. Each of us, by our presence here tonight, witness to a desire that the kingdom really come, that the sheepfold be complete, that the vineyard be flourishing, that the banquet be joyful. If the kingdom be already in the midst of us, we ask, almost desperately, what must I do to find it?

TO FIND THE KINGDOM

A question, almost identical with our own, was once put to Jesus by a certain lawyer. He asked, "Teacher, what must I do to inherit eternal life?"—to gain what I am still lacking? In Luke's Gospel, Jesus asked the lawyer in turn, what did he already find in the Law. The lawyer replied: "You shall love the Lord, your God, with all your heart, and with all your soul, and with all your strength; and your neighbor as yourself." Then Jesus said to him, "You have answered right; do this, and you will live." The lawyer already possessed what he was seeking. He, therefore, found it necessary to justify himself, and he put another question to Jesus, "Who is neighborly to me?"

The lawyer was on the point of involving Jesus in an intricate, legal debate. Whom would *you* say is neighborly to me—a foreigner? a proselyte? a shepherd whom we all know is unclean? The whole spirit of Deuteronomy—the book in which the lawyer found the law of eternal life—was

about to be suffocated in a hot battle over terminology. Jesus looked, and saw right through the verbal defense of the lawyer. He was not asking to whom can I be neighborly, but who are neighborly to me and give me the love which I deserve. Jesus then spoke the parable of the Good Samaritan, one of the most beautiful of gospel traditions, a gem so well known in the early Church that the first gospels never thought of writing it down. Perhaps, it might be more correct to say that it would have been lost had not St. Luke humbly sought information among the Samaritans in preparation for writing his own "Gospel of Divine Compassion."

At the conclusion of the parable, Jesus reworded the lawyer's question and asked him, "Who was neighborly to him who fell among robbers?" The lawyer, who despised Samaritans, would not poison his mouth with even the mention of the word "Samaritan," nevertheless spoke other words forever etched in Christian memory: "The one who showed mercy on him." The lawyer learned it from a man who belonged to another religion; who worshipped the same God but in a different, unacceptable way; from a man, who, in short, was labeled a heretic. On another occasion Jesus had not hesitated to disapprove of the Samaritan religion (John 4:22), but at this moment Jesus pointed out that the Samaritan not only possessed eternal life but was able to teach others how to gain it.

QUESTION AND ANSWER

The lawyer who questioned Jesus lives in each of us. Everyone in this assembly will readily admit that there are still many problems and mysteries in the scriptures and that he sins more than seven times daily. I, for my part, however, must confess my confidence in the apostolic spirit; I am assured of knowing at least the basic answers of the catechism. You of other denominations probably take an attitude very similar to mine. Sincerity requires a conviction that one's Christian community represents the Church founded by Jesus and vitalized by the apostolic traditions. Only too often, however, when we approach the problem how to seek eternal life, we are the lawyer, saying to Jesus, "Who is neighborly to me? Who agrees with me? Who belongs to my church? Who possesses the qualifications which I lay down for membership? Who is the one whose association is agreeable with me and who provides me with Christian satisfaction?"

Jesus wants us to ask, instead, how can I be neighborly to others. Upon this question depends eternal life! The wrong answer blinds me to a treasure already in my very midst.

The right answer was provided by the Samaritan when he exemplified St. Paul's teaching on the more excellent way of charity. The Samaritan could not boast of knowing all the answers of the catechism; in fact, he could be twisted to a pretzel by the lawyer's intriguing sophistry. He did not possess

all faith, because the lawyer considered him a heretic. As we watch his kindly disposition, we hear St. Paul saying of the Samaritan, "If I speak in the tongues of men and of angels . . . if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have no love, I am nothing. If I give away all I have . . . but have not love, I gain nothing" (1 Cor. 13:1-3). The Good Samaritan possessed charity, so quietly and so unobtrusively, that he hardly realized it was there. "The kingdom of God is not coming with signs to be observed; nor will they say, 'Lo, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you."

BOND OF UNITY

The Samaritan teaches us the charity by which we find what is lost and acquire what we already possess. His charity, first of all, was *disinterested*. Unlike the lawyer, he did not engage in religion to win arguments or to put other people to the test. The Samaritan sought no reward for himself, but he received, nonetheless, secretly in his soul, the reward which charity unfailingly brings, a closer bond with the God of all love, a deeper sharing in the best possession of other men, namely, their friendship and confidence. As always in St. Luke's Gospel, in loss there is gain; in giving up, there is a receiving back. The Good Samaritan considered religion, not an object of mental gymnastics, nor a form of live-

lihood, but an opportunity for consecrating his life and activities to God through service to his fellowmen.

The charity of the Samaritan was *personal and active*. He was not one of those passive, sit-back-and-wait persons, for whom religion has become the professional domain of the priests and ministers and who, therefore, never bestir themselves until all the plans have been set and the final push given by church authorities. If the Samaritan had been that type of character, the unfortunate man who lay stripped, beaten and half-dead in the ditch, would have died of neglect. The priest and the levite had passed him by! There is a world of initiative, waiting to be activated in the neighborhood, at work, in professional circles, in recreational pursuits. This activity does not require the lawyer's learning nor the minister's or priest's dignity; in fact, these qualities will hinder the work of the layman! A still great requisite is demanded—unselfish, personal helpfulness.

The charity of the Samaritan, last of all, was compassionate. This parable is the one instance in the three synoptic gospels where the Greek word, *to be moved with compassion*, is used of someone other than Jesus himself. Compassionate charity rejects the superior attitude of looking down upon the other poor fellow because he is very destitute of virtue and security. Just the opposite, compassion presumes a deep, sympathetic union, so that the sorrows or the joys, the disappoint-

ments or the triumphs of someone else are immediately experienced as though they were one's own. The Greek word, *splagchnizomai*, with its deep and guttural tones, sounds the depths of one's profound emotions.

A COMPASSIONATE PRIEST

From the Epistle to the Hebrews, we learn that Jesus was anointed with a compassionate priesthood, able to sympathize with us in all our weaknesses, for he has experienced them beforehand himself. Temptations forced Jesus to his knees in the garden of Gethsemani; St. Matthew even wrote that he prayed with his face against the ground (Matt. 26:39). There, with prayers and supplications, loud cries and tears, he prayed to be saved from death. The author of the epistle then continues with his theological commentary on the agony in the garden: "he learned obedience through what he suffered; and being made perfect he because the source of eternal salvation to all who obey him" (Heb. 5:7-9). From the example of Jesus we learn that compassionate charity must know its own temptations before it can lead others out of theirs, and must be conscious of its own sinfulness before it dare undertake the awesome duties of the apostolate. This last form of compassionate charity was not experienced by Jesus; he was sinless. St. Paul, however, saw him so identified with sinners that the apostle was still bold enough to write that God sent his son in the likeness of sinful flesh (Rom. 8:3).

Who has found eternal life, the kingdom which we are seeking today? It is the person who does not ask who are my neighbors but rather to whom can I be neighborly with a love disinterested, personal, active and compassionate.

JERUSALEM AND SAMARIA

In their neighborly spirit, the Samaritans have contributed some of the most important sections to the Bible, some of the richest insights into the love of God and into the covenant-bond between God and his people. In this regard, I am thinking not just of the Samaritans of the time of Jesus but also of the Israelites who earlier occupied this same territory. The area was then called the Kingdom of Israel; Jerusalem was the capital of the rival Kingdom of Juda. The two kingdoms looked at one another, at best with jealousy, usually with hatred, at worst with intent to kill. Even in still earlier days before the kingdom, the north and the south were constantly at loggerheads.

Jerusalem, of course, always considered herself to be the center of orthodoxy, the true inheritor of the spirit of Moses and of the authority of David. In the north, however, around the city of Sichein, there developed the covenant theology of the law. The northerners insisted not so much upon a literal obedience but rather upon a gracious spirit. God was an overlord who had performed wondrous acts in favor of his people, redeeming them

from oppression, providing them with rich natural resources, looking upon them always as his beloved children. God was not the Creator who demanded slavish obedience but the Father who looked for a return of love. This strong covenant spirit breathes through the entire book of Deuteronomy, which originated in the northern kingdom of Israel. That it was one of Jesus' favorite sections of the Bible appears immediately from the fact that he quoted spontaneously from it during his temptations in the desert. Its words were his strength, that by which he lived.

The prophet Hosea (Osee) also belonged to the northern kingdom. He is responsible for the rich tradition which speaks of God as the spouse of Israel. This attitude toward God echoes in the words of Jesus who referred to himself as the Bridegroom of his people, whose death will cause them to mourn (Luke 5:34-35). The book of Revelation (Apocalypse), in its turn, refers to heaven as "the marriage supper of the lamb" (Rev. 19:9). This same tradition of God, Spouse of his people, continues in the great masters of the spiritual life, those of the Mediterranean country like John of the Cross and Teresa of Jesus, those of the Rhineland like Tauler and Ruysbroeck. Lastly, the prophet Jeremiah belonged by sympathy to the north, and its traditions resound repeatedly in his words.

A LESSON FROM SCRIPTURE

Each Christian sect, I suppose, con-

siders itself Jerusalem—the home of orthodoxy, the inheritor of the apostolic spirit, the continuance of the Church of Christ. I must admit that I feel that I belong to Jerusalem; and you who belong to other Christian religions probably feel that *your* home is Jerusalem. The Bible has a great, important lesson to impress upon each of us, as from our own Jerusalem we look out upon others, separated from us and belonging to the Samaritan country. We may lose some of the most beautiful, most sanctifying aspects of Christianity if we are proud or hostile towards the Samaritans, reject them completely and demand a humiliating, unconditional surrender. We must respect the other for his treasury of truth and goodness. Separated from him, we will always remain the poorer.

Each of us, from the viewpoint of the other, is Samaria. As we think of ourselves up there, sadly separated from our brethren, we can be consoled, that we possess traditions which are sacred and sanctifying. We must respect ourselves, honor the traditions of our forefathers, preserve our truth in charity. What a loss would have been suffered by the Bible if the northern kingdom of Israel had not remained loyal to the Deuteronomic sermons but buried them in the interests of unity. Jesus' word of mercy and forgiveness would not be heard so clearly nor move us so convincingly, if the Samaritans had depended simply on what they heard from Jerusalem

and forgot everything else. The parable of the Good Samaritan would have been lost.

COME LORD JESUS

The kingdom of God is already in our midst, with its full charity, integral truthfulness. If we could combine all the rich Christian traditions present this evening in this hall, we would no longer be seeking and the prayer of Jesus—that they may be one—would have been heard. There is nothing more to be added; it is only a matter of finding what it already here—the sacraments, the church order, the respect for the Bible, the reverence for tradition, the strong role of the laymen, the customs of individual lands, the riches of song and prayer, the dedicated example of devoted ministers, the importance of the missionary apostolate. It is all here, yet with agony we hear it said that it will not be found within our own generation. We must hasten the day when the angels will rejoice over the discovery of what was lost; we must hurry the fulfillment of Jesus' desire of one flock. God asks, and is now offering the grace, that we each seek to be neighborly to all brethren, admiring them for their goodness, looking upon them with a love like that of the Good Samaritan, disinterested, personal, active and compassionate. Then, not with great signs, not with shouts that it is here or that it is there, the kingdom of God which is in our midst will have come with power and glory. Maranatha. Come, Lord Jesus.

The THIRTY- EIGHTH GENERAL CHAPTER



APRIL 28 - MAY 27, 1964

LIVING in SS. John and Paul's during the time of a General Chapter is an unforgettable experience. Those who were new to such an event kept a careful eye on the arriving capitulars, finding out who they were and where they came from. To map out the entire Congregation in one's mind cannot compare with seeing the whole Congregation brought under one roof with the arrival of the Provincials, Vice-Provincials, Delegates and Periti from all over the world.

For the community of SS. John and Paul, events began with the Father General's *Gaudeamus* on April 25. Evening brought us together for a decidedly cosmopolitan academia in Father Malcolm's honor. Those of the brethren who addressed His Paternity outside of the five modern languages were kind enough to provide us with

a brief Italian summary. The festivities were brought to an end with a speech from Father General, who was acclaimed with cheers even more sincere than they were loud.

Most of the capitulars arrived in Rome in time for the solemn first vespers of St. Paul of the Cross, celebrated in the basilica at 7 p.m. As the religious processed into the church—about 150 in all—one of the Provincials remarked wistfully that there were now more religious in John and Paul's than in his entire Province.

AT 10 a.m. the following morning, Most Reverend Father Malcolm celebrated mass at the altar of Our Holy Founder, assisted by the capitulars and the community. Pontifical High Mass at the throne was sung at 6 p.m. by

Cardinal Antoniutti, Prefect of the Sacred Congregation of Religious. His Eminence preached from the throne, pointing out the significance of St. Paul's example not only for Passionists, but also for the faithful who were present in large numbers.

Immediately after mass, the Cardinal and the capitulars gathered in the aula of the new Curia wing, where the Chapter was to be held. His Eminence gave a lengthy address in Latin, pointing out to the assembled Fathers the grave importance of the forthcoming Chapter, convoked as it was during the Second Vatican Council.

The Solemn Triduum was held in the Chapel of St. Paul of the Cross from April 29 to May 1. Each morning of the Chapter the capitulars attended a dialogue mass in this same chapel of Our Holy Founder. All responded to the celebrant and joined him in the Gloria, Creed, Sanctus, Pater Noster and Agnus Dei. The warm spirit of charity animating the Chapter was expressed and fostered each morning as the capitulars sang the *Ubi Caritas et Amor* during the communion of the mass.

THE Preparatory Sessions began on April 30 and continued through May 6. Sessions were held only in the mornings, since the afternoons were reserved for meetings of the various Commissions. The ten Commissions appointed to study the agenda and make due recommendations were as follows: 1) Economy and poverty; 2)

Apostolate; 3) Foreign Missions; 4) Study and Formation; 5) Revision of Regulations; 6) Government; 7) Observance; 8) Examination of Decrees of the Two Preceding Chapters; 9) Liturgy; 10) Special Propositions. Many of the capitulars remarked that the peace and unity manifested in the deliberations of the Chapter and its expeditious handling of the agenda was due in large measure to the work of these Commissions. The reasons adduced by the various Commissions for the acceptance or rejection of proposed decrees were often so cogent that little further discussion was needed.

During this preparatory period, the capitulars and community spent a very interesting evening together on May 2, when an *accademia* was held in honor of Padre Bonaventura Miranda Ribeiro, ordained a week previously at San Gabriele. Padre Bonaventura has been doing post-graduate studies in Rome during the present scholastic year. Representatives of the various language groups among the university students took turns in congratulating the newly ordained. The capitular Fathers were thereby entertained by a succession of speeches in Portuguese, Spanish, Dutch, German, French, English, Basque, Italian, Polish and Irish. The most amusing aspect of the evening was the bewildered expression of certain capitulars not yet accustomed to the international flavor of John and Paul's. Needless to say, when refreshments arrived they were soon dispatched.

A further pleasant diversion from the hard work of the Preparatory Sessions was the concert given in the basilica at 5:30 p.m. on Sunday, May 3, by way of inauguration of the newly restored pipe organ. The church was crowded as Cardinal Cento blessed the organ prior to a two-hour recital by the famous organist, Ferruccio Vignanelli. Selections by Scarlatti, Pasquini, Bach, Franck, Refice and Vierne, were masterfully rendered on the organ's 3,300 pipes.

The Preparatory Sessions were brought to a close on Wednesday, May 6, and at 7:30 p.m. the capitulars and community gathered in Our Holy Founder's Chapel to listen to the electoral address, delivered in Latin by the Vicar General, Father Feliciano Rodriguez. Also, the capitulars had been deeply impressed by the wisdom of Father Bernard Häring, C.S.S.R., noted theologian and Council peritus, who had addressed them earlier in the Preparatory Sessions.

At 7 a.m. on the following morning, May 7, Feast of the Ascension, Most Reverend Malcolm LaVelle, General Superior, assisted by the Vicar General, Very Reverend Feliciano Rodriguez and the Procurator General, Very Reverend Tarcisio Silveti, sang the Solemn High Mass at the altar of the Founder. There was no mistaking the atmosphere of prayer which pervaded the chapel during these moments. Everyone was pleading for the guidance of the Holy Spirit upon the capitulars who were shortly to elect the new General.

The community and capitulars gathered at 9 a.m. for the *Vexilla Regis* and the solemn procession to the aula, led by the Most Reverend Father General, carrying the cross. At 9:15 the community left the aula and the capitulars began the preliminaries to the voting.

When the bell summoned the community to the chapter room at 10:40 there was only one name mentioned: "It must be Father Theodore!" So it was! There was loud and prolonged cheering as the newly elected Father General, Theodore of Mary Immaculate, was seated in the chair of St. Paul of the Cross to receive the obedience and congratulations of the assembled religious. His Paternity had a word for each and everyone and many were the smiles ensuing therefrom. From this time onward, Most Reverend Father Theodore took over the duties of President of the Chapter.

At 1 p.m. the community gathered once more in the Founder's Chapel for the solemn *Te Deum* and Benediction of the Blessed Sacrament. Father General was celebrant, assisted by the Procurator General, Father Tarcisio Silveti and Father Anastasio Cecchinelli, Consultor General. The rest of the day was free.

The elections was resumed on the morning of Friday, May 8. It was not long before the community was again called to the chapter room, this time to receive the news of the election of Very Reverend Sebastiano Camera, Provincial of the Province of the Immaculate Heart of Mary, as Vicar Gen-



SPRING-SUMMER, 1964

Thirty-eighth General Chapter, April 28 – May 27, 1964



After Mass on April 28. (l-r) V.R. Fabiano Giorgini, Delegate Pieta; H.E. Cardinal Antoniutti; V.R. Tarcisio Silvetti, Procurator; M.R. Malcolm LaVelle, General.

eral. He was warmly congratulated by one and all. Those present received a strong impression of the spirit of unity and understanding among the capitulars, who were quite obviously pleased at the development of the elections.

Friday's afternoon session brought the election of the four Consultors General for the several Assistancies. Father Anastasio Cecchinelli was re-elected for the Italian Assistancy. Father Paul Mary Madden was elected for the English-speaking Assistancy. Father Bertrand Spleers was elected

for the Assistancy of France, Benelux, Germany and Poland. Father Feliciano Rodriguez was re-elected for the Spanish Assistancy.

There remained but two more elections and there were carried out on Saturday morning. The community was once again called to the aula to hear that the Secretary General, Father Bernard Thijssen had been elected as General Consultor and that Father Tarcisio Silvetti had been re-elected as Procurator General. In honor of the newly elected Vicar General, Consultors and Procurator, Most Reverend

Father General then declared the rest of the day free.

Taking precedence of profession into account, the new General Curia rank as follows:

Father *Theodore Foley* of the Province of St. Paul of the Cross, was professed in 1933 and ordained in 1940. He studied theology at the Catholic University of America, receiving his doctorate in 1944. He was lector of theology from 1944 to 1953, director of students from 1953 to 1956, and in

1956 was elected Rector. In 1958 Father Theodore was elected General Consultor.

Father *Sebastiano Camera* of Immaculate Heart of Mary Province, was professed in 1935 and ordained in 1942. He was a full time missionary after his ordination until 1951. He then served as Vicar for three years, as Rector from 1954 to 1960, and since then has been Provincial.

Father *Bernard Thijssen* of the Province of St. Joseph, was professed

Members of General Curia. (l-r) V.R. Anastasio Cecchinelli, V.R. Sebastiano Camera, M.R. Theodore Foley, V.R. Bernard Thijssen, V.R. Feliciano Rodriguez, V.R. Tarcisio Silveti. (V.R. Bertrand Spleers and V.R. Paul Mary Madden not in Rome)



in 1922 and ordained in 1929. After post-graduate studies in Rome, he taught theology in Holland until 1941, when he was elected Rector. From 1945 to 1952 he taught theology in England. In 1952 he was appointed President of the Commission for the Revision of the Holy Rule. Since 1958 he has served as Secretary General.

Father *Feliciano Rodriguez* of Precious Blood Province, was professed in 1924 and ordained in 1931. After a

year as Vicar, he became Director of Students in Portugal in 1935. In 1939 he returned to Spain, still serving as Director. Beginning in 1941 he was Vicar for ten years. In 1951 he was elected Rector, in 1954 became Provincial, and in 1958 was elected General Consultor.

Father *Bertrand Spleers* of St. Gabriel Province, was professed in 1937 and ordained in 1943. After graduate studies at the University of Louvain,

V.R. James Patrick White, Provincial, S. Crucis; M.R. Malcolm LaVelle; M.R. Theodore Foley; V.R. Gerard Rooney, Provincial, S. Pauli.



he was Director of Students and professor of theology for 12 years. In 1958 he was elected Rector, but continued his teaching duties. More recently he has been Master of Novices at Kruishoutem.

Father *Paul Mary Madden* of the Province of St. Patrick was professed in 1939 and ordained in 1945. He is remembered in Dublin for the Boys' Confraternity he established there. During visitation of the Bechuanaland missions he accompanied the then Provincial, Father Fergus Loughrey. In 1959 he was elected Rector and in 1962, First Consultor.

Father *Anastasio Cecchinelli* of the Presentation Province, was professed in 1940 and ordained in 1946. In 1949 he was appointed Vice-Director of the Alumniate, Director of Students in 1953 and Rector in 1954. In 1957 he was elected Master of Novices and in 1959, General Consultor.

Father *Tarcisio Silvetti* of the Province of B.V.M. a Pietate, was professed in 1927 and ordained in 1934. After graduate studies in Rome, Father Tarcisio taught theology for many years. In 1954 he was elected Provincial Consultor. He was made Secretary General in 1956 and Procurator General in 1958. In 1959 he was elected General Consultor.

The Chapter resumed its work on the morning of Monday, May 11. Propositions were not discussed in the exact order in which they had been placed on the agenda. Each Commission reported to Father President when it was ready to present its findings and



V.R. Sebastiano Camera,
Vicar General

this material was then brought to the floor of the Chapter.

Many proposals were rejected, not because they were without merit, but because the matters in question are already included in existing legislation or fall within the competency of the General or Provincial Curias.

A full report of the proceedings of the Chapter must await the publication of the official Acts. Some of the noteworthy decisions taken are here presented in unofficial form.

It was to be expected that in view of Vatican II and the Constitution on the Liturgy, various questions on the liturgy in our home life and apostolate would come up for consideration. The Chapter voted favorably on permission

for daily dialogue mass in houses of formation; for concelebration *juxta mentem Ecclesiae* when it is deemed opportune; for community prayers and non-liturgical functions to be in the vernacular at the discretion of the individual Provinces; and for our choir practice to be in accord with the Constitution on the Liturgy. These matters will be included in Chapter XIV of the revised Regulations.

The Chapter also voted to establish a general Commission on Pastoral Renewal. Each Province is to send a

representative to a yearly meeting of this Commission. Its function will be to treat problems of liturgical renewal in the Congregation and the lawful adaptation to modern times and needs in various fields of our apostolate.

The needs of our Brothers will be the concern of a new Commission. This Commission will take as its guideline the forthcoming letter of the Sacred Congregation of Religious on the status and work of the Religious Brother in the modern Church.

It was voted to limit the night office

Members of Province of St. Joseph and Father General. V.R. Alfred Wilson; V.R. Bernard Thijssen; M.R. Theodore Foley; V.R. Philip Hayes, Provincial; V.R. Hubert Condron.



to once a week (in addition to first class feasts and the time of retreat) in the novitiate and the proposed domus probationis. A proposal to eliminate the night office altogether was rejected by the Chapter.

Due representation of our foreign missions at Provincial Chapters was the subject of a new decree. Also approved was a decree concerning the adequate preparation of foreign mission personnel by at least one year of special study.

The exact decisions taken with regard to the vow and practice of poverty will be found in the forthcoming Acts of the Chapter.

The Chapter further decreed that in the interests of unity, henceforth all the religious, Father General and his Curia, Provincials and their Curias, Lectors and all others without exception are to attend the hour of Lauds.

It was also agreed that a special letter is to be issued which will explain the spirit that animated the Chapter in its discussion and decisions, namely the spirit of Vatican II. The text of this letter is awaited with interest.

The deliberations of the capitulars were interrupted on the traditional recreation day, Pentecost Monday, May 18. The Fathers took advantage of their freedom from all sessions and business to make an excursion to Monte Argentario by motor bus.

The week of Pentecost saw the arduous work of the Chapter gradually drawing toward completion. An idea of the extent of this labor can be gleaned from the fact that besides



R. Robert Crotty, University Student (l) and his Provincial, V.R. Charles Corbett, Province of the Holy Spirit.

A Letter from Home. Just what did Father write? Fathers Malcolm and James Patrick.



many proposals submitted to the Chapter by various Commissions, there were 80 questions with regard to the Regulations to be considered.

An eagerly anticipated event took place on the morning of Saturday, May 24, when the capitulars were received in audience by His Holiness, Pope Paul VI. Since several other Orders and Congregations were holding their General Chapters at this same time, the Holy Father received the capitulars of all of them in a general audience. In addition to the Passionists, there were present at the audience the capitulars of the Capuchins, Minims, Montfort and Stigmatine Fathers, Augustinians of the Assumption, and twenty Jesuit Provincials from Latin America.

The Holy Father took the occasion of this exceptional and distinguished gathering to deliver a truly important allocation. His Holiness spoke in Latin.

After re-affirming the relevancy of the religious life for our modern times, the Holy Father made particular reference to the spirit and practice of obedience, poverty and chastity. He also pointed out that the work of each Institute should be conformable to the mind of its Founder. While there is need for adaptation to modern conditions, the fundamental spirit and direction of each Institute should be carefully preserved. That idea is false which states that primary attention should be given to external works, with zeal for holiness taking but sec-

ond place. Zeal for prayer, purity of conscience, patience and charity must always underlie effective external work.

The Holy Father also stated that the exemption enjoyed by Religious Orders is in no way opposed to the divine constitution of the Church, by which priests are subject to the hierarchy in the exercise of their ministry. For religious always and everywhere are subject to the Holy Father as their Supreme Superior and assist him in those works which pertain to the good of the universal Church.

On the morning of May 27 the capitulars assembled for the last time in the Chapel of St. Paul of the Cross. Most Reverend Father General celebrated the mass. It was a time tense with emotion, culminating in the singing of the *Ubi Caritas et Amor*. The capitulars then went to the aula for the final session, which closed at 10:15 a.m. The rest of the day was declared free for the community. And almost at once, the capitulars, long absent from their Provinces, began to leave SS. John and Paul's.

The predominant impression at SS. John and Paul has been one of great contentment over the elections. The sincere understanding and fraternal charity which united the capitulars in their work for God and the Congregation was very evident. And as the Thirty-eighth General Chapter ended, there was in every heart a great confidence in the present well-being and future progress of the Congregation.



PASSIONISTS IN THE UNITED STATES

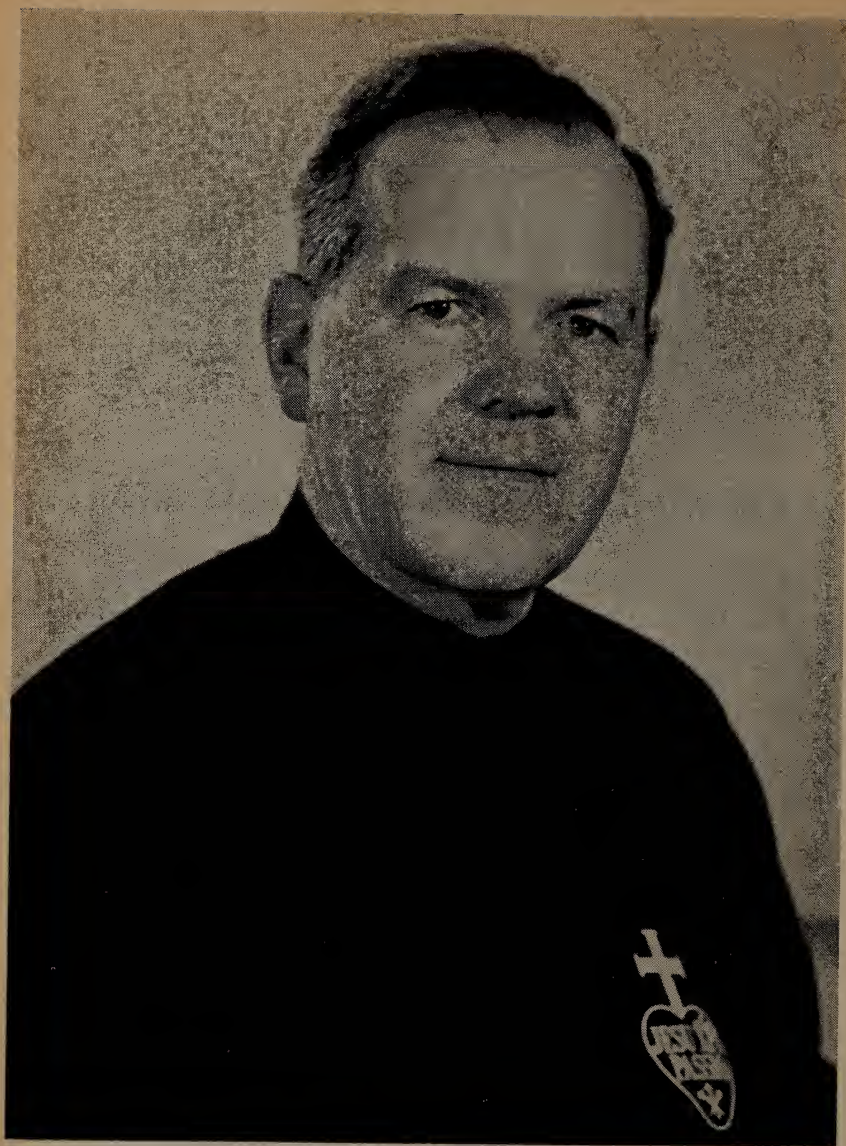
Our New Superior General

St. Paul of the Cross Province was thrilled with joy when word was received on May 7 that its beloved Father Theodore Foley had that day been elected as Superior General of the Congregation of the Passion. Father Theodore is the first priest of the Province and the second American to be raised to this highest of honors among the Sons of St. Paul of the Cross.

Daniel B. Foley was born at Springfield, Massachusetts on March 3, 1913. He attended Sacred Heart Grade School there, and after a year at Cathedral High School, entered Holy Cross Seminary at Dunkirk, New York, in the fall of 1927. After five years at Holy Cross he returned to Springfield for his novitiate. Confrater Theodore of Mary Immaculate made his first pro-

fession on August 15, 1933. Seven years of philosophy and theology followed, until on April 23, 1940, he was ordained in Baltimore by Archbishop Michael Curley.

After Sacred Eloquence, Father Theodore taught philosophy for one year, and from 1942 to 1944 studied Sacred Theology at the Catholic University of America in Washington, receiving his doctorate in 1944. Father Theodore taught theology from 1944 to 1953, when he was appointed director of students. The 1956 chapter chose him as rector of St. Paul's Monastery in Pittsburgh, Pennsylvania, but his term of office was interrupted in 1958 when he was elected General Consultor. For the past six years Father Theodore has served as Assistant to Father General for the English speaking provinces.



Most Reverend Theodore Foley, C.P.

HOLY CROSS PROVINCE

Priests Forever

The glory and gladness of ordination day was reached on May 23, when six clerics of Holy Cross Province were raised to the priesthood. They are: Fathers *Alphonse Engler*, *Blaise Czaja*, *Joseph Van Leeuwen*, *Kenneth O'Malley*, *Timothy Joseph O'Connor* and *Justin Paul Bartoszek*. Bishop Charles Maloney, Auxiliary Bishop of Louisville, was the ordaining prelate. At the same ceremony in the historic Cathedral of the Assumption, Louisville, Kentucky, six clerics received the order of subdeacon: Fathers *Venard Ormechea*, *Bernard Curran*, *David Kohne*, *Marion Weiss*, *Paul Emmanuel Schrodt* and *James Mary Basham*.

St. Agnes Monastery Church saw the happy families and friends of the new priests assemble for the first low masses at 8:30 on the morning of May 24. After Solemn Benediction in the afternoon, the young priests imparted their blessing to the large crowd of friends and parishioners.

Halfway across the world, in Osaka, Japan, a member of the class, Father *Augustine Paul Kunii* was ordained to the priesthood on March 20, by Bishop Paul Taguchi. Father Augustine Paul, first native Japanese Passionist, had returned to Japan in 1963 to complete his theological studies there.

Holy Cross Province rejoices with its new priests and subdeacons and offers them heartfelt congratulations!

Father *Alphonse Engler* came to the Passionists from Cedar Rapids, Iowa. After graduation from Immaculate Conception High School there, he entered our Prep Seminary in 1954. Two cousins, Fathers Cyril and Ernest Engler assisted him at his First Solemn Mass at St. Matthew's Church in Cedar Rapids, May 31. Father Campion Clifford, C.P., delivered the sermon. Father Alphonse will be stationed in Japan upon the completion of his pastoral year.

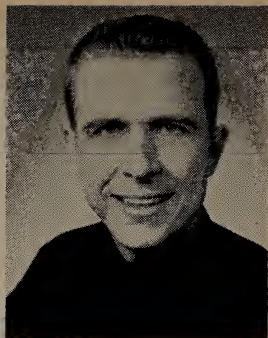
Father *Blaise Czaja* is a native of Port Arthur, Texas. He graduated from Bishop Byrne High School in 1954 and that fall entered our Prep Seminary. Father Blaise returned to his home parish of St. James, Port Arthur, for his First Solemn Mass on May 31. Preacher for the occasion was Very Rev. Emmanuel Sprigler, Provincial Consultor, who interested Father Blaise in the Passionists during a mission in 1953.

Father *Joseph Van Leeuwen* offered his First Solemn Mass in St. Patrick's Church, Walnut, Kansas on May 31. Four cousins assisted in the ceremonies: the preacher, Very Rev. Conell Dowd, rector in St. Paul; Father Paul Smith, S.J., deacon; Father Robert Plumn, subdeacon; Rev. Mr. Lon Smith, S.J., master of ceremonies. Father Joseph, who was born in St. Paul, Kansas, began his schooling there, and later attended St. Patrick's Grade and High School in Walnut.

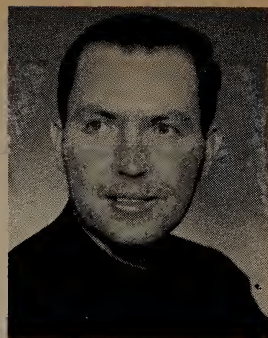
Father *Kenneth O'Malley* came to the Passionists after high school at St. Gregory's in Detroit. Father Paul



Father Alphonse



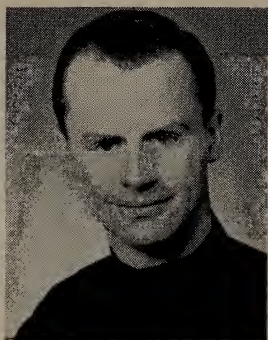
Father Blaise



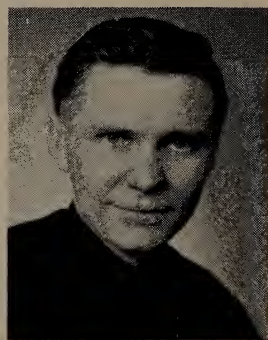
Father Joseph



Father Kenneth



Father Timothy Jos.



Father Justin Paul

Placek first contacted him after a vocational talk, and a parish mission given by Fathers Roland Maher and Robert Berger further sparked his determination. Father Kenneth offered his First Solemn Mass at St. Gregory's Church on May 31. Very Rev. Walter Kaelin delivered the sermon. Assisting as master of ceremonies was Brother Kevin O'Malley of Warrenton, who followed his older brother into the Passionists.

Father *Timothy O'Connor* lived in East Chicago, Indiana, until he was

sixteen, and then moved with his family to San Gabriel, California. At a high school retreat in 1954 he sought guidance from Father Roland Maher, and after graduation that year, entered our Prep Seminary. He offered a Solemn Mass for relatives and friends at St. Patrick's Church, East Chicago, on May 30, and at St. Joseph's, Pomona, California, on May 31. Father Joel Gromowski, rector at Sierra Madre, preached at Pomona.

Father *Augustine Paul Kunii*, a

graduate of the University of Kyoto and a convert from paganism, came to the Passionists in 1958. His novitiate and studies were made in the United States, although his final two years of theology were taken in Tokyo. Father Augustine offered his first Low Mass at our monastery in Mefu on March 21, and His First Solemn Mass at our parish at Ikeda, on Easter Sunday, Father Matthew Vetter delivered the sermon to the crowded congregation.

Father *Justin Paul Bartoszek* began his seminary studies at Quigley and Mundelein seminaries in Chicago. He later graduated from St. Norbert's College, De Pere, Wisconsin, and did graduate work at Marquette University, Milwaukee. In 1959 he entered the Passionist novitiate, and made his first profession in 1960. Father Justin Paul offered his First Solemn Mass at St. Bruno's Church, Chicago, on May 31. A cousin, Father John Dzielski, C.R. was deacon of the mass, and Father Casimir Galewski gave the sermon. Upon the completion of his year of Sacred Eloquence, Father Justin Paul will join our new mission in Korea.

Diamond Jubilee

A grand old missionary, Father *Raphael Grashoff*, observed the 60th anniversary of his religious profession on June 4. Father Raphael made his profession at Pittsburgh in 1904 and was ordained in 1911. He was an immediate success in mission work, which occupied his energies for many years. During World War I he served



Father Raphael Grashoff

for two years as military chaplain at Louisville, Kentucky and Le Mans, France. For 13 years Father Raphael was lector of Sacred Eloquence and many are the missionaries who trace their skill in sermon composition and delivery to his tutelage. For the past 20 years Father Raphael has been associated with our lay retreat movement in Cincinnati and Warrenton acting as counsellor and confessor. His many popular booklets, written primarily for retreatants, enjoy a wide circle of readers.

A jubilee mass at our Warrenton Seminary on May 21, with a sermon by Very Rev. Father Conleth, Acting Provincial, and a day of festivities at the seminary marked the joyful occasion.

The Diamond Jubilee of Profession of Brother *Louis Hochendonor* was observed at our novitiate in St. Paul, Kansas, on February 26. A Solemn Mass of Thanksgiving was offered in the monastery choir by Very Rev. Conell Dowd, rector. Brother Louis was alert and in good health for his celebration.

Louis Hochendonor was born in Pittsburgh, Pennsylvania in 1877. The seed of his vocation was sown by a teaching sister during his school years. The example of his uncle, Father Louis Hochendonor, Passionist pioneer in Argentina, drew his thoughts of our Congregation. Finally, after some years of work in the outside world, Louis Hochendonor sought admission to our novitiate in 1902. After the rigorous training by Father Fidelis Kent Stone, the Master of Novices, he was professed on February 22, 1904. Shortly after the division of the Province, Brother Louis was sent to Chicago as cook. Later he was the pioneer brother of our Des Moines foundation. He has been resident in Kansas for over twenty years.

Since his jubilee day Brother Louis has slowly declined in strength. On May 4 he was taken to St. Joseph Hill Infirmary, Eureka Hill, Missouri. May God bless this saintly brother as he approaches his eternal reward.

Golden Jubilee

A full and fruitful Passionist career marked its 50th milestone on June 1st, as Reverend *Boniface Fielding* marked

the golden anniversary of his religious profession. On March 31st, Father Boniface celebrated a Solemn Mass at the choir altar in Louisville where his vows were pronounced in 1914. On the evening of May 17 he celebrated a Solemn Mass in the chapel of the Passionist Nuns in Erlanger, Kentucky, in the presence of many relatives and friends who reside in the area. Priests and brothers of the Cincinnati community assisted Father Boniface at the mass, and the music was beautifully rendered by the Passionist Nuns.

Turning from a promising business career, William Fielding entered the Passionist novitiate in May 1913, at the age of 26. After his profession and six years of study, he was ordained in Chicago, May 29, 1920. In 1922 he was appointed lector and director of students, and in 1926 he was elected rector of the Preparatory Seminary in Normandy, an office he held for six years. In 1935 Father Boniface was elected Provincial of Holy Cross Province, and upon completion of his second term in 1941, was elected successively to the rectorship of Des Moines (1941-44) and Sierra Madre (1944-47). Again in 1953 the chapter showed confidence in him, this time as rector of Louisville, and from 1956-1959 he served as rector in Cincinnati.

Among his many notable services to the Province, Father Boniface obtained permission for Holy Cross Province to enter the colored mission field, and he inaugurated our parish at Tuxedo Junction, Birmingham, Alabama, in 1938. He also purchased the present



Father Boniface Fielding

St. Joseph Retreat in Birmingham in 1937 and had the foundation canonically established as a *domus formata*.

During his 24 years as superior and in the intervals between, Father Boniface ever kept to his first love and ideal, the preaching of missions and retreats. Every phase of our apostolate found him prepared and effective: parish missions, retreats to priests and religious communities, retreats to laymen at our various retreat houses. During the past decade alone, he has given over 100 retreats to clergy.

All the Province joins in congratulations to this outstanding Passionist.

Silver Jubilee

On June 3, 1939, the largest class in Province history, twelve priests, was ordained by Archbishop Floersh in Louisville, Kentucky.

Father *Cormac Lynch*, dean of the class, celebrated his jubilee at Assumption Church, Cincinnati, on June 7. Father Nathanael Kiriscunas was preacher. Father Cormac served as chaplain at Hines Hospital, Chicago, for two years; was assistant pastor at St. Agnes, Louisville from 1944 to 1950, vicar in St. Paul from 1950 to 1956, and for the next six years was rector of our Chicago monastery. He is at present the superior of our San Miguel Mission House at San Anselmo, California. During his busy years as superior, Father Cormac has found time to preach many missions and retreats.

After a very successful period of mission work in his early priesthood, Father *Mel Schneider* was incapacitated by ill health. Father Mel observed his anniversary at St. Joseph Hill Infirmary, Eureka, Missouri, where he is a resident, on June 3. There will be a festive day in his honor at our Warrenton Seminary on August 3.

St. Gemma's parish, Detroit, honored its pastor, Father *Nilus Goggin*, at a celebration on June 7. Father Nilus returned to his home parish of Holy Cross, Cincinnati, for a solemn jubilee mass on June 15. His former pastor, Father Justin Smith, preached the sermon. For some fifteen years after his ordination, Father Nilus served on the

mission band. For two years, 1945-47, he was assistant pastor at our parish in Ensley, Alabama. In 1956 he was appointed pastor of our church in St. Paul, Kansas, where he supervised extensive renovations, and the erection of the parish hall. A term as director of retreats in Houston began in 1960, and since June, 1963, Father Nilus has been pastor of St. Gemma's parish.

Father *Benet Keiran* offered a solemn mass of thanksgiving at St. Therese Church in Louisville on May 31. On June 7, he returned to Immaculate Conception Church, Chicago, for a mass of jubilee. Father Gregory Staniszewski delivered the sermon. Father Benet was director of students for many years, later served as assistant pastor in Louisville and Chicago, and for two years was assistant retreat director in Sierra Madre. He is now resident at Sierra Madre, where he is engaged in mission work.

During a mission career that began in 1940, Father *Flannon Gannon* has preached hundreds of missions throughout the Midwest and the South. He is also very successful in promoting the *Sign* magazine. Father Flannon, who is now stationed at St. Joseph's Retreat in Birmingham, Alabama, offered a solemn jubilee mass at St. Catherine's Church, Cleveland, Ohio, on May 31. Father Clarence Vowels delivered the sermon.

During the early years of his priesthood, Father *Brice Zurmuehlen* was prominent in the apostolate of the press. Besides many articles in maga-

zines, Father Brice is the author of four books on spiritual theology, *Journey in the Night*, *In Spirit and in Truth*, *Spirit in Darkness*, and *Teresa, John and Therese*. Of late years Father Brice has been in ill health. He is at present chaplain of Nazareth House in San Rafael, California. He observed his jubilee with a private mass in St. Louis.

The Detroit community and friends joined Father *Finan Storey* at an evening mass on June 1, in celebration of his silver jubilee. Father Justin Smith gave the inspiring sermon. Through the years Father Finan has been vicar, assistant pastor in St. Louis and Sierra Madre, vicar in Des Moines, and Provincial Secretary. An effective preacher, Father Finan has conducted the retreats in four of our retreat houses, preached the clergy retreats at Warrenton, and has given many parochial missions and retreats to religious communities.

Very Reverend *Conleth Overman*, First Provincial Consultor, offered his jubilee mass at Immaculata Church, Cincinnati, on June 7. Father Robert Borger preached the sermon. On the Feast of Corpus Christi, May 28, Father Conleth celebrated his anniversary with the Chicago community with Father Charles Guilfoyle preaching. After ordination Father Conleth took graduate studies at Notre Dame University. From 1940 to 1950 he taught at our Prep Seminary. Six years as rector in Houston followed, during which time Father Conleth supervised the erection



Father Cormac



Father Mel



Father Nilus



Father Benet



Father Flannon



Father Finan



Father Conleth



Father Charles



Father Thaddeus

of the present monastery and retreat house. In 1956 Father Conleth was appointed director of the new retreat house in Warrenton, leaving this work upon his election as First Consultor in 1962. Father Conleth has been active in our missionary apostolate, was a pioneer in Cana, has written for many magazines, and his unique retreat for married couples on long-play records is well known. His latest venture was the launching of *The Passionist Orbit* in 1963.

On Sunday, May 31, Father *Charles Guilfoyle* offered a solemn mass of thanksgiving in Immaculate Conception Church, Chicago. Present for the occasion were six Passionist priests and five students whose vocations were fostered by Father Charles. Deacon and subdeacon of the mass were his cousins, Father Vincent Hogan of Wichita, Kansas, and Father William Hogan, C.P. Father Barry Rankin gave the sermon. After a period of teaching at our Prep Seminary, Father Charles was assigned to mission work. He organized the retreat movement at Holy Cross, Retreat House, Cincinnati, and was the first retreat director there. In addition to several years as retreat master in our various retreat houses, Father Charles has carried on an extensive apostolate of parochial missions and retreats to religious. His interest in vocations has been especially noteworthy and has resulted in many candidates for the Passionist life.

Father *Thaddeus Tamm* offered a mass of thanksgiving at St. Joan of

Arc Church, St. Clair Shores, Michigan, on June 7th. The St. Paul community, where he is vicar, had a festive day in his honor earlier in June. Father Thaddeus spent a year at our mission in Ensley (1941-42) and later was assistant pastor at Holy Cross in Cincinnati (1943-49). He was then director of students in Chicago (1949-51), and since 1956 has served as vicar in Louisville and more recently in St. Paul. At present Father Thaddeus finds time for a good number of missions and retreats to religious.

Silver Jubilee of Profession

Bishop Alden Bell and eighty priests of the Sacramento diocese, twenty Passionists, and a group of lay retreatants gathered at Christ the King Retreat House, Citrus Heights, on February 5, 1964, to honor Brother *Patrick Keeney*. The occasion was the silver anniversary of Brother's religious profession. The solemn mass was sung by Father Neil Parsons, rector of Citrus Heights. Father Joel Gromowski, Sierra Madre rector, preached the sermon. A gala banquet, toasts, and much speech-making followed the mass.

On April 19, the Retreat League sponsored a "civic" reception for Brother Patrick at the Dante Club in Sacramento. Co-chairmen of the event were James Owens and James Heinl. Some 300 people came to partake of the buffet supper and give their congratulations to Brother.

Edward Keeney came to our novitiate from East St. Louis, Illinois, in

1937. After his profession on February 2, 1939, he remained for a year in St. Paul, and then spent two years in Chicago. From 1942 to 1951 he was stationed in Sierra Madre, where the grounds blossomed with beauty under his green thumb. In 1951 he was transferred to our new foundation in Citrus Heights, where for a time he alone served as cook, boiler man, maintained the retreatants' rooms, and put in the lawns and landscaping. The beauty of the grounds attest the hard work of "Mr. Citrus Heights" during these past thirteen years. Even more, the good will felt toward the Passionists in Sacramento is due in large measure to the example and friendliness of genial Brother Patrick.

Final Profession

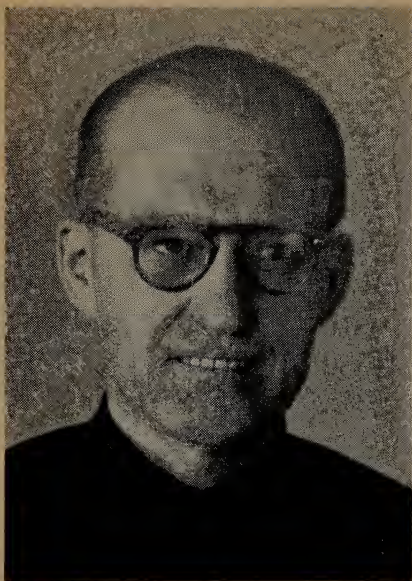
Several hundred people were present in Immaculate Conception Church, Chicago, to witness the final profession on March 20 of Brothers *Dominic Crawford* and *Martin Bradtke*. Brother Dominic is from Yreka, California, while Brother Martin's family lives in Glenview, Illinois. Father Thomas Bradtke of Immaculate Heart of Mary Parish, Chicago, received the vows. The sermon was preached by Father Nathanael Kriscunas, vicar in Chicago. Solemn Benediction of the Blessed Sacrament concluded the ceremony. Afterwards the community and invited guests rejoiced with Brothers Dominic and Martin at a banquet in the Immaculate Conception rectory assembly hall.



Brother Patrick and Bishop Bell

Brother Dominic (l) and
Brother Martin (r)





Father Jeremiah Beineris

Death of Father Jeremiah Beineris

Holy Cross Province was saddened on April 2 by the sudden death in Sierra Madre of Father Jeremiah Beineris. Father Rector and two other priests were with him when a heart attack struck, and supported by the sacraments and their presence, he died after less than an hour's struggle.

John Beineris came to our Prep Seminary from Chicago, Illinois, in 1923. He was 14 years old. In 1928 he made first profession, and on June 6, 1936, he was ordained to the priesthood in Des Moines, Iowa. After a period as vice-master and director of

students, Father Jeremiah served for six years as vicar in Chicago. In 1947 he was released for mission work. Despite a long-standing heart condition, Father Jeremiah never spared his best efforts. He was retreat master in St. Louis, Houston and Sacramento, and shortly before his death had been appointed to give the retreats in Sierra Madre. The brethren found Father Jerry an unflinching example of religious observance and cheerful charity.

Mater Dolorosa Chapel was the scene of the funeral mass, which was offered by Father Joel Gromowski, rector, on April 4. On April 6, Very Rev. Father Conleth Overman, acting provincial, offered the solemn requiem in Chicago. Very Rev. Gregory Joseph Staniszewski, consultant, delivered the eulogy. Burial was in the monastery cemetery. May he rest in peace.

Death of Father Valentine Leitsch

A sudden heart attack summoned Father Valentine Leitsch to his eternal reward on the morning of April 20, 1964. He was 62 years of age, 35 years a priest. The funeral mass was offered at our Detroit monastery by the rector, Father Bernard Coffey. A second mass, with interment, was offered on April 24, in St. Agnes Church, Louisville. Very Rev. Conleth Overman, Consultant, was celebrant, with classmates of Father Valentine, Fathers Daniel Maher and Clarence Vowels, as ministers. Father Rian Clancy gave the sermon.



Father Valentine Leitsch

Joseph Leitsch was born in 1902 seminary studies at St. Meinrad's Ab-in Louisville, Kentucky. He began his bey, and entered the Passionist novitiate in 1920. His profession in 1921 was followed by eight years of study, and on December 22, 1929, he was ordained by Bishop Drumm in Des Moines, Iowa.

His first assignment was to our seminary in Normandy, where he taught for seven years. Later assignments found Father Valentine as vicar in Detroit and rector in Cincinnati (1947-50). Father Valentine was prominent in the retreat movement, directing our retreat houses in Sierra Madre and

Clayton, and conducting retreats at several of our retreat houses.

Although he was very successful as a preacher of missions, Father Valentine was in particular demand as a retreat master for Sisters. This great-hearted priest will be long remembered and deeply mourned. May he rest in peace.

Pastoral Institute

Final plans have been completed for *The Pastoral Institute on the Renewal of the Parochial Mission* to be conducted at St. Paul of the Cross Retreat House, Detroit, Michigan, August 17-21. Invitations have been issued to 110 missionaries of the two Redemptorist Provinces in Canada and the American Passionist Provinces.

Father Bernard Haring, eminent moral theologian who will conduct the Institute, has announced the following topics for his lectures: 1) The Parochial Mission and the Kerygma of the Kingdom; 2) Personal and Communal Conversion; 3) The Moral Message Integrated into the Whole Sermon; 4) The Easter Mystery and the Eternal Truths; 5) The Parochial Mission and Liturgical Renewal; 6) Praxis Confessarii and the Parochial Mission; 7) Pastoral Theology and the Modern Environment.

There will be twelve lectures by Father Haring, each to be followed by a discussion period. The Institute will open at 7:30 p.m. on Monday, August 17 and will close at 2:00 p.m. on Friday, August 21.



Mission Forum. (l-r) Confrater Matthew, Father Alphonse, Father Roland, Confrater Alan, Father James Mary.

Opening Night

April 15 was *Opening Night*. The marquee read: *Institute On Parish Missions By Father Roland Maher, Passionist Missionary*. It all began a few months previously, when our theologians in Louisville had engaged in a series of open and frank discussions on our speech program and its effect on our life-work of preaching. Fathers John Mary, Barry, Paul and Sebastine were present as observers.

One of the practical consequences of these discussions was the formation of a Students' Mission Committee. This Committee will serve as clearing house for student suggestions on the following points:

- 1) To increase the zeal, knowledge and skill of the students in the area of our primary apostolate, the preaching of missions and retreats.
- 2) To foster opportunities to meet our missionaries and for them to get to know us, the future missionaries of Holy Cross Province. Such meetings will develop a closer bond between us and promote a fruitful exchange of ideas concerning our apostolate.
- 3) To keep in focus the motivating reason for our seminary training, namely, to prepare us for the great challenge facing the modern-day Passionist missionary.

The Committee realized that a regular lecture and discussion series must be inaugurated in order to achieve those goals. The student representatives, Fr. Alphonse (4th year), and Fraters James Mary (3rd year), Matthew (2nd year), and Alan (1st year), made plans for *Open Night* under the supervision of Fr. Paul Boyle. By means of posters, book displays and a bibliography of recent periodical literature on the missions, the enthusiasm of the whole community was whetted for Father Roland's talk on *Opening Night*, April 15.

Father Roland spoke of his heartfelt joy over this manifestation of student interest in our apostolate. He then commented on the importance of our studies and training in equipping us to face the new problems of the Church in America. Father Roland spent some time sketching a word-picture of the present day Church and contrasting it with the world he had faced as a young missionary thirty-five years ago. His concern over the "appalling slowdown in ordinations and new young missionaries" was strongly underlined. He pleaded with us to keep true to our ideal: to be a Passionist missionary.

On Thursday and Friday, Fr. Roland was visited by most of the students for private discussion. On Friday morning he was celebrant of the Community Participation Mass and preached the homily. Friday evening there was a round table discussion which lasted for two hours. And how

quickly they went by! A panel discussion by Fr. Roland, Fr. Blaise, Fraters Marion, Daniel and Edward opened the session. Father James Mary was moderator. Then the discussion was opened to the whole group. We soon learned that this honest exchange of ideas between the students and one of our most experienced and respected missionaries was a magnetic field drawing us closer together than ever before. Everyone agreed that this feature of the program is a must for future meetings.

Open Night, thanks to our warm-hearted Father Roland, displayed all the qualities of a box-office success. These sessions created a bond of togetherness and renewed our fervor and enthusiasm to be the best possible preachers of Christ's Passion. And as Father Roland so pointedly said, "As a team, we can't be beat!"

Frater Matthew Sullivan, C.P.

Works of the Ministry

The office of the Mission Director reports that the missionaries of Holy Cross Province gave 2 missions, 1 novena, 4 clergy retreats and 23 retreats to sisters in May. In June the pace picked up, with 6 clergy retreats in our own retreat house, 13 clergy retreats elsewhere, 2 retreats for religious brothers, 1 novena, 4 renovations and 31 retreats for sisters in the Midwest and South. In the Far West, our missionaries are engaged for 5 retreats to sisters, 3 to priests and 2 to religious brothers during June.

AROUND THE PROVINCE

Chicago

The philosophy students of Immaculate Conception Monastery presented a symposium March 8 in honor of St. Thomas Aquinas. Confrater Mark Cole gave a paper entitled, "St. Thomas and Hume on Causality." A commentary was made on the paper by Confrater Arnold Harmon. Confrater Henry Meyer spoke on "St. Thomas and Hume on the Nature of the Self." Confrater Claude Curtin presented the commentary. The master of ceremonies was Confrater Denis Hill. Father Melvin Glutz was faculty moderator of the symposium. In addition to the monastic community, about fifty Dominican students from River Forest attended together with two of their professors. The symposium was a demonstration of scholastic excellence on the part of the students who presented it.

On the evening of May 11 the community was host to His Grace Thomas Roberts, S.J., retired Archbishop of Bombay. Archbishop Roberts addressed the community on the problem of authority in the Church. He also gave an interesting background sketch of Indian Catholicism. The next morning the Archbishop and the priests of the community engaged in a discussion on contemporary problems in moral theology.

Father Paul M. Boyle of our Louisville seminary conducted an Institute on Moral Theology for priests of the community on May 14 and 15. His

lectures took up the question of the nature of moral theology, imputability and conscience, and contemporary moral problems. The discussions after each lecture were evidence of the stimulating insights presented by Father Paul.

Cincinnati

The annual Dinner Meeting for the wives and officers of the Holy Cross Retreat League was held on May 9. 132 persons participated in the evening's events, which began with Benediction in Holy Cross Church. The buffet supper in the school hall was followed by a report of the year's retreats. The Mt. Healthy Region group presented a skit on HOW and HOW NOT to recruit retreatants. One of the Retreat Officers who is a Caller for Square Dances lead five couples through a very graceful and entertaining exhibition of dancing, which set a good pace for the evening's festivities.

Holy Cross Retreat League plans on sending five or six delegates to the National Convention in Detroit at the end of July.

Father Bernard Brady keeps alert and well as he approaches his 82nd birthday.

After a three month stay in Good Samaritain Hospital, during which he was twice anointed, Father Edwin Ronan is back to his position as chaplain at Mt. St. Joseph College.

Father Mel Schneider suffered a dangerous fall some time ago, and after

treatment at St. Mary's Hospital, was transferred to St. Joseph Hill Infirmary at Eureka, Missouri, for physical therapy.

Louisville

An exchange of Scripture Professors took place from February 20-26, when Father Mario Shaw, O.S.B., conducted classes at our seminary, while our Father Carroll Stuhlmueller took classes at St. Maur's Priory in South Union, Kentucky.

On February 28-29 Fathers Simon Herbers and Barry Rankin attended the Interfaith Conference sponsored by the National Conference of Christians and Jews at the University of Indiana. Father Barry was commentator and discussion leader at one of the sessions. Father Barry has been active in Louisville in the ecumenical movement, and has been invited to lecture at the Southern Baptist Seminary in Louisville.

The Sixth Annual Biblical Institute for Sisters was again a great success. This year the sessions were held in Knights' Hall at Bellarmine College. 900 Sisters attended. Father Carroll Stuhlmueller spoke on *The Psalms as the Prayer of the People of God*. Father Barry Rankin treated *The Psalms as the Catechesis of the People of God*. Father John Davis, Professor of Theology at Bellarmine, showed colored slides of the Holy Land.

Two members of this year's ordination class have been assigned to the foreign missions. After the year of Sacred Eloquence, Father Alphonse

Engler will be stationed in Japan, while Father Justin Paul Bartoszek will labor in Korea. Both fathers are taking courses at universities this summer to prepare them for their future work.

The St. John Bosco Vocational Club again had a busy and successful year. On March 1, Father Gerard Steckel, director of students at Warrenton, addressed 200 parents at a special meeting. On April 5, 66 boys made a vocational Day of Recollection. May 3 found the club visiting St. Thomas Seminary, the minor seminary of the Louisville Archdiocese. A goodly number of prospects for our own and other seminaries again proves the value of the vocational club approach.

The Students' Cultural Program has featured a number of interesting speakers this semester. On February 18, Dr. Alfred P. Tadjewski, clinical psychologist, spoke on mental health problems. Dr. Tadjewski evinced considerable optimism about the role of the clergyman in mental health programs. Dr. Dale Moody, Professor of Christian Theology at Southern Baptist Seminary in Louisville, was guest lecturer on March 10. He outlined contemporary Protestant thought regarding Baptism, and his talk sparked a good deal of discussion. Father Thomas A. Rogalski, lector of sociology in our philosophy department, gave three lectures on March 10-11. He took up the problems of Catholic life and practice as seen by the sociologist. Mr. Henry C. Mayer, journalist and advertising expert in Louisville,

gave the layman's view of the Sunday sermon in his talk in May. He showed how persuasion techniques used in advertising could be incorporated into preaching the Word of God.

Warrenton

The community recently had the privilege of assisting at a mass entirely in English, in the Byzantine-Melkite Rite. It was offered by Father J. D. Whitney, who was visiting at the seminary while on vacation from duties in the Holy Land.

The Sunday Visitor Press has recently published a collection of Father Roger Mercurio's studies on Old Testament figures, *Great Men of the Old Testament*. Father Roger, rector at Warrenton, also appeared as priest-guest on the St. Louis TV program, "Quiz A Catholic," on March 15.

Father Peter Berendt has been busy with the Seminary Guild. In February the annual card party was held at St. Ann's parish hall, Normandy. In April the returns came in from the Scholarship Fund. Both activities received gratifying financial support.

Public relations with the families of future seminaries of the St. Louis area has been stressed this year. In February the families were given an open house at the seminary. They attended the senior play during May, and have been invited out for Family Day in July.

March 1st witnessed the first broadcast of "The Hour of the Crucified" over the Warrenton radio station

KWRE, due to the patient persistence of Father Leon Grantz. A select hour on Sunday morning, 9:30, gives the program a wide coverage. Two other St. Louis area stations also carry this outstanding Passionist program.

The retreat house has been busy as usual, with a tight schedule of week-end and midweek retreats for laymen and clergy. Plans for the Family Festival on June 28 are progressing smoothly, oiled by the sweat and elbow grease of Fathers Leon and Isidore. Reports already in from the "Name the Lake" contest are encouraging.

The seminary basketball team ended an exciting and successful season under the coaching of Father Carl Tenhunfeld, placing third in the first Seminary Tournament of the Greater St. Louis area. Although eliminated in the semifinals by the eventual winner of the tournament, the Christian Brothers from Glencoe, the Passionist team was able to twist out a 44-42 win over Maryknoll for victory in the consolation game.

Easter week brought its usual quota of educational conventions. Fathers Roger Mercurio and Germaine Legere attended the NCEA Convention in Atlantic City, March 31-April 3. Father Aloysius Hoolahan attended the Catholic Library Convention in Detroit, March 31-April 1. The week of April 12 found Father Morris Cahill at sessions of the National Catholic Music Convention in St. Louis, while Father John Francis Kobler was in Washington, D.C., for the Northeast Language Convention. Finally, on Ascension

Thursday, Fathers Germain Legere and Albert Schwer set out for the Catholic University and the Minor Seminary Conference.

The senior division play, "Arsenic and Old Lace," went through four performances this spring: for the community, for the Sisters of the St. Louis area, for an assembly of guests from other seminaries, and finally for relatives, friends and benefactors of the seminary. Both the Sisters' and the relatives' groups numbered over 400. The play, an actor-proof comedy, was received with gales of laughter by the various audiences who saw it.

On Ascension Thursday, May 7, over 400 sisters from the St. Louis Archdiocese came out to the seminary for their annual day. They took advantage of the school holiday to see the seminary, to hike and picnic on the spacious grounds, to see the senior play and to visit the exhibits and displays set up by the seminarians. One of the most commented on was the Mission Display depicting the missionary activities of our Congregation.

St. Paul

On March 6 the community witnessed the vestition of two brother novices, Brother Robert Schmitt of Waterloo, Iowa and Brother Ronald Glastetter of Marthasville, Missouri.

The novitiate is again being prepared for the large class arriving from Warrenton on June 29. The great day of first profession will come for our twenty cleric novices on July 21. Eight

of these novices are in the upper year and will enter second year college in Chicago, while twelve will begin their college studies at St. Paul's Monastery in Detroit.

Kansas has finally received an abundance of long overdue rain. The area has been whipped with tornadoes the past few months, but none has struck St. Paul. Legend has it that a saintly Jesuit lay brother once prophesied that St. Paul would ever be immune from this plague of the prairies.

Des Moines

On the Feast of St. Paul of the Cross, the community was privileged to have as its guest the Most Rev. Bishop of Des Moines, Edward C. Daly, O.P. His Excellency came for dinner and spent a pleasant evening with the brethren.

Despite the transition status of the Passionist in Des Moines, we continue to be recipients of many benefactions from the laity. One example of this was the recent gift of a large automatic washing machine from the Kurtz families, long-time benefactors of the Passionists.

Detroit

Plans are in the final shape-up for the National Retreat Convention, which will be held in Detroit, July 29-August 1. St. Paul of the Cross Retreat House will be a focal point for many activities. The new air conditioning will greatly add to the attractiveness of sessions at the retreat house.

The Sacred Eloquence Class is finishing a most profitable pastoral year. During lent each student priest accompanied a seasoned senior missionary on a two week mission. Father Hugh Pates assisted Father Ralph Brisk at Rockwood, Michigan; Father Ambrose Devaney accompanied Father Emmanuel Sprigler in Ysilanti, Michigan; Father Xavier Albert was in Houston, Texas with Father Fidelis Benedik; Father Patrick O'Malley had a month of mission work: at Struthers, Ohio with Father Cyril Jablonovsky and in Detroit with Father Rian Clancy. Approximately 560 high school boys attended the seven Twilight Retreats at which the student priests gave the conferences. And the courses in pastoral psychology gave them valuable theory and practice in counselling and guidance.

Sierra Madre

On April 15th at the De La Salle High School, the Mater Dolorosa Retreat League held its "Kick-Off Dinner" for the Annual Family Fiesta. Three hundred and sixty-five men attended and an enthusiastic successful business meeting followed the excellent chicken dinner served by our Brothers. The Haywire Orchestra, a novelty combo, furnished the entertainment. This year the Fiesta Committee devised a new award—a tribute to the most outstanding worker or man in the background—the silent man in our Annual Fiesta. A beautiful Pieta was presented by Les Wombacher with eloquent

praise to George Prell of Divine Saviour parish, Los Angeles.

The number and caliber of the California Boys in our Prep Seminary have long been an excellent tribute to the splendid zeal and tireless work of Fr. Raymond McDonough, our vocation director. Our loss is to be Korea's gain. Our heartfelt thanks for his work and sincere good wishes and prayers for the new foundation. The newly appointed Vocation Director for the West Coast is Fr. Andre Auw.

As a charter member and director of the Catholic Homiletic Society, Fr. Pius Leabel attended its annual convention in Boston, Mass., during Easter week. Father conducted two sessions at the meeting—workshops on *The Voice and Action in Preaching* which were attended by 120 priests. He was assisted by Fr. Luke Misset, C.P., of Jamaica, New York and by Fr. Tom Liske of Chicago. (R.I.P.)

Houston

From April 6 to 9, ten LaSalette Fathers were at Holy Name Retreat House to elect delegates to their General Chapter in Rome and to consider various items of legislation for the Chapter.

Two groups of Dominican Fathers, some twenty in all, made their annual retreat at Holy Name, April 13-17 and April 20-24. They are from parishes in the South and Midwest.

On May 8-10, Father Eugene Peterman of our theology department in Louisville conducted the first married couples' retreat to be held at Holy

Name Retreat House.

The brethren will be pleased to know that the magic of Dr. Fred Guilford's operative skill has restored Father Ernest Polette's impaired hearing to normal strength.

Citrus Heights

Lent saw the inauguration of five evenings of recollection for married couples at Christ the King Retreat House. 112 couples attended the conferences. They are already asking a repeat performance in 1965.

In the planning stage is an Interfaith Panel Discussion at Rancho Cordova, to be moderated by Father Neil Parsons, rector.

On April 17 Father Thomas More gave the first in a series of workshops to Junior Professed Sisters of Mercy. Topic: The Psychology of Interpersonal Relations. Lectures, discussion periods, and an educational movie short made up the program.

The brethren of this small community have been gladdened by the return of Father Richard Hughes from the hospital.

San Anselmo

California here they come! Doctor, lawyer, merchant, bum! Rich folk, poor folk, young folk, codgers... Moving westward with the Dodgers.

The flow of people to California has been called the "greatest mass migration in the history of the world." It is estimated that between 1000 and 1600

persons a day come to take up residence in this usually sunny, though sometimes smoggy and foggy land with the Spanish names. New sub-divisions, new factories, new shopping centers, new apartments, rows of new homes spring up seemingly over-night, from one end of the State to the other. Two areas are especially booming. One in Southern California around Los Angeles and the other known as the Bay Area, around San Francisco, in other words, the land around San Francisco Bay, north and south of the Golden Gate Bridge. Sacramento and its environs is not far behind these two areas. When this amazing development will stop it is difficult to say, but definitely the end is not in sight.

It is fortunate that Holy Cross Province has foundations in each of these important areas. Our latest foundation, here is San Anselmo, is just 19 miles north of the Golden Gate Bridge, in Marin County. Within 100 miles radius there are four dioceses: Oakland, Santa Rosa, Stockton and Monterey-Fresno. The total population of these dioceses along with the Archdiocese of San Francisco, in which San Anselmo is located, is some five and a half million people, of whom 1,600,000 are Catholic. Truly, a fertile field for our apostolate!

The site at San Anselmo is most appropriate for a future monastery and retreat house. The thirty-two partially-wooded acres straddle a ridge that commands a magnificent view to west and east, with San Pablo Bay in the distance. Although both of these valleys

are being developed at a rapid pace, the San Miguel property is such that its seclusion can be easily protected. May Providence hasten the day when our hopes can be a reality.

Ensley

The decree of integration which was published by Archbishop Toolen on April 26 was big news in Alabama. Birmingham papers called it the biggest forward step yet taken in this State. No transfers from Holy Family High to other Catholic schools are anticipated, however, because of the high morale among the student body.

Evidence of excellence is seen in the fact that for several years Holy Family High School has been putting over half of its graduating class into college. Of this year's class of thirty, nineteen have already been accepted by ten different colleges. Five students

have been awarded coveted high school summer scholarships: two at Kentucky State (math and science), two at Tuskegee Institute (biology and isotopes), and one at Yale University High School (English and math).

The drought that began in '59 was ended this year, when Holy Family High basketball team placed second in conference play, and went on to win second honors in the Birmingham Classic Tournament.

The new hospital wing will be completed by August 1, and it will give an eventual total of 100 beds, twice the present capacity.

Nineteen children recently made their first holy communion here. Of these, seven attend the school, while the others were instructed by Father Edgar. (See photo)

ST. PAUL OF THE CROSS PROVINCE

Sacerdotes In Aeternum

The glorious goal of the priesthood was reached by eleven Passionist clerics of the Province of St. Paul of the Cross on May 1 and 2.

On May 1, the majestic church of St. Michael in Union City was again the scene of ordination as Most Reverend Quentin B. Olwell, C.P., D.D., Prelate Nullius of Marbel, Cotabato, Philippines, conferred the sacrament on nine young Passionists. They are: Fathers Warren Stasko of Whitaker, Pennsylvania; Andrew Daria of Richmond Hill, New York; Dacien Forand



Father Gilbert and First
Communicants



Ordination Class, St. Michael's Monastery. Front, l-r, Fathers Walter Staudohar, Connell O'Rourke, Blaise Bryan, Curt Russell, Charles Sullivan. Back, Marcellus Amaral, Andrew Daria, Warren Stasko, Maurice Dunn, Dacien Forand, Bertrand McEachern.

of Acushnet, Mass.; Charles Sullivan of Boston, Mass.; Marcellus Amaral of Boston, Mass.; Connell O'Rourke of New York City; Blaise Bryan of West Ialip, New York; Walter Staudohar of Massapequa, New York; and Curt Russell of Baltimore, Md.

On May 2, two native sons of Canada, Father Maurice Dunn of Hamilton, Ontario, and Father Bertrand McEachern of Waterford, Nova Scotia, received the dignity of the priesthood in

the beautiful St. Gabriel's Monastery Church, Toronto, Ontario. Most Reverend Philip F. Pocock, Coadjutor Archbishop of Toronto was the ordaining prelate. This occasion marks the first ordination of Passionists in Canada.

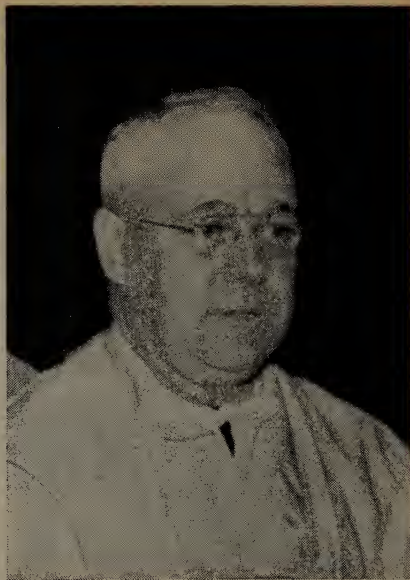
And so the long years of study and sacrifice reached a supreme fulfillment. To these eleven young priests, congratulations and good wishes! Ad multos annos!

Subdeacons

Twelve Passionist Clerics received the major order of subdiaconate at Immaculate Conception Seminary, Darlington, New Jersey, on Pentecost Saturday, May 23, 1964. They are: Fathers Ward Molyneaux, Bernard Bell, Callistus Jones, Matthias Simmons, Jeremias Feulner, Zachary Soucie, Felix Miller, Hilary Glaccum, Simon Lynch, Sidney Meyer, Lucian Clark, Thaddeus Guzak.

On August 9 they will return to Darlington to receive the order of diaconate. Their final year of theology will be taken at St. Michael's Monastery, Union City, New Jersey.

Congratulations! and a short year until priestly ordination.



Father Conon O'Brien

Death of Father Conon O'Brien

Father Conon O'Brien, C.P., died of peritonitis on January 14, 1964, at St. Mary's Hospital, Hoboken, New Jersey, where he had been admitted during the early hours of the morning. At the time of his death he was a member of the community of St. Michael's Monastery, Union City, New Jersey. On January 17 a Solemn Funeral Mass was celebrated in St. Michael's Monastery Church by Very Reverend John C. Ryan, rector, assisted by the Deacons.

William O'Brien was born in Newton, Mass., on January 2, 1896. After completing his elementary and secondary education at Our Lady Help of

Christians Grade and High School, he entered our preparatory seminary then at St. Joseph's Monastery, Baltimore, Md. On October 7, 1917, he was professed at our novitiate in Pittsburgh, Penn., and after completing his course of studies in our various monasteries, he was ordained to the priesthood on June 14, 1924, in St. Michael's Monastery Church, by Bishop Paul J. Nussbaum, C.P., D.D., of Marquette, Michigan.

After a short time on the mission band, Father Conon was assigned to parish work, first at St. Michael's, Union City, and then at St. Joseph's, Baltimore. He also served as director of students, and for a time taught at

the preparatory seminary at Dunkirk. World War II found Father Conon in the U.S. Army as military chaplain from 1943 to 1946. He again returned to chaplain duty in 1952-53, attaining the rank of Major.

Father Conon was then assigned to four monasteries in Jamaica, L.I., and Union City, N.J., and was one of the mainstays of the home apostolate. In these his later years he expressed his entire willingness to continue these tasks to the full extent permitted by his failing health.

May this good priest and Passionist rest in peace.

Setback

The faithful and competent news correspondent for *The Passionist* in the Eastern Province, Father Bonaventure Griffiths, suffered a cerebral hemorrhage late in April. He was taken to St. Mary's Hospital in Hoboken, N.J., where he is now greatly improved, with hopes of a complete recovery. We ask your prayers.

Paul J. Dignan, C.P.



View of new Curial wing at SS. Giovanni e Paolo Monastery. The aula where the General Chapter was held is located in this wing, center. Library (older) at far left.



PASSIONISTS AROUND THE WORLD

JAPAN

First Japanese Priest

The Passionist mission to Japan reached full maturity on March 20, when Father Augustine Paul Kunii, first native Japanese Passionist, was ordained to the priesthood in the new cathedral at Osaka. Bishop Paul Taguchi, who invited the Passionists to Japan, had the joy of conferring the sacrament on this first of his countrymen to join the ranks of the Passionists.

Better than any other commentary are the words of Father Augustine Paul himself:

"You may be wondering whatever happened to all your fervent prayers and many acts of kindness on the occasion of my ordination. Let me assure you that they have been received most

gratefully and that had it not been for your countless prayers and sacrifices, I would not have seen this day or tremendous grace. And so, here I am writing to you as a priest, not by my own merit, but by the grace of God and by your many prayers.

The ordination was held in the Cathedral of the Immaculate Conception, Osaka. Situated near the Osaka Castle, this largest Catholic church in Asia was dedicated only last year. Above the altar is a huge painting of the Japanese Madonna. The ceremony took place in the afternoon of March 20. After vesting in the sacristy, the ones to be ordained went through the sanctuary down the long aisle to meet the Bishop. As the procession moved on, I caught sight of a silver-haired man sitting rigidly at the center aisle end of the front pew. It was my father. The procession returned, accompanied



Father Augustine Paul Kunii

Father Augustine Paul and Parents

by the Bishop, and the ordination Mass began.

As the ordination ceremony proceeded, the memories of all the past happy days of seminary life returned. I had all these days gathered in my heart as I rose to answer the call, "Adsum." My heart found an echo in the choir's chanting of the Litany of the Saints: all we sinners asking all the Saints to pray to God for us.— Then came the most solemn moment when the Successor of the Apostles placed his hands upon my head. This was followed by the imposition of hands by all the priests present. I could not see their faces, but I recog-

nized the mantle and rosary of the Passionists, the white scapular of the Dominicans, the brown habit of the Franciscans, the plain cassocks of the diocesan and other missionary priests as they passed. There were about eighty priests. While the priests kept their right hand raised, the Bishop recited the prayer over the ordinandi, and we were ordained priests! The Mass followed which the Bishop and the three newly-ordaind priests offered together.

How shall I describe all the thoughts that flooded my heart as I walked down the sanctuary steps after that Mass and stood before my parents to give them my first blessing? I will not even try. . . There were many non-Catholics present, including my parents and my brother and his wife. But their piety and reverence were truly moving. As I



raised my hands and eyes to heaven to call down God's blessing upon these people, I thought of all of you who were present with me spiritually, and who had made that day possible, and I knew that even though I could not give you my first blessing personally, the "strong hand and outstretched arm" of God was not in the least shortened to bring you His gifts and blessings.

The next morning I offered my first private Mass in the monastery chapel at Mefu. It was in thanksgiving for the wonderful grace of the priesthood, and in petition for His blessing on all my friends and benefactors.—The next big day was Easter Sunday, when I offered my First Solemn Mass. Our seven Passionist minor seminarians were the servers. Fr. Matthew preached a very moving sermon on the text of Isaias, "The spirit of the Lord is upon me, for He has consecrated me to bring the glad tidings to the poor, and to heal the broken-hearted" (Isaias 61:1).

I am much indebted to you all. I cannot be too grateful for all your wonderful acts of kindness. I have reached the long-awaited goal. Each morning I go up to the altar of God to pray for His blessing on His people. You can be sure that you are included in that offering of my daily Mass!

Vestition and Final Profession

On April 9 the first two Japanese Passionist lay brothers made their final profession of vows at Mefu. They are: Brothers Raphael Yoshii and Joseph Kawaguchi. Two novice brothers re-

ceived the habit on May 3, Brothers Aloysius Inoue and Dominic Kono.

The total of Japanese vocations to date is: 1 priest, 1 professed student, 1 major seminarian, 7 minor seminarians, 2 professed brothers, 3 novice brothers.

News In Brief

Work has been completed on the new monastery-retreat house in Fukuoka. The dedication has been scheduled for June 14. One of the highlights of the day, of course, will be the presence of Very Reverend James P. White, our Provincial, who will come from Rome for the ceremonies.

The aggiornamento has been felt in Japan. To bring busy missionaries up to date, a workshop was held at Mefu from April 13-15, with talks and discussions on the latest trends in scripture, theology, catechetics and liturgy. The first Cursillo at our retreat house in Mefu has been scheduled for August 13-15. Father Ward Biddle has been working with the Franciscans and Maryknollers on this project. He plans to draw the Cursillo team from the fine Catholic laymen in the area, but first of all they must become cursillistas and then be trained in the methodology of this spiritual renewal.

There have been many requests for retreats to be given during the summer, especially to communities of Sisters. Father Paul Placek, superior, is trying to cover these many assignments with the relatively few missionaries available.

Denis McGowan, C.P.

FRANCE

Closing of Seminary

Because of stringent new educational laws in France, the Province of St. Michael will be forced to close its preparatory seminary at Le Longeron. The seminary has been in a flourishing condition in recent years. Besides students for the Passionist priesthood, some other select Catholic boys had been admitted recently, in hopes that some would be influenced toward a vocation, while the others would be militantly Catholic laymen. For this reason the enrollment in 1963-64 has been double that of the previous year.

The new regulations of February 4, 1964, demand the following:

- 1) A much greater variety of courses on the secondary level.
- 2) A larger enrollment of students.
- 3) Greater financial outlay in the way of teachers' salaries, new construction, etc.

Such regulations make it simply impossible for a smaller school with a more restricted curriculum to survive. It is with deep regret that the seminary at Le Longeron will be closed at the end of this term.

It is planned that the older seminarians will be sent to the diocesan seminary at Nantes, not far from our monastery. Father Gabriel Brecheteau, C.P., teaches English at this seminary. The younger seminarians will have to be placed in other schools which meet the state requirements.

Vocations

The Province of St. Michael is fortunate in having a commodious villa on the seacoast. This is to be used as a center for vocational recruitment. It is planned that three summer camps, each of a month's duration, will be held there. One hundred boys can be accommodated at each session. With the young priests of the Province and older students acting as counsellors, it is hoped that many vocations will result.

Louis de Gonzague, C.P.

BELGIUM

Retreat and Profession

Taking advantage of the relatively short distances in Belgium, Father Provincial brought most of the lay-brothers of the Province to the novitiate house of St. Gabriel's at Kruishoutem for their annual retreat in February. The retreat master, Father Edward Claerhout, C.P., directed his conferences to a clear exposition of the brothers' vocation in the world of today, with particular stress on the necessity of combining a life of prayer and labor. Both old and young brothers voiced their enthusiasm and gratitude for this retreat with its special meaning for them, and expressed the strong hope that this brothers' retreat would be given again next year.

At the conclusion of the retreat on February 27, three brothers made their perpetual profession of vows. They are: Brothers John, Guido and Gabriel.



Brothers of St. Gabriel Province, Profession and Annual Retreat, Kruishoutem.
2nd rt. front, V.R. Florentius Nackaerts, Provincial.

House of Study

The Provincial Chapter of 1961 decreed the establishment of a unified house of study for the Province of St. Gabriel. After much deliberation, the house of philosophy at Wezembeek was chosen as most suitable for this purpose, and a commodious wing has been added to it. The new section will be ready for occupancy in the fall of 1964. Since Wezembeek is only a few miles from The Catholic University of Louvain with its renowned centers of spiritual, religious and pastoral studies, this move opens out many interesting possibilities for the intellectual and spiritual formation of the students of

the Province.

Missions in the Congo

In 1961 the Congo was granted its independence from Belgium. The political and social disturbances of that time are now a matter of history. For the 33 Passionist Missionaries of St. Gabriel Province laboring there, these years have been a time of great suffering and sorrow. Many of the mission stations were completely destroyed and in some instances the missionaries barely escaped with their lives. After a temporary withdrawal, they returned to their stations and began the up-hill work of rebuilding. The situation is

still tense with considerable danger.

The Diocese of Tshumbe, in which the missions are located, is in the interior of the Sankuru territory. Communications and travel are difficult between Tshumbe and the larger cities such as Luluaborg (airport) and Stanleyville. Most of the heavy transport equipment, jeeps, trucks and cars, was destroyed or lost during the troubles of 1961. The roads have not been repaired as yet, and are next to impassable. Especially at night it is hazardous to travel them. At present much of the effort of the missionaries is expended in securing the basic necessities of life for the mission stations, schools and hospitals.

The Passionists have three monasteries, *suo jure*, in the Congo. *Onema-Otutu* was canonically established in 1957. The C.P. minor seminary is located here. *Bena-Dibele* was officially made over to the Passionists in 1962, and *Nganga* has been reserved for us and will be erected as a Passionist foundation at a later date.

Important in the work of the missionaries is the promotion of a native clergy as also the various forms of the religious life. The diocesan minor seminary at Onema-Otutu takes care of candidates for the diocese and it is here that candidates for the Passionists take their classes, also. It is, of course, a matter of great delicacy to preserve

Congo Mission. Passionist Missionaries and Native Priests at Pastoral Meeting at Lodja, 1963.



the liberty of each student to chose either the diocesan or the religious priesthood.

The statistics for this mission area are quite impressive. There are 25 Passionist priests and 8 lay brothers working there. In addition there are 12 native priests, 3 students in the major seminary, and 99 students in the minor seminary. Two of the native priests are currently at Louvain and Paris for study. Also working in the mission are 8 native lay brothers and 18 postulant brothers. As always, the good sisters are an important part of the mission effort. 20 white sisters and 8 native professed, with 20 native postulants, make up this team.

Despite the sorrows of the past three years, the native people generally pay tribute to the courageous work of the missionaries. They are asking for still more priests, sisters, nurses and other Catholic volunteers to help them. In most of the mission stations the Catholic Action groups and the Legion of Mary have again been set up, while the number of baptisms is reaching the same level as before.

The missionaries have not lost heart in spite of past setbacks and present difficulties in the Congo. As one of them remarked not long ago, "We shall go on, so that our poor native Christians 'may be able to grasp fully what is the breadth and length and height and depth of the love of Christ.'"

Walter de Brabandere, C.P.

SPAIN

Province of the Precious Blood

His Excellency Ubaldo Cibrian, C.P., Prelate Nullius of Corocoro, Bolivia, recently blessed the new rectory and missionary rest house at Obrajes, La Paz, Bolivia. This commodious residence will serve as a place of needed relaxation for our missionaries on furlough, and it will also be the residence of our Fathers in charge of the parish in Obrajes. It is here, too, that needed meetings and conferences of the missionaries will be held. Many notables attended the dedication and voiced their admiration for the work of the Passionists which has blessed the area. Over the years, Fathers Gerard Vloria and Benjamin Ayala spear-headed the efforts which made this residence a reality.

The Province of the Precious Blood sends congratulations to the American Passionists on the election of their countryman, Most Reverend Theodore Foley, as General Superior.

Norberto Gonzalez, C.P.

Province of the Holy Family

Very Reverend Paulino Alonso Rodriguez, Provincial, who has been on foreign visitation since November, has visited the retreats of Venezuela, El Ealvador and Mexico. He also went to Guatemala to discuss the proposed new mission territory there. Certain difficulties seem to preclude this venture on the part of the Province, but



Ordination, Zaragoza, February 22, 1964. (l-r, front) Fathers Pedro Ferradas, Jose Antonio Mayordomo, Zacharias Diez, Mons. Ochoa, O.R.S.A., Fathers Manuel Barra, Miguel Delgado, Jesus Velez. (l-r, rear) Fathers Ramon Perez, Casimiro Perez, Marcelo, O.C.D.

Providence has made another mission territory available. This area is in the Department of Santa Barbara in the Republic of Honduras. Father Paulino Alonso returned to Spain in April, and soon afterwards departed for Rome and the General Chapter.

Six students of the house of studies in Zaragoza received minor orders on February 15. On February 22, His Excellency Francis Xavier Ochoa, O.R.S.A., ordained eight Passionist clerics to the priesthood in Sacred Heart Church, Zaragoza. They are: Fathers Pedro Ferradas, Jesus Velez, Jose Antonio Mayordomo, Miguel Del-

gado, Zacarias Diez, Casimiro Perez, Ramon Perez and Manuel Barra. In the same ceremony, Fr. Saturnino Garcia received the subdiaconate, while at Barcelona on March 14, Fr. Adolfo Alonso received the same major order.

On February 23 the newly ordained priests simultaneously offered their first masses in Sacred Heart Church. This festive celebration was broadcast over the local "Radio Popular," part of the network established by the Spanish bishops.

Father Paulino Alonso Blanco, who had been Archivist General of the Congregation, recently returned to the

Province after many years residence in Rome. He was assigned to the house of studies at Daimiel, where he is now teaching philosophy.

Angel Cruz, C.P.

AUSTRALIA

On February 6, 1964, Very Reverend Charles Corbett, Provincial, gave the Passionist habit to twenty young men, in St. Brigid's Church, Marrickville. Seven of these candidates are from New Zealand. On February 8, three clerics and one brother made their first profession of vows at Presentation Retreat in Goulbourn.

The new chapel at the Preparatory Seminary at St. Ives was blessed on March 1. There are 38 boys enrolled at the seminary.

Building operations have begun at the site of the new monastery near Melbourne, Victoria. It is hoped that the building will be ready for occupancy at the end of February, 1965. This monastery, located near the major seminary, in Melbourne, will serve as a residence for our students, who will take classes at the seminary.

The 1964 retreat season got off to a vigorous start at St. Gabriel's, Highton, on Low Sunday. The retreat house is booked full up for the entire year. In addition to the weekend retreats for laymen and the midweek retreats for boys from Catholic schools in Adelaide, Highton and Hobart to be held at St. Gabriel's, the missionaries of Holy Spirit Province have been assigned to the following work, April

to July: 7 parish missions, 7 clergy retreats, 15 retreats to religious sisters, 5 retreats to religious brothers, 9 school retreats and 7 other retreats.

Barbara Celarent Goes Electronic

Confrater Julian Salmon, C.P., in civilian life an Auto-Electrician, has always been interested in electrical circuits, and particularly in the circuitry of electronic computers.

His interest in circuit logic was further stimulated by his introduction to the Syllogistic Logic of Scholastic Philosophy. The end product was the construction of an electrical switching device, or "Brain," which contains the syllogistic forms of Barbara, Celarent etc.

Success with this spurred Confrater Julian to the construction of a more complicated computer for working out the truth table values in Propositional Logic. Using the principles of Boolean Algebra, part of the wide field of Symbolic Logic, this latest computer can determine whether a long and involved sentence, or group of sentences, are logically consistent.

The Scholastic Syllogism is concerned with the validity of arguments which depend on the arrangement of terms. Propositional Logic is concerned with the truth or falsity of formulas, which are independent of the constituent propositions. The interest is not in the subject and predicate, but with the relationship between distinct propositions. This re-

lationship is determined by such operators as "and," "or," "if . . . then," "if and only if."

Having established a "matrix code," each proposition is worked out as a unique number combination. Each result is transferred to a "memory circuit." The final product determines whether the original formula is consistent or inconsistent.

Since Boolean Algebra, the algebra of circuits, is part of Symbolic Logic, all the calculations in this algebra can be done on the present computer. This means that the computer can be used to design the circuits of even more advanced and more complex computers.

Anthony Herring, C.P.

HOLLAND

Ordinations

On July 18th seven clerics of the Dutch Province will be ordained to the priesthood. They are: Fathers Leopold Krebbers, Walter Straver, Edward vn de Groes, Simon Bakker, Herman Kemp, Romual Stein and Pius Verheul.

Jubilees

On April 8 the Province of Our Mother of Holy Hope celebrated the 40th anniversary of its canonical establishment.

The silver anniversary of ordination was observed at Haastrecht on May 7 by three priests of the Province. They are Fathers Everardus Zwanenburg, Alfonsus Rijniers and Canisius Pijnap-



St. Christophorus,
Passionist Church,
Frankfort am Main

pels. Also at Haastrecht Brother Florentius Zwanenburg observed the 25th anniversary of his religious profession on June 4.

Gerard Kok, C.P.

NEW ZEALAND

The most important news item from New Zealand is that recently six young men from here were clothed as clerical novices and one lay postulant entered the novitiate. They will take their novitiate and later training in Australia through the kindness of the Provincial of Holy Spirit Province. Since we already have one professed student, this foundation, which is not yet four years old, is being blessed with vocations and we pray they will persevere.

The number of missions and retreats never grows less. It is necessary for the three priests who are available for this work to be on tour almost all of the time. This means that Brother and I are alone here much of the time. And a busy existence it is: running the retreat house, conducting most of the retreats, constant marriage cases, convert instructions, lectures to various groups. Each weekend also sees the retreat house working at capacity or nearly so. Some of the men travel very great distances to be present. The way in which silence is kept is a constant source of edification. It would not be unworthy of a Trappist foundation.

It is with regret that we chronicle the loss of Father Crowley who was on loan to us from St. Patrick's Province for the last eighteen months, but who has had to return to Ireland because of ill health. His absence is deeply felt, not only because he was a missionary of the first rank, but also because as a

member of the community he was very close to all of us.

Eugene Kennan, C.P.

New Guinea Mission

Owing to the appointment of Rt. Rev. Monsignor Paschal Sweeney, C.P., to the office of Prefect Apostolic, Very Rev. Father Clement Spencer, C.P. has been elected as religious Superior in New Guinea.

The following letter from Father Raphael Cooper gives us the flavor of life in New Guinea.

Catholic Mission, Vanimo
May 3, 1964

Dear Father Ignatius:

Your welcome letter was here waiting for me on my return from a rest at Goroka in the mountains. Father Ignatius Willy and I stayed at the coffee plantation there which is owned by the S.V.D. Mission at Wewak. It was like being in another world up there, after the heat and humidity here on the coast. Goroka is 5,000 feet up, so the scenery, the climate and even the natives are different. It was indeed a very pleasant change and we both feel that we benefited immensely from it.

Msgr. Paschal Sweeney has been away this week attending the Bishops' Conference at Madang, where all the bishops of Papua, New Guinea and neighboring islands have been meeting. One of the main topics of discussion has been the vernacular in the liturgy. It poses a big problem here as there are over 300 *different native languages*,



Installation of Prefect Apostolic, Vanimo, New Guinea (l-r) Fr. Raphael Cooper, Br. James Coucher, Fr. Clement Spencer, Fr. Anselm Turner, Rt. Rev. Mons. Paschal Sweeney, C.P., Br. Anthony Lawlor, Fr. Gregory Kirby, Fr. Cletus Foale, Fr. Ignatius Willey.

not just dialects here in New Guinea. It looks as though it will be Pidgin for a start, and as English is becoming more widely known that will eventually take over. Some areas would be ready now to go straight to the English, but not here as we are not so advanced.

Monsignor Sweeney is due back tomorrow and then on Tuesday we will be honored by the visit of the Apostolic Delegate to Australia and Oceania, Archbishop Enrici. He came to Madang to bless and open the new cathedral of the S.V.D. Mission there, also the

seminary for the training of native clergy. While in the territory he is doing a tour of the mission stations. It will be the first visit by an Apostolic Delegate to Vanimo, so we are busy making preparations and getting word out to the various villages for the natives to come in.

We should have five or six hundred here. In the night time they will have a sing—sing and feast, and in the morning after Mass they will go back to their villages.

Father Cletus has just returned from down south. I reminded him about

your article and he says he will get right down to it. We are wondering whether we have a new General yet. With every best wish and God's blessing on you,

Yours sincerely in J. XT.,
Raphael Cooper, C.P.

PRELATURE OF MARBEL PHILIPPINES

It has been announced that Father Malcolm LaVelle, former General, will take up the post of Mission Procurator at Manila in November.

Recent appointments: Father Albinus Lesch to Pastor at Dadiangas; Father Justin Garvey as Vicar General to Bishop Olwell; Father Hilarion Walters to Pastor at Kiamba; Father Francis Hanlon to Assistant Pastor at Marbel; Father Theodore Walsh to Assistant Pastor at Kiamba. The Religious Superiors in the Prelature are: Father Harold Reusch, Superior; Father Albinus Lesch, First Consultor; Father Jerome Does, Second Consultor.

The First Laymen's Retreat by Passionists in the Philippines was held at Our Lady of Perpetual Help Seminary at Marbel, May 22-24. Father Albinus Lesch was Retreat Director, assisted by

Father Augustine Sheehan. The Retreat Master was Father Antonio Magbanua. 27 men attended the retreat and the men were most enthusiastic. A second retreat was held May 29-31, and two more are scheduled for June.

The brethren in the Philippines were honored recently by the visit of Father James Patrick White, Provincial of Holy Cross Province, who stopped off enroute to Japan.

Colorful graduation ceremonies concluded the Adult Education Program which was conducted by Father Rex Mansmann during May. Twenty-six Bila-an Aborigines received their diplomas and displayed their new skills. In one short month they had learned to read and write in their own language, to speak simple English, to add and subtract simple figures, and to tell time. Besides this, they had also acquired surprising skill in basket and hat weaving and rug making. The Mayor of Marbel was so impressed that he promised to build a simple road up to Bolul.

We are expecting Father Paul Placek, who is coming from Japan to conduct our annual retreat, June 22-July 10.

Harold Reusch, C.P.

EDITOR'S DESK, continued

Father Carroll Stuhlmueller needs no introduction to our readers. His writings are definitely "in." Did you know that Fides Press has just published a compilation of his essays on the Prophets? *Kingdom In Our Midst*, in this issue, is an overflow of his erudition and spirituality. It will be rewarding reading, I promise you.

It's about time, too, that I pin a medal on our American news correspondents. Father Pius Leabel is our private eye out in Sierra Madre, while Father Thomas M. Newbold covers the Sacramento beat. And for the first time we have news from San Anselmo, Father Bartholomew Adler reporting. In the midwest, Father Owen Duffield send in the word from our Warrenton Seminary, while Father Francis Keenan tells of doings in St. Paul, Kansas. Father Columban Browning keeps us in touch with Des Moines.

In the southland we have genial Father Ernest Polette in Houston, with Father Philip Schaefer at our mission in Ensley and Father Myron Gohman in Louisville. The eastern rampart is manned by Father Firmian Parenza in Detroit and Father Louis Doherty in Cincinnati. News of the Eastern Province is funnelled to us through the office of the Chronicler, Father Bonaventure Griffiths. Japan sends its jottings via Father Denis McGowan, and on his recent visit to Chicago, I exacted a pledge from Father Harold Reusch to fill us in on the Philippines.

Thanks, too, to our faithful correspondents in other countries. You will see their names in the news section. We will get to know them better later on.

Once again *The Passionist* comes your way. It is my hope that you will spend a pleasant hour in its company.

Fraternally yours in Christ,
Ignatius P. Bechtold, C.P.
Editor

HEART OF
JESUS
PIERCED
WITH
A
LANCE
HAVE MERCY
ON US



The
Passionist

HOLY CROSS PROVINCE

AUTUMN, 1964

ACROSS THE EDITOR'S DESK

Someone recently wrote, "Today I was paging through some back issues of *The Passionist* and, as usual, always discover good articles which I had *not* read." Let that not be said of this issue. I feel that there are many pages here well worth your time *right now*. For instance? Well, Thomas, come along!

Since the Council that old adage about the shoemaker has been laid to rest. Dr. John Ford, our neighbor down in Louisville, shares his thoughts with us on (easy now) seminary education.

From Holland, via Rome, comes a timely bit on preaching. Father Ambrose Martijn, rector at Mook and Haastreche, and now director of university students at SS. John and Paul, gave this conference to the missionaries of Presentation Province last spring.

The marines were happy to leave New Guinea in 1945. Jungle rot and all that. Our brethren from Australia are happy to stay. Caritas Christi urget nos. Father Cletus Foale tells us about the jungle missions. But he is no mere theorist. "I'm hoping to baptize 100 people soon," he writes in his last letter to me.

An article to be read and pondered is Father Richard Kugelman's "Baptized Into His Death." Father Richard draws on his scriptural riches to expound *the* authentic basis for passion spirituality, our incorporation into Christ's death.

One of Father Malcolm La Velle's last acts as General was to commission an English translation of Zoffoli's *St. Paul of the Cross*. Noting my wishful thinking in the last issue, he kindly sent two chapters as samplers.

All this, and news, too.

Fraternally yours in Christ,
Ignatius P. Bechtold, C.P.
Editor

The PASSIONIST

HOLY CROSS PROVINCE

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Thy Will Be Done
Brother Maximinus

Editor: Ignatius P. Bechtold, C.P.

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a LAYMAN looks at *Seminary*

WE live in an age which suspects the axiom without the deed, the principle without engagement. We have come to realize that words, however profound, are not enough. We live in a world where the word must continually be made flesh by having it lived instead of merely spoken. An abstraction unrelated to the existential may obscure reality, fail to elicit personal response, may hide the urgency of the moment.

We live in an age when the meaning of "the people of God" has acquired a new dimension. A new spirit has brought into sharper focus the fact that a hierarchy of authority does not demand a spiritual caste system in which the layman has only a passive role to play in the eternal drama of redemption. If the Body is to live, all of its members must be responsive to the vitality which the Spirit offers it.

For these reasons, that of awareness of the moment and of the interpersonal responsibility of all Christians, there can be no phase of the activity of the Church to which any of its members can be indifferent. Even

when it is an activity in which some Christians are not directly involved, there cannot be unconcern for its meaning and purpose. There must always be concern.

It may very well be, then, that the subject of seminary education, which at first glance seems foreign to the layman in terms of interest or involvement, is something which should be of consuming interest to him. Pope Paul has reminded us that "the priestly vocation from its beginnings . . . still requires the generous cooperative of many persons, clerical and lay alike."

QUESTIONS ASKED IN CHARITY

Although the layman speaking about seminary education should be regarded as less than an expert, he often is vitally aware of its implications and meanings. It is an activity in which the layman must express interest because it is so intimately connected with the mission of the Church. It may only mean that he is interested in its consequences as it effects him and all those united to him through the Christ who makes all Christian endeavor

Education

significant and meaningful. After all, the world must be served by those educated in seminaries and it is a world which the layman knows very well. Certainly he has a realization of his own needs and those of other laymen whom the priest must serve. Can there be nothing gained from his reflections? He may offer them honestly and be wrong; but if he offer them charitably, perhaps he can be forgiven his enthusiasm and even his mistakes.

I have been heartened by the words of Cardinal Cushing in his Pastoral Letter on *The Church and Public Opinion*:

"Within his competence, the lay person has an obligation to make himself heard and a right to expect that his opinions will be treated with respect and his influence accepted when it is constructive and helpful. Nothing can be more frustrating to the apostolic Christian than to find himself ignored or, even worse, abused, for having ventured to assist the Church in adapting to changing times. Because of his more intimate engage-

ment in the world, the layman is likely to bring insights and understanding which only such an existential involvement can provide; the teaching authorities must accept this competence where it exists and rejoice in the opportunities for good it offers for their guidance."

The brief statements and questions which follow are the result of the observation and reflection of one person, a man who has not been seminary-educated. They are offered with humility, yet with candor, by one who has had frequent contact with seminaries and their products.

The most obvious question which the layman might ask is why seminarians are so effectively segregated from the people they will serve and the situations they must inevitably encounter. It may be argued that spiritual formation and the kind of discipline which must be expected from a priest can only be attained in a rather pronounced isolation. Certainly no realistic person would deny the general premise. But many laymen suspect that the seclusion is often so excessive



John H. Ford, Professor of philosophy at Bellarmine College, Louisville, Kentucky, received his doctorate at the University of Ottawa. In 1960 he was named Louisville Catholic Man of the Year, and in 1962 the faculty at Bellarmine voted him Professor of the Year. He is at present National Vice-President of Delta Epsilon Sigma, Catholic Honorary Fraternity. Dr. Ford is a frequent speaker and panelist on radio and television. He is married and the father of eight children.

as to be detrimental to the proper development of the young man.

Solitude may help a man gain perspective, but perspective means that an individual must have sufficient contact with an object to reflect upon its significance and meaning. If one with-

draws from the active life, it is possible for such a separation to aid him in search of meaning. If he is not careful, excessive withdrawal can cause him to surround himself with a veil of illusion.

CONTEMPLATION AND REALITY

It is obvious that people can hide from reality, but they can never escape it without a loss of humanity. Contemplation is a means by which humanity can be understood in the light of the origin and destiny of man. Yet is it not also sound to assume that the kind of contemplative life one leads must be in accord with the kind of life in which the contemplation is to bear fruit? Should not spirituality develop in terms of the social milieu in which it must mature and be fulfilled. Would it not seem that the priest who will be active in the world must, even while in training, keep engaged with that world and its events and problems—at least to some degree?

Now it may be at once admitted that no one puts young candidates to the priesthood in a kind of exile against their will; they are not prisoners. Contacts must be severed with an old life when one begins a new one. But this does not necessarily demand a complete divorce from obvious human relationships without some rather odd interpretations concerning the Christian interpersonal commitment. For example, in some orders there can be little or no contact with families and homes, homes where the potential

religious has been spiritually formed to the point of recognizing a vocation, in places where spiritual insights may still be gained and a realistic appraisal of filial devotion acquired.

What is more unfortunate is that the seminaries themselves are not developing more positive programs to insure the candidates active engagement in projects that will enable him to better penetrate the problems which will face him in the world as a special representative of Christ.

Such engagement need not distract from the essential seminary curriculum. Think of vacation time and the potentially enriching activity in which young men could become involved. Why cannot the seminarian become absorbed in some vital Catholic action work during his free time? And not in the capacity of camp counsellor or parish altar boy and hander-on. What service could be offered to prisons, houses of hospitality, hospitals, orphanages, social agencies, Newman Clubs, catechism classes in mission areas, charitable activity in distressed areas! Why not several months in mission areas for those whose orders or families could afford the transportation costs?

LEARNING HOW TO SERVE

What internship such service could offer! What challenge it could give for new enthusiasm in preparation. Such involvement would give the young student an opportunity to observe in a practical manner the spiritual needs of a complex society. It would

also permit him to see his education in a new light. It would enable him to bring valuable experience to the classroom, which would no longer be limited to the discussion of only the necessary abstract concepts.

A deeper dedication would come from such work because the world of ideas will suddenly have felt the breath of life itself. New avenues of service could be opened up to many who would under ordinary circumstances see the community and its problems only through parish routine.

And it would be impossible to estimate the impact the seminarians would have upon those they served.

Arguments that such activity may threaten vocations seem tenuous. Naivete has too often been mistaken for innocence. It is difficult to see how Aristotle's contention that virtue cannot be developed except by experience can be effectively ignored. Can the young priest be expected automatically to develop an insulation to threats against his vocation after ordination, if he has not been making prudent contact with the world he is to serve before the laying-on of the hands?

One might further ask if the educative process itself is completely relevant in seminaries? Are they "closed" to the problems of our age, not by denying them but by ignoring them? Is the convention borne out in fact that if one learns well the perennial truths, the practical insights and applications are inevitable? Is it realistic to assume that it will be time enough to face the

concrete issues when one has to face them—after the time of training and supervision is ended?

It is obvious that the young priest will contact a far better educated layman than he would have met even fifteen years ago. He will not be in the position of having his judgement respected in all matters, as was the priest of a decade-and-a-half ago. The layman will not have any less respect for the priest as priest, but he will be far better educated and informed in secular matters. Yet the priests will have to understand that layman, will have to preach to him, will have to give him spiritual counsel in terms of his situation. The old ways will simply not be good enough.

LAYMEN AS TEACHERS

Should one not expect, for example, that the seminarian would be familiar with all the issues being discussed within the Church while he is still in college. It is disturbing to find some institutions building barriers against progressive thinking. Would that seminaries would take the attitude of Father Walter Burghardt, S.J. "If intellectual life is to flower, the atmosphere must be free of fear. Fear that material heresy is an obstacle to Holy Orders. Fear that difficulties may be mistaken for doubts, spontaneity for imprudence, initiative for aggressiveness, self-confidence for arrogance, criticism for disloyalty, frankness for discourtesy, openness to ideas for frailty in faith. Fear that only the

certain is acceptable, the probable perilous and the possible impossible.

It may be further pointed out that the faculty in some seminaries is in dialogue with their Protestant counterparts. In an age which is marked by its ecumenical spirit, how many seminarians are involved in such dialogue. It will be granted that there is actual danger in some aspects of discussion. Always there is a temptation to excessive zeal to the neglect of basic principles. This is not to admit that there should be no valuable contact between those who are by special vocation embarked on a Christian mission.

One of the most notable questions to be answered concerns the value of laymen as teachers and frequent speakers in seminaries; and not just part of an entertaining if informative lecture series. Certainly the layman is occasionally called upon to teach the so-called profane sciences, if there is no priest equipped to do so; but what of those disciplines directly connected with the spiritual dimension and concrete problems of lay living? It may be premature to suggest that a layman could be a full time teacher in pastoral theology. He may, however, have many valuable insights to impart concerning areas with which he is directly involved. After all, he is interested in the goals and the activities of the Church just as certainly as those living in the rectory or monastery. His focus may be different, but precisely because of this it may be valuable.

DESIRE FOR HOLINESS

What adequate course in marriage can ignore the valuable reflection of prudent laymen and still pretend to present a picture in depth of the family situation and its difficulties and crowning rewards? The old gag that a man doesn't have to be a hen to know what an egg is, may be answered with an equally old adage that he still doesn't know how it feels to lay an egg.

There are many Catholic families today in which there is a strong desire to go beyond the law. They do not seek to know only what not to do. They are vitally interested in the commandment of love that not only illuminates but transforms. They do not want to enter heaven as people who are there by a kind of default simply because they have not sinned. They want to realize a kind of holiness that is peculiar to their state. Those who advise them must be aware of more than the canonical requirements of the marriage vocation. They must also know something of its trials, tensions, and spiritual potentialities. Seminarians could benefit from discussion with laymen about such matters.

The Sunday sermon is an effort which is never going to satisfy everyone, and it is sometimes criticized unfairly. But laymen will not be interested in the same sort of homily that may have been sufficient at the seminary, nor are they satisfied with the general admonition to flee from sin

and pursue virtue. The events of their daily lives must be seen as having spiritual meaning, their neighborhood the place which they must help redeem.

Unfortunately there are still too many laymen who do not realize that the tasks in which they engage every day can be redemptive. For them religion consists in avoiding sin and attending a ritual which often they do not really understand. Spiritual powerlines remain untapped because they have not been properly instructed from the pulpit concerning their role in the Mystical Body, a role which is at once vital and active. The seminarian must develop better empathy with those whose problems he must understand and whose vocation he must illumine, if he is going to give them the spiritual direction and the doctrinal instruction that will make their life supernaturally meaningful.

NEW EDUCATIONAL HORIZONS

Some parish priests see this need for a special kind of understanding after they have been "out" for a few years. From time to time these men could return to their respective seminaries as pastoral experts. Universities have learned the impact which ideas from "men in the field" can have. But the seminary alumnus usually comes back as a visitor, or for his annual retreat, or to hear a lecture. The priest-professor, who often has little contact with parish or missionary apostolate, re-

mains the all-inclusive authority.

Unquestionably, one of the most hopeful signs in seminary education comes from the fact that there is an effort being made by some institutions to associate with lay Catholic colleges and even secular universities. Can it be denied that the opportunities for elective courses will greatly enrich the heretofore restricted sequence of seminary studies? Will not the association of between seminarians and lay students deepen the understanding and respect of each for each? Such collaboration of seminary and college would not only guarantee fruitful intellectual encounter but would also afford significant cultural opportunities. Cultural values are too often conceived as offering a mere veneer of gentility. Rather, they can be a dynamic humanizing influence which is indispensable to mature personal formation.

It was with gratification that I recently read that beginning in 1965 Bishop James Kearney of Rochester, New York, will send his college seminarians to St. John Fisher College rather than to the diocesan seminary. The Bishop feels that this is in line with papal suggestions that seminarians receive instruction in the same subjects as other college students.

THE TASK TOGETHER

As the layman "emerges," tensions will be inevitable. The problems will be both complex and critical. On the American scene they will be as new to the cleric as they are to the layman.

Much charity will be demanded if they are to be solved.

The search for practical answers to these problems must be prefaced by one conviction: our concern must be for the Church itself. Perhaps Cardinal Suhard has given the hint of an answer when he says:

So the priest's apostolic task is clear. Face to face with the men who have got to be saved, he will not say "I," but "we." It is not simply the lay person, nor the priest by himself, who is the master worker of evangelism—it is the Christian community. The basic cell, the unity of measurement in apostleship is everywhere a sort of organic compound, and inseparable two-in-one of clergy-laity."

Perhaps in an age of dialogue with non-Catholic Christians it is possible to overlook a discussion that should demand the attention of all Catholics. It may be that we are not talking enough with each other so that we can formulate answers to the practical problems which face us.

We are the people of God! It will take all of us to redeem the world. An acceptance of this fact is not to deny hierarchical structure, but simply to recognize a common commitment. That is why the priest must know more about the problems of the laity. That is why the layman must seek to understand better the mission of the priest. Perhaps that is why a layman may be forgiven for expressing an interest in what goes on in seminaries.

PREACHING and the NEW AGE



Vox Temporis, Vox Dei

AMBROSE MARTIJN, C.P.

THIS conference is a social study with regard to the adaptation of our apostolate of the spoken word in north-western Europe at the present time. As always, it is necessary to keep in mind the relativity of those things which flows directly from the social, historical, cultural and religious milieu. As Christ has said, "The wind blows where it wills;" we cannot deny the influence of the Holy Spirit in this evolution. And again, still speaking of the Spirit, Christ added, "you hear the sound of it, but you do not know where it comes from or where it is going" (John 3:8).

It is very difficult to analyze what is now taking place both in the Church as a whole and in the Church's life in the different nations of the world. We do not know precisely whence the reli-

gious renewal comes; we do not know where it will end. We cannot judge, because we find ourselves in the middle of things. We lack perspective. Nevertheless it is worthwhile attempting this sociography, because history can teach us a great deal and it is God who speaks to us through history. As the device of Cardinal Faulhaber put it: "Vox temporis, Vox Dei." Let us, then, "hear what the Spirit says to the churches" (Ap 2:7). For those who do not wish to close their mind and heart, that voice of God will reveal, attract, impel and sometimes condemn.

National and religious borders are in the process of becoming less and less well defined. This means that what is happening today in France, Belgium, Holland and Germany in the line of social and religious evolution may well happen in any other place

tomorrow, be it Italy, Spain, England, Ireland or America.

Those who live in the blissful assurance that in their particular country everything is going well, who see no need for adaptation, who do not even perceive the least breath of wind in that direction—for such people, our experience may be of help in a future time when they will be faced not with a gentle zephyr, but with a veritable hurricane!

We are in the midst of a new period in the history of the Church and, consequently, of our Congregation as an organic part of that Church. Since we are all convinced of the continuity in the history of the Church, we can clearly recognize the divergence between the old and new mentality. This new mentality must be admitted as a fact. But a fact is not a fatality. In this, much depends upon ourselves. We must form, and help others to form, a well-balanced and healthy mentality. We Passionists can only exempt ourselves from this up-dating at the risk of being left behind altogether.

THE CHURCH TODAY

Wishing to speak of preaching in the Church of today and in our Congregation especially, we must first consider the actual state of the Church in which we exercise our ministry of preaching.

The Church has always been in movement, but her movement in these days seems to be more akin to disturbance than to natural development.

Facts of the greatest certainty, definite convictions, inviolable and immutable laws and standards—these things seem to be collapsing. Has the Church come adrift from her foundations? No! It is just that we believed in a static Church remaining as immovably fixed as the Duomo of Milan. Rather, the Bark of Peter must sail ahead over the seas of time. The Church is the ever-living Christ. As a union of living, thinking men, she must be subject to the influences of every age. This influence is sometimes tranquil and sometimes more dynamic, as in our own era. The Church is the Mystical Body of Christ and therefore divine, but she is equally and fully human. Through the Church, Christ enters into the humanity of our day. And so by reason of her human character, the Church must constantly change her physiognomy. As St. Augustine says, she is "semper peregrinans in terris," always in pilgrimage through this world. This must be so if the Church wishes to be Mother of all times and of all the world.

It would be a disaster were she to remain at a standstill, shut up within herself, while the life of the world, economic, social, religious, is in a ferment. The Faith does not change, to be true, but its external form is moulded and adapted as we progress in the correction of mis-emphasis and in the clarification of ideas.

This is certainly verified in our age, wherein we are coming to a better appreciation of the nature of the Church,

of the episcopacy, of the priesthood of the laity, of the true meaning of communal participation in the mass, of the deeper nature of liturgical worship. For us, the Christian life so beautifully described in the Rule as "living with, through and for God, willingly hiding our lives in Christ," is not only an ascetical-mystical doctrine, but an actual living, working, praying and preaching with Christ. Not in the abstract, but as united with the Christ of the here-and-now.

NEEDS OF THE FAITHFUL

What are the present needs of the faithful in our part of the world?

1. The faithful of today want a more real, loyal, sincere and direct contact with God. Christian life is an act of worship rendered to God. Everything in life is ultimately *propter Deum*. Although the sacraments are rightfully referred to as "the means of our salvation," they are also means with which to give worship to God. Christ suffered and died and rose again in *gloriam Dei Patris*, and it is to this end that He has saved mankind. Today's faithful, feeling themselves to be members of one worldwide unity, cannot help but feel a certain scorn for a religion that is too human, sentimental, romantic and devotional.

2. The faithful wish to feel and to pray with the Church, with a community wherein prevail the love of God and the love of one's neighbor. Why have the encyclicals of Pope John, *Mater et Magistra* and *Pacem in*

Terris been praised throughout the world? Because it is in them what the world becomes conscious of a paradise which it has lost. The man of today disdains individualism and the religious liberalism which concentrates entirely on *self*: personal salvation, personal enrichment and one's own attainment of paradise. Christians have too often understood religion as a vertical relationship: *God and me*. Today they are coming to see that the Gospel places us in a horizontal relationship: *All of us and God*.

3. During the past four centuries there has been too much stress on the moral aspect of Christian life. The total vision of the Gospel has been lacking. Today's Christian does not have much respect for a formalistic life of precepts and rules, of commandments scrupulously observed as a means to save one's skin from the eternal fire or to win an eternal reward. He is impatient of a philosophy that is merely pragmatic. He scorns actions, obligations, sacrifices and precepts that are without present relevance and maintained solely for the sake of tradition. He does not accept morality as a detached command, but only as an evident consequence of Christian life.

4. Today's Christian is more critical, rationalistic, concerned with essentials—but taken in a good sense. He wants his faith, his devotions, his prayers, his worship to be a *rationabile obsequium servitutis* (St. Paul). Anything, therefore, which has no other

meaning than an historical or traditional one, he puts aside as an anachronism. He asks either for more existential forms suited to our needs and times, or for a return to the ancient forms, but understood in their original sense. The old way of progressing from essence to existence is now giving place to progression from existence to essence.

5. The Christian of today is no longer a sheep which immediately recognises the voice of its shepherd. He is someone who examines things and persons, lay or religious, according to his own tastes and psychological approach. He wants to examine both the speaker and what he says; he wants to find out if he is speaking with experience, with meaning, with conviction. He does not mind listening to a sermon of the old kind, so long as it is free of artificial and purely oratorical emotion. The time has now passed when it was possible for a famous Dutch Redemptorist to throw a crucifix in to the midst of the congregation, shouting "Those who sin, murder Christ! Go on then, sinner, murder Him." A witness tells us that "everyone remained very, very quiet and no one moved. Some people broke into tears."

6. Today, the faithful expect the reality of the Faith to be applied to our times and to present actual needs. It is now a thing of the past, when the young missionary at the beginning of his apostolate could make a packet of 30 or 40 sermons for missions and re-

treats; and then rest content with these for the rest of his life, using the same approach indiscriminately in towns and villages, with cultured and uncultured people. The word of God cannot be sold like second-hand books nor is the Church like a library specialising in ancient publications. The Gospel is always of the present—living, pertinent and striking like a sword.

Certainly, a Christian can enjoy a sermon of somewhat elevated style, a learned sermon, so long as this style is used for the exposition of some profound truth, well reasoned and justified in all respects—theological, philosophical, psychological, sociological. The Christian has no further time for theological lies, exaggerations, half truths, false sentiments; he can no longer endure fervorinos and sermons which are basically unreal.

Preaching must be the proportioned fulfilment of a definite requirement. If these requirements at the present time are most difficult, vast and varied, it is our obligation to meet them with our preaching: *Nobis onus incumbit praedicandi Evangelium.*

The wise and prophetic words of our Holy Rule can never be sufficiently meditated and applied. Our Holy Founder saw the need for adaptation: "They should devote themselves zealously to works of charity toward their neighbor . . . prudently and diligently undertaking whatever, *according to the circumstances of place and time*, may be available for the promotion of the

greater glory of God and their own spiritual advancement, which two objects should never be absent from their minds and hearts." (No. 2)

THE DIALECTIC OF HISTORY

From the Middle Ages until the end of the 17th century a waning feudalism and a growing absolutism dominated social and ecclesiastical life. It was the age of great and powerful landowners; the age of social and religious negligence; the age of extremes in standards of living, the master and his tenants, the very rich and the very poor.

This was reflected in the Church. The Pope, the cardinals and the bishops were ranked with the nobility. The Church had wealth and landed interests. There was too often a separation of priest and people. Canon Law tended to treat the laity in a negative way. The laity who, "not being clerics," were not vocal in Church affairs. Often they were but poor and illiterate peasants. There was much that was admirable in a united Christendom. There was much that was reprehensible.

Against this social and religious caste-system came the antithesis.

The religious revolt came in the 16th century. Whole nations were served from the Church. Europe was no longer Catholic. The cultural and political revolt came in the 17th and 18th centuries: the enlightenment, liberalism, individualism with its glorification of man, democracy with its

revolt against prerogative and absolute monarchy. And all too often in the popular mind the Church was ranked with the forces of power and oppression.

This new era had many laudable objectives. Human dignity, liberty and political independence, the education of the masses, advances in science and technology—all of these values were fostered. But there were the excesses of a liberty without limits, an unreal cult of human perfectibility, an individualism that left man without social roots and too often made the masses the victims of exploitation.

The Church of the post-reformation period reflected these changes. She was a besieged citadel. Theologically she was in a posture of defense. Heretofore the Church had been divided into diocesan and parochial sections, each with its restricted apostolate and with its liturgical worship of mass and divine office celebrated in cathedral or parish church. Now it came about that individualism and the loss of community sense re-grouped the faithful outside of the parishes, the better to satisfy their devotional desires—often for something quite outside the scope of the liturgy.

Thus we see the birth of paraliturgical devotions: the Forty Hours in 1705, days of adoration before the Blessed Sacrament, popular missions (St. Alphonsus, St. Paul of the Cross, St. Leonard), the stations of the cross. The Sacred Passion now became a favorite topic for preaching, but in

its descriptive and emotional appeal. It was preached in a most vivid manner, moving the people and proving to be a powerful means of spiritual renewal. It was, however, preached in detachment from the full scope of the redemptive mystery and apart from liturgical life. The Passion was treated as a full stop, not as one stage of the redemptive drama.

In the spirit of this age were the Institutes of devotional character: the Congregation of the Priests or Missioners of the Sacred Heart, or Sacred Hearts; the Sons, the Daughters, the Brothers and Sisters of Mary, of the Immaculate, of St. Joseph, of Jesus, Mary and Joseph, etc.—all formed on the basis of a particular devotion and with a view to spreading that devotion.

Obviously it would take me beyond the scope of this paper to delineate all the aspects of this age. Suffice it to say that from the thesis, via the antithesis, we come to the synthesis, to the new age in which we live.

A NEW AGE

The liturgical and biblical revival, the ecumenical movement, the awakened sense of community, the aspirations of the laity in the Church, the stress on episcopal collegiality—all of these manifestations of the new age seek direction and fruition through Vatican II. Especially is there a sense of urgency for union among the people of God. Union of the churches long separated. Union of minds through dialogue, union of hearts

through an understanding charity. People again want to pray as a community, to pray with the Church, rather than as isolated individuals. In the forefront of all these manifestations of the new age is the liturgy. It is being purified in its forms, it is being given to the people in the vernacular.

For this reason we are passing through a crisis, not so much in religion, but in religious practice. The mentality of our Catholic people is changing. Religious practices of the 18th and 19th centuries have an appearance that is no longer attractive to our age. Many missions and retreats, even though given by competent preachers, no longer reach their audience: they speak to us of a time that has passed. Shortly before the last war an outstanding Carmelite professor wrote in the Dutch Catholic Encyclopedia that the ceremonies of the Forty Hours and preached meditations on the Sacred Passion were most popular and drew immense crowds to the churches. Today this is no longer true. An evening mass and sermon attracts far greater crowds.

Times and customs change very quickly and it is difficult to remain up-to-date. This is a truth which was brought home forcibly to a good Dutch Capuchin who was back in Holland for a rest after having spent seven years on the Mission in Borneo. His companions on the Mission had taken their furloughs in Holland during those seven years and as each of them returned they had kept him

abreast of the trends in the home-country. They had spoken of the developments and changes in the sphere of religion, especially with regard to the liturgy, the mentality of the people, the changing style in instruction to the faithful, etc.; and, consequently, of the need to keep in step with the times in one's preaching.

The good missionary, now back in Holland himself, was one day invited by a parish priest to preach to his people on the following Sunday. Mindful of what he had been told by his brethren in Borneo, the missionary set himself to the reading of modern books and the study of various questions of the hour, so that he might preach a timely sermon and be well received.

The day came and the missionary preached with great fervor, convinced that this time at least he was giving the people what they wanted.

After the sermon the aging parish priest congratulated him warmly on his effort: "Well done, Father! A truly wonderful sermon! It was grand for once to hear something in the style of the good old days—now passed."

We must not mistake for bad-will, irreligiousness or lack of faith, what is a development almost inevitable in the social milieu of our times. Such a judgement would be quite erroneous. It could be fatal to a missionary group such as ourselves. Where this religious development is an established condition, it is imperative to go along with it, to adapt our preaching to it, or

else run the risk of finding ourselves by ourselves in a dead-end street!

Preaching has now become something carefully ordered and specialised according to the various requirements of place, culture and class. Whereas it used to be the missionary priests who invited the faithful to attend their sermons and spiritual exercises, now it is the other way around. Various groups of the faithful are asking their priests to come and give them the spiritual food which they need. An immense field has thus been opened up to us. We have, for example, retreats for groups of invalids, for old people in the homes run for them, for young people leaving school, for university students, for factory hands, prisoners, business-men; retreats to non-Catholics, immigrant workers, to displaced persons.

Those who look upon these forms of the apostolate as merely provisional measures are making a mistake. These developments are here to stay. They are consequences of a society and a Church which is on the move.

In this new age we Passionists find ourselves faced with the problem of adaptation. What does the Rule say that our attitude should be? "... let them do with earnestness all those things which, considering the *variety of times, places and persons*, will be of greatest advantage to the people..." (No. 94). In this age of ferment, of sweeping social change, of exciting religious development, can we say of our preaching, in content and

in methodology, "let nothing be changed"?

SOME PRACTICAL CONSEQUENCES

Let us here look at but one aspect of adaptation: the directives of Vatican II. We have only to reflect on the emphasis placed on preaching in the Constitution on the Liturgy to be assured of the perennial value of the preached word. There will always be need for specialized preaching, yes, for mission preaching. Although the Constitution is treating more directly of sermons within the liturgical service, the spirit of its directives should infuse all preaching of God's word:

"The ministry of preaching is to be fulfilled with exactitude and fidelity. Their sermon should draw its content mainly from scriptural and liturgical sources, and its character should be that of a proclamation of God's wonderful works in the history of salvation, the mystery of Christ, ever made present and active within us, especially in the celebration of the liturgy" (35.2).

Surely this does not exclude the traditional themes of mission preaching. But just as surely it points to a more positive and even kerygmatic treatment of the eternal truths. Nor does the scope of preaching have to be exclusively liturgical:

"To believers also the Church must ever preach faith and penance; she

must prepare them for the sacraments, teach them to observe all that Christ has commanded, and invite them to all the works of charity, piety, and the apostolate" (11).

In this age of liturgical renewal however, there should be due emphasis on the central place of the liturgy in Christian life, for "...the liturgy in the summit towards which the activity of the Church is directed; at the same time it is the fount from which all her power flows" (11). And the faithful will increasingly expect this orientation in our preaching.

What of our theme *par excellence*, the Sacred Passion? Is this not at the very heart of "the mystery of Christ"? Both faith and liturgy have at all times been built around and upon the cross. Therefore it is imperative to treat the Passion in our age. There are those who deny this, claiming that the preaching of the Apostles was solely occupied with the Risen Christ. We must, indeed, avoid extreme positions in this matter. The early Church never separated the resurrection from the Passion. The risen and glorious Christ bears the marks of the nails in his hands and feet and side. If preaching is to proclaim "God's wonderful works in the history of salvation," this must be remembered:

"The wonderful works of God among the people of the Old Testament were but a prelude to the work of Christ the Lord in redeeming mankind and giving perfect

glory to God. He achieved this task principally by the paschal mystery of his blessed passion, resurrection from the dead, and glorious ascension, whereby "dying, he destroyed our death, and rising, he restored our life." (5)

All of this is a challenge to us. Our preaching must be up-dated in content, more scriptural, doctrinal, liturgical. In language and style it must speak to

men of today. In method it must become more flexible, taking into account the social conditions of our times. We have to enter into the world of today, we have to reach the hearts and engage the attention of men of today, that we may be able to implant the cross everywhere, to recall to a forgetful world the holy memory of the Passion and death of Our Lord Jesus Christ, from which, as from a fountain, all good derives.

PAUL VI and AGGIORNAMENTO

"Updating" is a word which indicates the relative and experimental aspect of the ministry of salvation, which has nothing more greatly at heart than to succeed efficaciously, and which sees how much its effectiveness is conditioned upon the cultural, moral and social state of the souls to which it is directed. The ministry knows, furthermore, how timely for good culture, but especially for the practical increase of the apostolate, is the knowledge of other experiences and taking the good among them as its own: "test all things; hold fast that which is good" (1 Thes. 5:2).

"Updating" is a word which demonstrates the fear of out-moded customs, of delaying fatigue, of incomprehensible forms, of neutralizing distances, of presumptuous and unsuspected ignorance about human phenomena, as well as little confidence in the perennial application and productivity of the Gospel.

It is a word, therefore, which We also accept with pleasure, as an expression of the desire to give testimony to the timelessness of the ecclesiastical ministry and therefore to its modern vitality.

(Pastoral Updating Study Week, Orvieto, 1963)



CLETUS FOALE, C.P.

MISSION to STONE AGE MAN

IN a country where the demand for the traditional Mission and Retreat work of the Congregation is always heavy new enterprises are not lightly undertaken. Australia's Holy Spirit Province first responded to the call of the Missions by undertaking a careful survey to determine where the Congregation might most effectively be employed. The Provincial of the time, V. Rev. Father Paschal Sweeney, C.P., toured India and Ceylon but was driven at last to the conclusion that the greatest need and opportunity was near at hand in Australia's own

"Colony," New Guinea. His term of office expired leaving others to carry out this decision. Others were sent to till the field. But ten years after thus setting the work in train, Fr. Paschal, now Monsignor Sweeney, returned to his life's great interest, the Missions, as the first Prefect Apostolic of Vanimo in September 1963.

The first Passionists to work in New Guinea arrived in 1955. They were Father Anselm Turner, Father Gregory Kirby, Father Hilary O'Donnell and Father Ignatius Willy. Under the guidance of seasoned Missionaries of the Society of the Divine Word they

soon gained much useful experience of stone age man and his tropical environment. Bishop Adolf Noser, S.V.D. of Alexishafen had hopes that soon the Passionists would be able to take full responsibility for the area around Lae. But this proved to be a most unpromising field, the Lutheran missions being already too well established. For six years the Passionists worked without a Mission territory of their own, marking time, waiting while the strength of the province seemed too small to launch a full-scale missionary venture.

In 1960 Bishop Ignatius Doggett, O.F.M. of the Australian Franciscan Mission at Aitape, hard pressed to keep up with the growth of his mission, offered the Passionists Vanimo and with it the whole western half of his Vicariate, a sparsely populated area with about 70 miles of coastline and a slice of wild interior running two hundred miles inland to the twelve thousand foot Star Mountains. There were about 45,000 people spread over some 12,000 square miles. A few Protestant missionaries were already at work in the south. Vanimo offered one great advantage. It was relatively undeveloped, only one mission station; the raw interior we could tackle at our leisure as men became available, or so it seemed at the time.

Vanimo became a new "Missionary Region" within the Vicariate Apostolic of Aitape at the beginning of 1961. On the tenth of March, Bishop Arkfeld's mission ship "Marova" sailed

into Vanimo bay with the pioneer band of Passionists and all their equipment. With Very Reverend Father Gregory Kirby, C.P., Mission Superior, were Father Anselm Turner, C.P., Fr. Ignatius Willy, C.P., and Fr. Cletus Foale, C.P., as well as Brother Anthony Lawlor, C.P.

VANIMO

To the newcomer Vanimo seems very like the romantic image of a South Pacific island. The people are gay and carefree, life is easy, spent fishing on the coral reef or basking on the golden sand, or at night dancing for joy under palms to the wild haunting beat of the drums, the stars above rivalled by the electric beauty of myriad fireflies, the background the endless rhythm of the surf. One could be misled. Behind the gay exterior lurk superstition, fear, disease and poverty. Half a mile from the sea and your tropic paradise becomes a green hell. New Guinea is surely the world's most primitive land. Her steaming rain forests shelter a seemingly endless variety of dark and superstitious cultures. Magic is more real to our people than the everyday objects of experience.

Missionaries of the Society of the Divine Word first came to Vanimo in 1907 but abandoned the foundation within a year. In 1937 they returned to the task. A priest and a brother were imprisoned by the Japanese during the war. Afterwards the Franciscans took over and by the time of our

arrival most of the 1200 coastal people were Catholics.

Vanimo presented quite a challenge. Christ has laid the injunction upon His Church to preach the Gospel to every creature. But how does one preach to nearly fifty thousand primitive savages when they speak several dozen different languages, when they are scattered in tiny semi-nomadic groups of a hundred or less, when they are spread over twelve thousand square miles of some of this planet's most difficult terrain? The Passionists are labouring to bring the name of Christ to newly discovered tribes in a region where lie endless swamps, treacherous rivers and cruel limestone ridges which tower at the least of twelve thousand feet. This mission covers the upper reaches of the Sepik river, home of the world's most primitive cultures with their weird carvings and towering Tamberan spirit houses, and home, too, of the world's densest concentration of mosquitoes and crocodiles.

WEWAK

The port of Wewak is 170 miles to the east, transport is by small coastal vessel or by air. But try to reach the interior and your difficulties begin. There are no roads in this part of the world, perhaps there never will be. There are just two means of transportation, walking and flying. It would take one missionary several weeks, walking long hours each day to visit all the villages in his parish. If he is lucky he may be able to carve out a landing field right beside his station,

otherwise his supplies are dropped hopefully from a moving aircraft. The cost is enormous.

The Passionist in New Guinea depend completely on air transport though as yet they do not have an aircraft of their own.* Fortunately they have always had the most generous assistance of the Franciscans. This kind of flying can be dangerous as was vividly demonstrated on January 1, 1964, when a new Cessna 180 was lost at sea, although the lay-missionary pilot survived after six hours in those shark-infested waters. The plane was only three weeks old. All of our men had travelled in it.

Struggling under these difficulties a missionary carves out a centre of life and hope in the wilderness. He makes friends, perhaps quite easily, with the people. He brings them peace, banishing the distrust and terror of sudden death that stalks these sorcery ridden tribes at every step. Near him they feel the evil cannot strike. The missionary shows himself as powerful as any sorcerer by the daily wonders he works with his potent medicines. They are mystified that he should ask no payment in return, for payback is the law of the jungle whether in good or in evil, a law that knows no exception.

Everything about the white man is mysterious, from the strange pallor of his skin to the powerful sorcery of the

*EDITOR'S NOTE: Since this article was written a new Cessna 180 is on its way to the Passionists in New Guinea.



View from Mission at Vanimo. All communication with the outside world is across this body of water.

radio that can call aeroplanes out of the sky laden with precious cargo, to the secret magic of the "cheque-book" which enables him by merely making a few marks on a scrap of paper to obtain such an astonishing abundance of those haven-sent treasures that no man can make: knives, axes, cloth, canned meat, matches. All over New Guinea one explanation of all this has taken possession of the popular imagination. We call it the cargo cult. Its chief tenet is that the goods that come to New Guinea in ships and planes come from their own ancestors and really belong to themselves and not to the crafty white men who intercept them. In varying degree almost all native people are under the influ-

ence of this delusion. Even after great progress has been made, when they have been won over to Christian beliefs and have settled down to a useful hardworking life for the betterment of themselves and their children, men will suddenly throw reason to the winds and join in some wild scheme to build an airfield or a wharf in the mountains and then sit and wait for the "cargo" to arrive.

OSSIMA

In May 1961 the Passionist pressed inland for their first new foundation at Ossima. Only seventeen miles to the south, Ossima was part of another-world. Here life was ruled absolutely by sorcery and fear, polygamy was the



(l-r): Fathers Raphael Cooper, Ignatius Willy, Gregory Kirby and Cletus Foale, with two faithful Vanimos.

rule, many oppressive tribal customs combined with disease, ignorance and hunger to make life short and grim. At Ossima in 1963 Yawa a pagan man set out with his wife and their already baptized baby to find food in the jungle. Crossing the river on a half submerged log they were intercepted by a huge crocodile. The father was devoured in a few quick snaps of those terrible jaws while mother and child perished in the current. This occurred not one mile from the spot where for over a year Father Ignatius and Father Cletus had bathed in the same stream every day.

The Ossima venture prospered from the very first. The people spontaneous-

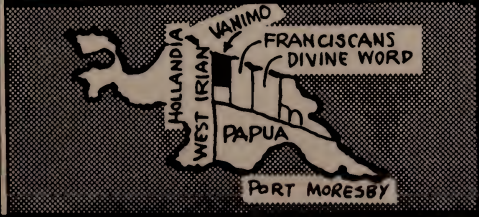
ly begged us to come to them and though they have no resources other than what their own hands can win from the jungle, they eagerly joined in the task of building a house, classrooms and the all-important airstrip. Clearly our greatest opportunity was with the children. But throughout the length and breadth of the mission there was not one qualified teacher, not even a native elementary teacher. Schools were being run by a number of semi-illiterate "Catechists." Fortunately this situation has improved greatly, thanks to five volunteer teachers loaned to us by the Sacred Heart Missionaries in the New Guinea islands.

20 MILES

PASSIONIST MISSION PREFECTURE in NEW GUINEA



Andrew Joseph, C.P.





Ossima, 1963. Father Ignatius Willy and natives with dead crocodile. This beast had just eaten a man.

It must be realized that real progress at a place such as Ossima must be slow. Sometimes pagan men still force young Catholic girls into polygamous marriages. The witch doctors are still at their dark trade, and men still die through their power, harmed probably less by the spell itself than by fear.

LEITRE

Father Anselm Turner, C.P., undertook to reopen the abandoned mission at Leitre on the coast some twenty miles from Vanimo. This station had been founded by Father Giles Amarotti, O.F.M., after his expulsion from China. Father Giles died after four or

five years and was never replaced. Leitre is a rather quiet backwater, the people are easy-going and friendly, already most of them are Catholics. The people have one source of trade, skins from the crocodiles that swarm in the streams and swamps.

The western boundary of the Passionist Mission lies along the international border between Australia's United Nations Trust Territory and what was once Dutch New Guinea. Vanimo is only 45 miles from Hollandia, wartime headquarters of Douglas MacArthur. Often Father Gregory and Brother Anthony, after waiting in vain for a ship from Wewak, made their day to Hollandia by dugout canoe for

urgently needed supplies. In mid 1962 it was plain to the world that Dutch rule was drawing to a close. The Australian authorities stepped in quickly and asked the Dutch for control of the border area around Waris where Holland had years earlier inadvertently trespassed beyond 141' east, the agreed boundary. The Bunker agreement was signed, Holland withdrew humiliated, Indonesia took over and Dutch New Guinea became Irian Barat, Hollandia became Kota Baru and then was changed again to Soekarno Pura.

IMONDA

Along the border Australia had resumed authority over three thousand people including about five hundred Catholics. These people, cut off from

their former pastors in Waris and Amgotro suddenly became our responsibility. Two new mission stations had to be founded to take care of their needs. Imonda and Kamberatoro meant much hardship and frustration for our men. Imonda is about 45 miles from Vanimo, and Kamberatoro is about 65 miles. The difficulties of the terrain are such that even Imonda would take seven killing days to reach on foot.

In September 1962, a few days before the end of Dutch rule there, Father Anselm sailed into Hollandia with San Paolo a 22 foot cruiser he had built himself. On board was Brother Anthony, hoping to buy needed equipment on the cheap from the fleeing Dutch. Father Cletus also

Schoolboys at Ossima.



came along. Next day he was taken by the Dutch Franciscans to the airfield at Sentani and thence travelled by Cessna to Waris. There he was greeted by Father Rombouts, O.F.M., who had pioneered Waris in 1947. During the next ten days Father Rombouts conducted Father Cletus on a tour of the eastern part of his parish, the part that had just passed under Australian control. At Sowanda, after witnessing a spectacular dance and a sudden inter-tribal riot which ended without bloodshed only through Father Rombouts' quick and courageous intervention, they parted and went their different ways. In two days Father Cletus made it to the Australian outpost at Amanab and thence by air back to Vanimo. He was soon to re-

turn by the same route while supplies for the new foundation were dropped directly on the site at Imoda. For a year this method of supply continued at Imonda, till an Australian Patrol Officer opened a landing strip there. At Kamberatoro airdrops from Cessnas are still the life-line.

The new foundations along the border are still going through a difficult period of adjustment. In those small pockets Malay is spoken instead of the Pidgin English that rules in the rest of New Guinea. Language is an immense problem for the Passionists. Groups as small as only one hundred people in some cases have a language that is completely different than that of their neighbours. A common language is an absolute necessity.

Vanimo (l-r): Father Anselm Turner, Msgr. Paschal Sweeney, Brother Anthony Lawlor, Fathers Cletus Foale, Gregory Kirby, Clement Spencer, Brother James Coucher, Fathers Ignatius Willy, Raphael Cooper.





Partially finished Rectory at Ossima.

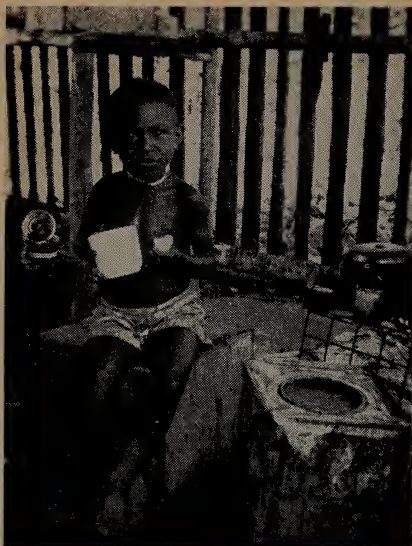
UTAI

Among the Bembi tribe to the east of Imonda the Passionists inherited about 400 converts from the Aitape Franciscans. Most of this number was made up of babies baptized in hopes of their future Catholic education in yet to be provided schools. Unfortunately, while our attention was heavily drawn to the special problems of the border a rival mission took the opportunity to make a concerted attempt to draw some of these people aside. A new station has been hastily begun at Utai to defend the Faith. Unfortunately some of the flock has already been scattered.

In September 1963 a team of four

builders from Australia arrived at Vanimo for a three month concerted drive to provide the first buildings on our mission other than leaf huts. By this time our personnel had increased to seven priests, two brothers and seven lay-missionaries, including four teachers. In that same month Rome acted to raise the mission to the status of Prefecture Apostolic, and our superior, Father Paschal Sweeney, C.P., became the first Prefect Apostolic.

The three years the Congregation has spent at Vanimo have been years of encouraging growth. However there is no room for complacency. Great changes are taking place. Self-determination for this nation of two million still primitive people seems



Imonda. Markus in the kitchen.



Amatus of Imonda. A pagan child now in school.

just around the corner. But the Church of New Guinea is far from ready to stand on its own feet. There are only six indigenous priests. Vanimo has so far produced only two failures in the seminary. Yet a local priesthood must remain perhaps our most important objective. Meanwhile Vanimo is still waiting for the first Sisters to arrive and take up the task of raising the present wretched status of women.

In today's uncertain world the future of these people is far from clear. Our hope and our determination is to give Christ and His Church their rightful place in that future.

EDITOR'S NOTE:

A letter from Monsignor Sweeney brings the following good news: "An event of great significance for the progress of the Mission has been the recent arrival of our first women missionaries. Miss Kathleen Featherstone and Miss Betty Boutchard are from Tasmania. Miss Teresa McGrath is from Ireland via New Zealand. Miss Boutchard is a registered nurse. Misses Featherstone and McGrath are teachers. These young women have taken the place by storm. The women in the villages are very proud that they have some of their own sex at work in the Mission. We are confident that they will work wonders in helping to life up the native women and bring some dignity to their drab lives."



BAPTIZED into His DEATH

RICHARD KUGELMAN, C.P.

Christian Life and the Passion

"Practically all our preaching on the Passion is occupied with the exemplarity of Our Lord's sufferings. Here I emphasize the ontological relation between Christian life and Christ's Passion-Resurrection."

BY its essential dynamism, the Christian life is an involvement in the passion and resurrection of Christ. "Unless a man take up his cross daily and follow me," is Christ's own definition of discipleship. Every Christian must follow Jesus along the way of His cross, because in His suffering Jesus Crucified is the model of perfect love for the Father and unselfish charity for men. But more! Far deeper than external imitation is the very identity of Christ and Christian which is established by baptism.

In his Pentecost sermon, St. Peter exhorted the multitude: "Repent and

be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit" (Acts 2:38). And St. Paul writes to his converts at Corinth, who had been sunk in the vices of that notorious city, "You have been washed, you have been consecrated, you have been justified in the name of our Lord Jesus Christ and in the Spirit of our God" (1 Cor. 6:11). The Holy Spirit, Christ's baptismal Gift to us, is the Spirit of adoption, who sends up in our hearts the cry of Jesus to the Father, "Abba," witnessing to our spirits that we are children of God (Gal. 4:6; Rom. 8:16). By baptism we who were darkness have become light in the Lord (Eph. 5:8); incorporated in Christ, the Seed in whom the promises are fulfilled, we are the heirs of Abraham (Gal. 3:16, 29); baptized into Christ we become sons of God, the

heirs of God, fellow heirs with Christ (Rom. 8:17).

Baptism is related to the passion and resurrection, then, as the means through which the remission of sin and the grace of new life are imparted. But baptism is more than the instrument through which the fruits of Christ's redemptive act are applied to man. It is a sacrament, a sign of the Christ-event, which effects what it signifies: it really incorporates the baptized into the Lord's death and resurrection.

BAPTIZED INTO HIS DEATH

St. Paul tells the Romans that their immersion in the baptismal pool symbolizes their death and burial with Christ, while their emergence from the water symbolizes their resurrection and vital union with the Risen Lord of glory. "Do you not know that all of us who have been baptized into union with Christ have been baptized into his death? Through baptism we have been buried with him in death, so that just as he was raised from the dead through the Father's glory, we too may live a new life. For if we have been brought into union with him through the likeness of his death, we shall also be united with him in a resurrection like his. For we know that our old self was crucified with him in order that the body of sin might be done away with, so that we might no longer be enslaved to sin" (Rom. 6:3-7).

While this masterful passage cer-

tainly declares that baptism imparts the effects of Christ's redemptive act, the remission of sin and the state of justice, it says something more. It teaches us that the sacrament is effective *because* it associates the baptized with the very redemptive event, with the very dying and resurrection of Jesus. For Paul a symbol was not a mere figure of speech. As with the prophetic symbols of Israel's past, the symbolism of baptism contains reality. Alfred Wikenhauser phrases it in this way: "The baptized is intimately united with the saving events of the death and resurrection of Jesus, which are made present in baptism."¹ The Greek verb, *synestaurothe*, "has been crucified," refers to baptism. Our old self has been crucified and is dead. And because the baptized person has been united with the very dying of Jesus, St. Paul can conclude the parallel and speak of our union with Christ's very resurrection: "Now if we have died with Christ, we believe that we shall also live with him. We know that Christ having been raised from the dead will not die any more; death no longer has dominion over him. The death he died he died to sin once for all, but the life he lives, he lives to God. So also you must consider yourselves to be dead indeed to sin, but alive to God in Christ Jesus" (Rom. 6:8-11).

It is in the light of this passage that we must understand those other statements of Paul: "For all you who have been baptized into Christ have

put on Christ" (Gal. 3:27). "You have been buried with him in baptism, in which also you have been raised with him through faith in the working of God who raised him from the dead" (Col. 2:12).

THE NEW ADAM

The concept of Christ as the new Adam, who died and rose again not merely as an individual but as the embodiment and representative of all mankind is basic to the Apostle's teaching on baptism. "We have come to the conclusion that, since one died for all, therefore all died" (2 Cor. 5:14). The efficacy of Christ's redemptive act takes place for the individual at baptism because then he is really united to the body of Christ, which is a body that died and was raised again. At his resurrection, Christ's humanity was filled with the life and glory of the Spirit of God. At our baptism we are made one with the risen body of Christ precisely that his Spirit may pass into us with newness of life. And that is why Paul continues, "... Christ died for all, in order that they who are alive may live no longer for themselves, but for him who died for them and rose again" (2 Cor. 5:15).

Paul, as I have already pointed out, says further that the baptized actually shares in the Lord's dying. How can this be? The death of Jesus is an event of past history. Must we have recourse, in order to explain the Apostle's teaching, to the questionable

theory of the *Mysteriengegenwart* or "presence in mystery" proposed by Odo Casel? I do not think so. But how does the baptized participate in the dying of Jesus, which took place nineteen and more centuries ago?

PAST AND PRESENT

We must remember that the physical death of Jesus on the Cross was the consequence and expression of his perfect loving obedience to his Father and his love for mankind. Jesus' dying was the expression and the sign of his complete surrender to God. It was this act of loving obedience prompted by the Holy Spirit and made in the name of humanity which redeemed mankind. This act of obedience and charity, this surrender of Jesus to his Father still perdures. Raised up from the dead, the Risen Lord, like the high priest bearing into the earthly sanctuary the blood of the expiatory victim on Yom Kippur, entered the heavenly sanctuary once for all. There he stands forever, presenting continually to the Father the sacrifice he offered on the cross (cfr. Heb. 9). It is in this act of Christ's surrender to the Father, expressed in his dying and still perduring, that we participate in our baptism. The very Spirit who inspired Jesus' loving surrender on the cross comes to us in baptism diffusing in our hearts the love of Christ, that love with which Christ loves his Father and mankind (Rom. 5:5). Baptism makes us share in the very act by which Christ delivered himself to

death and erased the bond of our debt. In baptism, therefore, we die to sin.

In his recently published work, *Le Chrétien dans la théologie paulinienne*, Lucien Cerfaux writes: "Baptism has placed us in a new situation; we should even say in a state of real existence which changes completely our former relations with sin. From now on we are separated from the old life which was characterized by its propensity to evil . . . We are baptized in Christ Jesus, and to speak precisely, into his death."² He points out how the texts in First Corinthians in which Paul speaks of baptism in his own (Paul's) name, or Apollos' name, or Cephas' name (1 Cor. 1:13, 15); and of the Jews who passed through the sea having been baptized in Moses (1 Cor. 10:2), show that the Apostle considered baptism "... as an initiation, or a consecration to a master, to a religion, to an institution . . . Baptism in the death of Christ brings us into, binds us to a religious sphere defined by this very (death) event."³

THE MORAL COMBAT

In view of Paul's teaching on the Christian's incorporation into the death and resurrection of Jesus, his many moral exhortations to the baptized create a problem. Paul knew and taught emphatically that the baptized has died and arisen with Christ. He is dead to sin; he already lives the life of the Risen Lord. Paul would insist, if he spoke our scholastic language, that *de jure* the baptized is already

glorified: "If then, you have been raised with Christ, set your hearts on the things that are where Christ is, above, seated at God's right hand . . . For you have died and your life now lies hidden with Christ in God" (Col. 3:1 f).

De facto, however, as Paul knew from personal experience, there remain after baptism certain consequences of sin against which the Christian, led by the Spirit, must wage a relentless war. The baptized does not yet enjoy the impassibility and glorious immortality of the Risen Lord. Through many tribulations he enters the glorious kingdom. Why do the *fomes peccati*, the roots of sin remain after baptism? Why do the baptized suffer and why must they die?

His own temptations, the rebellious law in his flesh, convinced Paul that the grace of baptism is something dynamic only gradually extending its influence over the Christian. And the reason which Paul offers to explain this apparent contradiction is the divine economy, which has willed that the members of the Risen Lord should come to glory by the path He trod, realizing dynamically in their personal experience that surrender of Jesus to the Father into which they were incorporated by the sacrament.

FELLOWSHIP OF HIS SUFFERINGS

In his letter to the Philippians the Apostle synthesizes his teaching on the power of the passion in the daily life of the Christian. Referring to the

advantages he had enjoyed in Judaism, he tells his converts: "But for the sake of Christ I have endured the loss of all things and have come to regard everything as rubbish, in order that I might gain Christ and be found in him, not with a justice obtained by myself through the observance of the Law, but with the justice that comes through faith in Christ, that justice which comes from God and is founded on faith. I want to know him and the power of his resurrection and to share his sufferings and even his death, in the hope of attaining resurrection from the dead. Not that I have secured it yet, or already reached perfection, but I am pressing on, striving to lay hold of it just as I myself have been laid hold of by Christ Jesus. Brothers, I do not presume to think that I have already reached the goal. But one thing I do, forgetting what is behind me, and straining towards what lies ahead, I am pressing toward the goal, for the prize to which God calls us upward in Christ" (Phil. 3:8-14).

The Apostle is saying that the Christian must live out dynamically in his everyday existence that sharing in Christ's passion and death which is his by baptism, even until his final surrender to God in death. The grace of baptism is a grace of crucifixion as well as resurrection. There is a divine equation in the Christian: "... always bearing about in our body the dying of Jesus, so that the life also of Jesus may be made manifest in our mortal frame. For we the living are constantly being

handed over to death for Jesus' sake, that the life also of Jesus may be made manifest in our mortal flesh" (2 Cor. 4:10-11). Only if we suffer with him shall we be glorified with him; only if we die with him, shall we rise with him.

THE SERVANT THEME

An examination of the New Testament use of the Suffering Servant poems of Deutero-Isaiah offers an interesting confirmation of this Pauline teaching. At Jesus' baptism, his prophetic inaugural, the voice from heaven proclaimed, "This is my beloved Son, in whom I am well pleased" (Mt. 3:17). Surely Jesus heard this as an echo of that mysterious announcement of Isaiah, "Here is my servant whom I uphold, my chosen one with whom I am pleased, upon whom I have put my spirit..." (Is. 42:1); and he knew better his messianic vocation to reparatory suffering. In the gospels Jesus describes his mission with a reference to the prophet's description of the Servant of Yahweh, who fulfills Israel's mission and saves mankind by his vicarious suffering and death. In St. Mark we find an excellent summary of the Lord's use of the Servant theme: "The Son of Man did not come to be served, but to serve and to give his life a ransom in place of many" (Mk. 10:45). The Christian is called to follow in the steps of the suffering Servant: "He began to teach them that the Son of Man must suffer many things and be rejected by the chief

priests and the scribes and be put to death and to rise after three days" (Mk. 8:13). When Peter made himself the devil's ally in trying to turn his master aside from the way of the cross, he was sharply rebuked: "Get away from me, you Satan, because you do not share the thoughts of God but those of men" (Mk. 8:33). Then he said to the crowd and his disciples: "If anyone wants to come after me, let him deny himself, take up his cross and follow me" (Mk. 8:34).

St. Peter came to understand this mystery only through the Holy Spirit. In the bright light of his Pentecostal faith the role of the passion in Jesus' life and in the life of the Christian became clear to him. We know from the Acts of the Apostles that his favorite title for Christ, which became the preferred Christological title of the primitive Jerusalem community, was "the Servant," that is, the Suffering Servant of Deutero-Isaiah.

The first epistle of St. Peter, written shortly before his martyrdom, is eloquent proof that he had learned well the Master's teaching on the place of suffering in the Christian life. This epistle seems to be a summary of his baptismal homily. In view of their incorporation into Christ's death-resurrection through the sacrament—"For you have been re-born, not from corruptible seed but from incorruptible . . ." (1 Pet. 1:23)—we can understand why Peter would exhort the newly baptized (in this case poor slaves): "For what credit is there in

your enduring being beaten for doing wrong? But if you endure suffering when you are doing what is right, this is pleasing to God. Indeed you have been called to this very thing: because Christ himself suffered for you leaving you an example that you should walk in his footsteps. He committed no sin and deceit was never on his lips. When he was abused he did not retort . . . He carried the burden of our sins in his won body onto the cross, in order that we, having died to sin, might live for holiness. By his wounds you have been healed" (1 Pet. 2:18-24).

St. Paul, with few exceptions, applies the Suffering Servant poems not to Christ, but to himself: testimony to his teaching that the Christian vocation is a call to follow Jesus on the road to Calvary.

SHADOW OF HIS CROSS

An examination of his writings shows that the Apostle assigns a three-fold role to suffering in the Christian life. There is first an active mortification, an *ascesis*, that is necessary to discipline and master concupiscence. We accomplish this work through the Spirit who has been given to us in baptism (Rom. 6:12). Crucified with Christ in baptism the Christian must "put to death" (*nekrosate*) his members that are on earth. "And they who belong to Christ have crucified their flesh with its passions and desires. If we live by the Spirit, by the Spirit let us also walk" (Gal. 5:24-

25). (cfr. Col. 3:5-8; 1 Cor. 9:25-27)

The second role of suffering is to conform the Christian more and more to Christ, whose life he lives. God has called us to be conformed to the image of his Son, the Risen Lord of Glory. The Holy Spirit who was given to us at baptism testifies to our spirits that we are God's children and fellow-heirs with Christ. But we enter into the inheritance, we are conformed to the glorious Christ only on condition that we have been conformed to the suffering Christ, "if we suffer together with him, in order that we might be glorified along with him" (Rom. 8:17).

Finally, the sufferings of the Christian have a reparative and apostolic function. Suffering in his mystical members, Christ, the head of the Church, carries on his saving work, building up his Church and imparting to souls the fruits of the Passion and death he endured in his own flesh. So the imprisoned Apostle is full of joy, "because now I am filling up in my turn what is lacking of the sufferings of Christ in my flesh, for his body which is the Church" (Col. 1:24). In his last letter Paul, who knows that martyrdom awaits him, writes to Timothy: "For the sake of the elect I am suffering much, in order that they too may attain the salvation that is in Christ Jesus together with eternal glory. This saying is true: if we suffer with him, we shall be brought to life with him; if we endure, we shall reign with him" (2 Tim. 2:10 f).

THINK OF HIM

That they might be inspired and encouraged to fulfill the vocation and apostolate that was given to them at baptism, when they were united to Christ in his death-resurrection, St. Paul often exhorts his converts to meditate on the historical passion of our Blessed Lord. For instance he reminds the Philippians, who were undergoing persecution, that suffering is a mark of God's favor: "For you have been given the favor on Christ's behalf, not only to believe in him but also to suffer for him" (Phil. 1:29). And he exhorts them to live in harmony and charity, avoiding vanity and pride which are the sources of division and contention. They should love one another, in humility esteeming others as their superiors, seeking always to promote the common good and never their selfish interests. They should cultivate that attitude of humble service and unselfish charity which is proper to Christians, who have been incorporated into Christ Jesus. And the motive of their life of patient suffering and constant virtue must be Christ suffering: "Have this mind in you which was also in Christ Jesus, who, although he is God by nature, did not grasp avidly at being treated on an equality with God, but on the contrary, emptied himself, assuming the form of a slave, becoming like men. Indeed, when he had become man, he humbled himself, being obedient unto death, even to death on the cross" (Phil. 2:5-8).

CONCLUSION

In the New Testament we find both a devotional and a doctrinal appeal to the Sacred Passion. At times the Christian is exhorted to contemplate his model, the suffering Christ: "Consider him who endured such hostility against himself from sinners, so that you may not grow weary and fainthearted" (Hb. 12:3). But far more often the appeal is to that deepest reality of Christian life, the identity of Christ

and Christian in life, vocation and destiny. For by his baptism the Christian has been incorporated into the very passion-resurrection of Christ.

FOOTNOTES

¹ Alfred Wikenhauser, *Die Christuskonzeption Des Apostels Paulus*, Herder, 1956, p. 74.

² Lucien Cerfaux, *Le Chretien dans la theologie paulinienne*, Paris, 1962, p. 304.

³ *Ibid.*, p. 304 f.

PAUL VI and VOCATION

Vocation today means renunciation. It means unpopularity; it means sacrifice. It means preferring the interior to the exterior life; it means choosing an austere and constant perfection instead of a comfortable and insignificant mediocrity. It means the capacity to heed the imploring voices of the world of innocent souls, to those who suffer, who have no peace, no comfort, no guidance, no love. It means to still the flattering, soft voices of pleasure and selfishness. It means to understand the hard but stupendous mission of the Church, now more than ever engaged in teaching man his true nature, his end, his fate, and in revealing to faithful souls the immense, the ineffable riches of the charity of Christ.

(On Seminaries and Vocations)

TWO CHAPTERS FROM ZOFFOLI'S

St. Paul of the Cross

Translated by

BRIAN J. FOX and CAMILLO ALLEGRETTI

PART I—CHAPTER XIV

HEROIC TIMES

(1718 - 1719)

Physiognomy of a spirituality—Leader of a Confraternity—Absorbed in God—Rigours of penitence—Generosity toward all—Teacher among a circle of friends—"A born Saint!"

THE title (of this Chapter) is not rhetorical, and is suggested, one might even say imposed, by an accumulation of evidence of indisputable value. Since it treats of matters that our modern mentality does not easily justify, we would willingly dispense with narrating it, if we were not convinced that omitting it might suggest that there had been a sudden pause in Paul's spiritual evolution, thus distorting the perspective, and leading into error those who are unaware that sanctity fits into the ordinary circumstances of life.

So in order to understand what was taking place, one needs to study Paul through the "Light" which now illuminates his soul and motivates his attitudes, especially from the moment that Grace possessed him, polarizing

his every energy in quite another direction from that generally followed by young men of his age and social level. Except in the context of that guiding Light, it would be presumptuous to pretend to understand him, and one would likely commit the injustice of considering him a bigot, if not actually the victim of a religious mania.

Certainly under the relentless rays of that Light, our Saint responds, as he is able, that is to say, in the manner permitted him by a temperament modelled on the spiritual formation usual in good Italian Families of the early 18th Century, in harmony with the pious practices of that epoch, and according to a plan of life sincerely devoted to God, if somewhat at variance with modern religious psychology. One remembers, among other things, that Anna Maria Danei, like most mothers, quieted her children with stories, sometimes telling them of the old hermits, who were esteemed by the faithful as outstanding champions of the faith and heroic incarnations of evangelical renunciation.

This much granted, we limit ourselves to co-ordinating the testimony of

relatives and friends in regard to the Saint's new way of life. Because one tends to color sketches of the Saints to suit preconceived notions, we oblige ourselves to follow scrupulously the data passed on to us, even if the end result is a rather arid account.

IN the parish of Santa Maria Paul's piety was well-known and he was so admired in the district that he was elected "Prior" (a title then given to leaders in lay groups) of the Confraternity at the local Oratory of St. Anthony. The Saint accepted and upheld his position with honor, attending punctually to the duties of his office, and delivering to his associates well prepared discourses on Feast Days.¹ The success of this apostolic work was all he could wish for, especially when he was able to add to it catechism classes, heard with profit even by adults.² Then, to further extend his service of the Church, he begged on bended knee of the Parish priest to allow him to wash the Altar linens.³

The better to understand his spiritual fervor, we prefer to surprise him in his dialogue with God. He was not working at this time and those who wished to speak with him had to seek him in one or other of the Churches of Castellazzo.⁴ In the Church of San Martino he was accustomed to remain "kneeling and immobile for many hours."⁵ Perhaps in that very Church—where some of his relatives were entombed—he sometimes, in the company of a friend, uncovered the tombs, and contemplating

"those fetid corpses and dry bones . . ." meditated on the frailty of life.⁶ In the little Church of the Capuchins he was seen for many years serving the masses of the Fathers.⁷

A little later he was to confide that at the period under discussion he dedicated to prayer not less than seven hours in the course of each day and night.⁸ He approached the Sacraments three times each week, and he began to feel a singular "hunger for Holy Communion, and for suffering."⁹

He celebrated festival days with particular intensity. He arose very early, fulfilled his duties as Prior at the Oratory, and then went to the Church of San Carlo where he stayed "at least five hours" on his knees before the Blessed Sacrament exposed. He returned home for dinner and then returned to the Church for Vespers. These finished, he would take some recreation in the open air with friends, at the same time taking occasion to discuss with them the teachings of God. The Sunday afternoon walk concluded with a visit to the Church of the Capuchins, where Paul remained in prayer for another hour before returning home.¹⁰

IN the morning Teresa sometimes finds his bed intact and once, having asked him where he had slept, she receives no other reply than an evasive shake of his head. But soon she notices that above in the granary, where many times she has seen him ascend with John Baptist, "there are some tiles and a Crucifix, and I be-

lieve," continues the sister, "that they both slept there on the bare tables, using the tiles as pillows, and performing other penances . . ."11

She in fact notices also that Paul—always in the company of his brother—"two or three hours before daybreak rises to close himself in a small room to pray."12 Once Anna Maria, crying, confides to her daughter (Teresa) "that she had heard that they were making use of a discipline;"13 and one day even Luchino surprises them while they are furiously beating themselves with a strange scourge, composed of "pieces of the heels of shoes." Horrified, he cries out to them asking if they are trying to kill themselves.14

It is probable that it was a Friday, because also on this day, in memory of the Passion, Paul used to quench his thirst at table from a small gourd flask full of gall mixed with vinegar. Of this fact, observed by the family, Teresa furnishes precious details.

One day she saw him return home with the gall-bladder of an ox and having asked him what he intended to do with it, she received no answer. But very much later the young woman by chance discovered the little vessel in which her brother kept the gall: having knocked against it with the broom, the vessel broke and from the fragments emanated a smell which spread through the room and was noticed even by the others, not excluding the paternal aunt, Sister Rosa Maria, to whom Teresa brought a fragment.15

It was also noticed at home that Paul no longer relished the Muscatel wine, which he had always liked very much.16 What hadn't been noticed, however—and this fact should not be passed over in silence—is that some time earlier he had been unable to resist the temptation to sample some of it despite his determination to the contrary: and a little later while praying he was seized with remorse and thereupon took a vow to abstain from it except when it would be truly indispensable. Later at Rome his vow was commuted.17

ALWAYS on Friday during meals "he is moved to tears," and often asks his bread of Teresa for the love of God, although he was the sole heir to the properties of their Uncle Christoro and could administer them freely.18

It is pleasing to note, however, that this detachment on his part blossomed into a generosity with others, including his family, that was truly providential for them. Teresa surprised him one day on his knees while offering something to a poor woman; and his urge to divest himself of everything for the love of God reaches such a point that even his gentle mother, Anna Maria, thinks it her duty to admonish him, fearing that her son, one day or another, will return home stripped of everything he could call his own.19

In the same strain his sister recounts that after the death of their uncle, the executors of the estate, hav-

ing to provide a new garment for Paul, were asked by him to have it made of "carisello," a certain coarse cloth, one of the cheapest wools.²⁰

Shortly thereafter Luchino found himself still in financial difficulty and Paul, to help him, did not hesitate to pawn his clothes:²¹ his friend Filippo Damele saw him that day return from Alessandria carrying only a jacket."²² He could not remain indifferent to his father's needs: in fact his strong and gentle affection for both his parents was confused with veneration, so much so that he would never leave Castellazzo or even only leave the house without their blessing.²³

PAUL, although following his contemplative vocation to a particularly high degree, does not nevertheless resist the impulse to engage wholeheartedly in those apostolates permitted to a young laymen, nor to give vent to this Light within him by encouraging others to do so.

He has the gift of knowing how to reconcile contemplative practices with an active life: in Signor Danei of today we foresee the Padre Paolo of tomorrow; and in this process of gradual and homogeneous maturing of his ideal, without loss and without change of course, is realized the dictum "...majus est contemplata aliis tradere, quam solum contemplari..."²⁴

We cannot otherwise explain the wide and responsive circle of friends which he attracts with his indisputable

prestige. Among them figure names prominent in the ancient aristocracy of Gamondio, (i.e., Castellazzo) such as Gasti, Gambarotta, Gaffori, Pellati, Trotti, Dolchi, Moccagatta... some of whom became devout.²⁵ With them Paul, without noticing it and with the best grace in the world, has his first experiences as "spiritual teacher:"²⁶ he arrives at a point where he is holding instructions in spiritual theology, as a witness assures us, who from then on admired his profound knowledge of the works of De Sales,²⁷ confirming what others say about the studies cultivated by Paul during his prolonged residence in Castellazzo.²⁸

Teresa informs us that she always knew him to be—to quote her—"very adverse to women": he didn't look at them or converse with them without necessity, rather avoiding them "like a fire."²⁹ Perhaps she did not express herself well, making one believe that the Saint was something of a misogynist, whereas his true character was that of an ascetic and an apostle. At the proper times and places he showed in fact that he was master of himself and of situations involving women. Among other occasions he once brought to the family home two Protestant women of French origin, one of whom he converted and for whom he found a home in the pious INSTITUTE OF ST. MARTHA in Alessandria.³⁰

On the other hand, the Saint had good reasons to be cautious and sometimes even rude. Some immodest women, as if obsessed, went so far as

to "molest him": by one he was even solicited while in Church; and it seems that another among the crowd, profiting from the confusion, had the temerity to do the same."³¹

AT that time the town had a population of about four thousand inhabitants,³² and was probably even more quiet than it is today, especially during certain hours of the day, when the adults worked in the fields and orchards outside the town, and the children were free to romp in the almost deserted squares or to sit there together and talk. Suddenly, Paul would be among them. He showed interest in their conversation and even admonished some impertinent ones. They all felt his moral superiority in an irresistible way, so much so, "they were awed by his presence."³³

It seems that they were struck, above all, by his appearance: he was tall, slender, with a vivacious glance, luxuriant beard, robust voice and casual attire; he walked with his eyes lowered and his hands crossed.³⁴ A singular figure for a young person; which, however, instead of appearing strange to the town sceptics, impressed them deeply, for they knew what energy lay concealed under those outward appearances, and what forceful convictions had inspired his uncommon way of life.

Moreover, his friend Sardi informs us that Paul was always affable and polite, grateful towards those who were his benefactors, and sincere in his

speech and behavior; he does not remember anyone in the town speaking badly of him.³⁵ In spite of this almost universal esteem there were not lacking, even at Castellazzo, urchins who, resisting every influence of the Saint, found pleasure in molesting him.³⁶ Since these were only children, the fact is not important.

PAUL won the people because, in addition to the other remarkable qualities people noted in him, he was beginning to be credited with the gift of miracles, as some women experienced who knelt in the street when he was passing, offering him their sick babies, because he, by making the sign of the cross on them, cured them.³⁷ Moreover, one could not but be grateful to him who, besides assisting the sick, took the place of those who loathed the duty of removing corpses which no one dared to touch.³⁸

This public opinion, sincerely favorable to the Saint, many years later received from him a singular confirmation: "When I was a boy, I was a good boy. I wish to God that I were now as I was then: I say it to my confusion!"³⁹

At this time Paul was moving like a castaway in a sea of graces; and he could hardly contain his interior fervour when on 23rd April 1719 Monsignor Gattinara, Bishop of Alessandria, conferred on him the Sacrament of Confirmation in the church of Santa Maria.⁴⁰

It was probably in those days of re-

newed Pentecost, that the young Sardi notices "him giving vent to his loving feelings towards God..."⁴¹; and by this time "the public opinion of Paul—testifies another friend—said that he was a *born saint*..."⁴²

Anyone today who raises doubts as to the value of evidence so spontaneous and categoric, ignores the fact that God is free to favor certain souls in forms which the believer accepts in faith, and which the historian has the duty to give in evidence, so that all may at least glimpse the mysterious higher resources of the human soul.

PART I—CHAPTER XVI
"CLOTHED IN A LONG
BLACK ROBE"

(1720)

Continued Uncertainty—Apparition of the Virgin—Painful Omens—Interior Struggles—The Great Enlightenment.

THE descent into the "City of Sadness" (reference is here made to a mystical experience spoken of in the previous Chapter) was a grace, because the glimpse of the Inferno was an experience no less enlightening and revealing than the other (visions) that were orienting his life.¹

His was an uncommon life, in which unexplored paths in the spiritual realm would be opened to him, and in which he would behold superhuman horizons. Only exceptionally favored mystics, consequently, would be able to guide him along those paths; only extraordinary communications would be

able to sustain him in pursuing those goals.

Looking back, we must recall that period, not easily definable, that stretches from his first inspiration at the little Church of Sestri, onward to the more decisive one of 1720.

It seems that the "inspiration to wear a poor black tunic² dates back to 1717³; but it is not certain if it was before or after Paul rejoined his family at Castellazzo.

The impulse to lead a solitary life remained as alive as the idea of the penitential tunic; but as to the rest Paul did not see clearly.⁴ He understood only after a singular intervention of the Virgin, who appeared to him while he was travelling, and, uncertain of the vocation he should follow, he was considering whether he should enter some Religious Order. She was "very beautiful" and the young man, feeling her presence, did not have the courage to gaze upon her face. She was of inexpressible maternal grace, dressed in black, with the "sign" of the Passion on her breast.⁵ "Son," she said, "do you see how I am dressed in mourning? This is for the most sorrowful Passion of my beloved son Jesus. Thus you must be clothed, and you must found a Congregation in which one dresses in this manner, where one lives in continual mourning for the Passion and Death of my dear Son."⁶

But if to found a new Institute was much more arduous than to embrace one already in existence, the founda-

tion of the one indicated by the Virgin appeared to the Saint to be humanly impracticable: for the words of Mary expressed an invitation to an existence devoted to heroism, and Paul understood it only later in the light of locutions which progressively disposed him to accept the divine plan.

"Ostendam tibi quanta oporteat pro nomine meo pati! "... he heard repeatedly interiorly.⁷ And so he opened his heart in the presence of the Blessed Sacrament, but he received no other reply save the warning: "Son, he who draws near to me, draws near to thorns!"⁸ One day, absorbed in prayer, he saw an angel coming toward him with a cross of gold, and at the same time God gave him to understand that he must become "another Job."⁹ There was also shown a scourge with seven golden thongs, at the extremity of which was written the word "love."¹⁰

THE need to take advice prompted him to unburden himself to one who would understand—in this case to a certain Servant of God, a nun of Alessandria, who used to repeat to him: "Signor Paolo, God makes me understand that He wishes great things from you."¹¹ Thus the youth had the encouragement of Sister Giovanna Battista Solimani, and to her, in turn, he foretold that he would found a new Religious Institute.¹²

He spent about two and a half years in praying and waiting, years of interior inspirations and invitations. At Castellazzo there were those who could not understand why Paul did

not dedicate himself to some definite apostolate; but perhaps they did not understand how intense was his interior effort towards spiritual maturity, nor that he was enduring distressing hours of uncertainty and struggle. Humanly speaking, what he foresaw was not encouraging. The mystery of a future filled with the unknown sometimes terrified him. Therefore, before he is ready to take a step, he must see more clearly, since it is so easy to deceive oneself. It is necessary to reflect and to subject to the judgment of others every inner voice and every singular fact that can lead to something higher. But in the end the light—before uncertain, veiled, interrupted—becomes alive, radiant, dissipating every cloud and soothing every anxiety.

IT is the summer of 1720. The plain of Alessandria is inundated with sunlight, while the countryside rejoices in the songs of the reapers who brandish their scythes from the first daylight hours.

Paul also has arisen early, and while wending his way to the little Church of the Capuchins, skirting the Castle of the Spinola and going along the street which leads to the Monastery, he is able to see the distant fields.

That day his Holy Communion is accompanied by so singular a recollection that, while returning home, he is oblivious to all about him: "Along the street," he was later to recount, "I went absorbed in prayer." Choosing the shortest way, he leaves the Piazza San Carlo, crosses the centre (of town)

and in ten minutes enters the ancient street of the Corazza.¹³ He is on the point of turning from that street towards his home, when suddenly he is overcome by a powerful impulse of grace. His hour has arrived: if outside, in the countryside and in the town, the sun is making, as it were, a festival of light, it is the SUN ITSELF that he seems to be receiving in his soul, and all other things around him are dimmed by its brilliance, and fade out. We leave to him to narrate what followed:

"I was lifted up in God in profound recollection; all things were forgiven me; and a very great inner sweetness was mine; at the same time I saw myself in spirit clothed with a long black tunic, with a white cross on the breast and under it was written the most holy name of Jesus in white letters, and in this instant I heard these words: "This is the sign of how pure and sincere must be the heart that bears engraved on it the most holy name of Jesus." And I, seeing and hearing this, began to weep, though a little later I ceased (to weep).¹⁴

WE do not know how long the ecstasy lasted; perhaps only for a few moments; and it was at an hour when usually the sunny and dusty, narrow street was deserted.¹⁵ Therefore, there was no one to witness what occurred, and in any case no one would have understood what was going on, for it was in the interior of his soul. Another few steps and he crosses Via Garibaldi; then the welcome shade

of the Vicolo Daneo, the narrow passage leading into his home, receives and conceals the young ecstatic.

But this veritable tempest of light has not yet ceased. "After a short time," our Saint continues, "I saw a spirit offering me the holy tunic with the most holy name of Jesus, and the white cross . . . ; and I with jubilation of heart embrace it. He who reads this must know . . . that I did not see a corporeal form, like a human figure, no, but in God."¹⁶

He did not 'see'; nor was the vision imaginary, because the presence of the Virgin who handed him the habit, was *felt* by him only with a very strong interior light, free from every sensible image, as Paul later, before burning his intimate memoirs, will explain to Father John Mary.¹⁷ And the eminently intellectual character of the vision emerges even more clearly from the confidence he was to make many years later to Rosa Calabresi, to whom he made clear that he was praying "completely absorbed in God," and that "in spirit" the Madonna appeared to him and offered him the habit with the sign, including the little white cross with the name of Jesus—(actually the word "Jesu" is what he saw). "In that instant," concludes the witness, "Paul found himself clothed in the aforesaid habit."¹⁸

The particular Latin ending of the name Jesus, which he saw in the earlier visions, could have suggested to the Saint that the revelation was as yet incomplete, as later he was con-

vinced by another vision, in which "he found himself adding to the SIGN which he wore on his breast, the other two words: "Christi Passio."¹⁹

CONSEQUENTLY, habit and sign "are from above; man has nothing to do with it."²⁰ Both were to constitute the attire of the members of the Institute²¹ which Paul from now on, with even more intense fervour, will set about founding, surmounting the obstacles one after another, in the now unshakeable certainty of a divine mission.²²

Thus the ancient Gamondio (i.e., Castellazzo) is associated with the origins of the new Congregation, which was born between the Summer and the Autumn of 1720, against the background of its towers and along its solitary streets, silent as cloisters.

FOOTNOTES

(Abbreviations: POR—Ordinary Process of Rome; PAR—Apostolic Process of Rome; PA—Ordinary Process of Alexandria; POV—Ordinary Process of Vetralla; GACP—General Archives, Congregation of the Passion.)

CHAPTER XIV

¹ Father John May, POV. 110. "In the records of the Confraternity of St. Anthony, besides a description of this place, there is also one of Signor Paolo Francesco Danei. . . . And it is held by tradition among his old contemporaries that he was elected "Prior" of the above mentioned group. . ." (Report of the Archpriest Don Panizza, in AGCP.)

² Giuseppe Danei, PA 183; Teresa

Danei, PA 130-v; P. John Mary, POV 110.

³ Brother Bartholomew, POR 2357 v.

⁴ Giuseppe Dani, PA 174v; Filippo Damele, PA 289-v; F. A. Capriata PA 202; Br. Francesco, POR 737v.

⁵ N. Canefri, PA 144v.

⁶ Br. Bartholomew, POR 2314, cf. Father John Mary, POV 110.

⁷ F. A. Capriata, PA 209v.

⁸ Father John Mary, POV 107v; F. Pieri, POR 546.

⁹ Father John Mary, POV 111v.

¹⁰ Father John Mary, POV 107v-8.

¹¹ Teresa Danei, PA 116.

¹² Teresa Danei, PA 119v.

¹³ Ib.

¹⁴ Teresa Danei, PA 129.

¹⁵ Teresa Danei, PA 119v-20; 128v-9; Antonio Danei, PA 71v; M. G. Venturi, PO. 74.

¹⁶ Teresa Danei, PA 132v; Brother Bartholomew, POR 2381v. A "vine-trellis," and fruit trees, still thriving are in the courtyard of the house.

¹⁷ "Depos. extr-prov." of Father Thomas of the Crucified, written in 1767 cons. in GACP.

¹⁸ Teresa Danei, PA 120.

¹⁹ Teresa Danei, PA 120.

²⁰ Ib.

²¹ Ib.

²² Filippo Damele, PA 296v.

²³ Teresa Danei, PA 129v. cf. Documents of Father Fulgentius, in GACP.

²⁴ St. Thomas, "Summa Theologiae," p. II-IIae, q. 188, a. 6 c.

²⁵ F. A. Capriata, PA 213. Brother Alexis Gasti, Capuchin lay-brother, "as a secular belonged to that enthusiastic group of young men, which St. Paul of the Cross, between 1710(?) and 1720, at Castellazzo, drew to the service of God and to acts of piety and penitence. Hav-

ing entered our Order, he lived in the most austere simplicity and died with the reputation of a saint on the 6th of January 1770 in the Monastery of Castellazzo . . ." (Padre Crescenzo da Cartosio, O.F.M.Cap. "The Capuchines of the Province of Alessandria" Vol. II Biographies, Tortona, 1957. p. 228) cf. F. A. Capriata, *ib.* 202v-3, 210, 213; Fr. John Mary, POV 108.

²⁶ F. A. Capriata, PA 202v.

²⁷ F. A. Capriata, PA 202v-3.

²⁸ P. G. Giacinto, PO 414v.

²⁹ Teresa Danei, PA 126v-7.

³⁰ *Ib.*

³¹ Father John Mary POV 413.

³² P. Sardi, PA 246v.

³³ Father John Mary, POV 108.

³⁴ P. Sardi, PA 247; Father John Mary, POV 110.—"He confided to me that he neglected himself, going for some time without trimming his beard or nails and neither did he wear a tie about his neck. . . ." (Fr. John Mary, POV 413).

³⁵ P. Sardi, PA 248.

³⁶ Declaration signed with a cross (✠) by Sister Angel Nebbia, lay sister of the Convent of Augustinians of Castellazzo, dated 26th August, 1777, in GACP.

³⁷ Documents of Father Fulgentius in GACP.

³⁸ Fr. John Mary, POV 110; PAR 235-v; P. Sardi, PA 225.

³⁹ Brother Bartholomew, POR 815v.

⁴⁰ Giuseppe Danei, PA 182; P. Sardi, PA 225; Teresa Danei, PA 126v; cf. PA 320v and I Summarium, p. 54 §57; B (1928), p. 120 sg.—A certain Andrea Milani was godfather. At that time the Bishop of Alessandria administered Confirmation when he went to the towns of the Diocese for the pastoral visit. He went to Castellazzo in 1699 and in 1709,

that is to say at the time the Danei family was still absent. The following pastoral visit took place in 1719, the year in which he profited by the occasion to receive the Sacrament. The delay is also explained however by observing that the Danei family, moving left and right, was waiting continuously the opportune moment to re-enter Castellazzo and by the circumstances unfortunately, they were obliged to put it off from one year to another before fulfilling the plan.

CHAPTER XVI

¹ "In Castellazzo" testifies Antonio Danei, "before he dressed as a hermit, one night when he was ill, he was taken by the hand by an angel and taken to Hell, where he saw the pains of the damned, as he himself later related." (PA 71v Cf. *ib.* 71v-72).

² L IV, p. 217.

³ "In short, in order not to expound too much at length, I will tell how long I had in my heart these holy desires and inspirations before the great enlightenment. For sure I cannot say, because I didn't take note of it, but I would say more or less: about 2½ years. Then this summer passed (i.e. of 1720)" (L IV p. 218).

⁴ Father John Mary, POV 122-v.

⁵ R. Calabresi, POR 1999v. It is not easy to place this vision chronologically because in it the "sign" with the complete inscription is already spoken of; for this reason it would seem to be the last had by the Saint, as is very probable. However, the fact that the Madonna appeared to him to enlighten him about his vocation and therefore to reject all ideas of entering some religious Order already founded, induces one to believe that the vision was prior to 1720,

and precisely prior to that one he had in the Street of the Corazza when, as he writes elsewhere (L IV, p. 218)—he had already had the inspiration “to gather companions,” that is to say, to found a new Institute. It is probable that Signora Calabresi—and perhaps even the Saint—in so expressing herself, was blending into a single one, the elements which instead relate to various visions of the Madonna. Incidentally, we can understand better, reflecting that Paul on 2nd August, 1741, in a letter to Don Cerruti describes the “sign” “according to the light I received when I was about twenty-three years old, as you, Reverend Father, know well.” (L II, p. 272 sg.) Therefore we must date it back to 1718 or thereabouts.

⁶ R. Calabresi, POR 1999v.

⁷ Father John Mary, POV 297v. We cannot affirm with certainty whether the Saint had this and the following communication precisely at this time; nor can we exclude that he had them even later.

⁸ Ib.

⁹ Ib.

¹⁰ Teresa Danei, PA 120v; Giuseppe Danei, PA 182 v; L IV, p. 219.

¹¹ Father John Mary, POV 122-v.

¹² G. Musso, “A Mystic of the 18th Century,” Genoa, 1960, p. 59. “Also the Founder of the Discalced Clerics of the Passion of Jesus Christ, Pauli (sic) held the Servant of God in high esteem, because being still in Genoa dressed in the clerical habit(?) he went sometimes to Albaro to confer with her, and in turn they spoke of their plans to found their Institutes in the future, as was related to me by the Rev. Giacomo Solimano,

brother of the foundress.” (Don Cesare Fortunato Giudice, of Santa Margherita, Rapallo, Summarium, n. 17 §117.

¹³ Antonio Danei, PA 72-v; Teresa Danei, PA 132v. Via dei Corazza is today called Via Cardinale Caselli.

¹⁴ L IV, p. 218 sg., where one reads the entire narrative related by us, including the circumstance of the summer season and of the harvesting.

¹⁵ Father John Mary in fact writes that in the Church of the Capuchines “he found himself for a long time absorbed in God—‘whether in the body or out of the body, God knows’—to tell it in his own words.” Therefore it must have been late; the narrator in fact continues: “About midday, returning home and walking along and withdrawn . . .” “Annals” 1720, f. 2v.

¹⁶ L IV, p. 219. One notes that Paul receives the tunic from someone he does not name, but it was certainly the Virgin (P. G. Giacinto, PO 431) and it also seems God. (P. Sardi, PA 237-v).

¹⁷ Before burning them, the Saint “when he arrived at the end, where he speaks of the vision he had of the Most Holy Madonna who presented him with the habit, told me that he did not see the Madonna but he felt her presence.” (Declaration of Fr. John Mary conserved in GACP).

¹⁸ Rosa Calabresi, POR 2008v-9.

¹⁹ Rosa Calabresi, POR 2009. Cf. PAR 2323-v. The distinct visions, in the course of which the inscription of the “sign” completes itself progressively, are also confirmed by Father John Mary, POV 126-v, who takes into account the explanations given by the Saint during the reading of the documents of Father Fulgentius.

INSTITUTE on the PAROCHIAL MISSION

AUGUST 17-21, 1964

THEY came from California and Newfoundland. They came from Florida and British Columbia. They came from twenty States and nine Canadian Provinces. They came by plane and train, by bus and car. And by supper time on the evening of August 17, 1964, 130 missionaries from four Redemptorist provinces and two Passionist provinces filled St. Paul of the Cross Retreat House in Detroit and overflowed into the monastery. Every available room was taken. It was thought that this was the largest exclusive gathering of home missionaries in the history of the country.

The occasion of the gathering was the Institute on the Renewal of the Parochial Mission, hosted by Holy Cross Province and conducted by Father Bernard Haring, C.S.S.R. It was undoubtedly the reputation of Father Haring which was the magnet. Author of the monumental *The Law of Christ*, Father Haring has done more than any other modern theologian to re-orientate the teachings of moral theology. He is Professor of Systematic Moral Theology at the Academia Alfonsiana in Rome. In his capacity as Council

Peritus he has been most influential, especially in the preliminary work on the schema on matrimony. As director of some thirty area missions in Europe, Fr. Haring brought to the Institute a wide experience in the aggiornamento of the parochial mission.

Present for the Institute were 90 Passionists, 40 Redemptorists, two Atonement Friars, two diocesan priests, and one Carmelite. Very Rev. James Patrick White, Provincial, headed the group from Holy Cross Province. St. Paul of the Cross Province was represented by Very Rev. Gerard Rooney, Provincial, and twenty missionaries. In attendance was Very Rev. Bernard Johnson, C.S.S.R., Provincial of the Yorktown Province. Directors of both Passionist Mission Bands were present, together with members of the Mission Committees. Co-ordinators for the Institute were Fathers Ignatius Bechtold and Gregory J. Staniszewski. Very Rev. Bernard M. Coffey, rector of St. Paul's Monastery, was magnificent in his hospitality.

THE Institute opened at 8:00 p.m., August 17, with a welcoming talk

by Father James Patrick. Father Haring then gave the first of his twelve lectures. During the course of the five days he treated of the following topics: 1) The Parochial Mission and the Kerygma of the Kingdom; 2) Personal and Communal Conversion; 3) The Morality of the Gospel and the Mission Sermon; 4) The Paschal Mystery and the Eternal Truths; 5) The Liturgical Renewal and Mission Preaching; 6) Pastoral Theology, Praxis Confessarii, and the Parochial Mission.

There were three lectures daily. Since these have been taped and are available, it will not be necessary to comment on them. It will be of interest, however, to sum up some general positions of Fr. Haring.

The area mission is the answer to modern needs. A sociological survey of religious attitudes is an important preliminary to truly effective sermons. The parish is no longer the focal point of men's lives. We must take them in their total surroundings. A whole diocese or general area must be reached if there is to be a communal conversion. The mission in each parish should last at least two weeks for all, men and women together, even though two or three identical services are required each day. "The importance of these truths demands enough time. There should be no bargain basement or discount house treatment of an event so important as a parochial mission."

(l-r): Very Rev. Fathers Bernard Haring, James P. White, Gerard Rooney, Bernard Johnson.





Between Sessions. Talking it over.

THE parochial mission should be Christ-centered and positive. Its tone should be one of optimism and great joy. Threatening and thunder do not effect true internal conversion. The moral preaching of the mission must flow from the gospel and lead to love of God and neighbor. The Christian message of faith, hope, happiness, joy in the Lord, love of God and of neighbor, "These are your themes" (Tit. 1:2-3).

The traditional Passionist line-up of mission topics is quite adaptable to our modern mentality. But the sermons must reflect the positive content of Catholic truth. The sermon on Salvation, for instance, should show that the fullness of salvation flows from

our baptism and the fruitful living of our commitment to Christ made at our baptism. The morning meditations on the Passion are still meaningful. But again, the fruit of these talks should be a greater love of God, service of the neighbor in charity, a deeper devotion to the sacraments and to prayer.

Perhaps the high point of the lectures was Fr. Haring's masterful treatment of the Sacrament of Matrimony on Thursday afternoon. Marriage was presented as a way of salvation, an expression of mature love, as the service of life and the vocation to responsible parenthood. His outlines and suggestions for handling the traditional themes were eagerly received by the Fathers.

EACH lecture was followed by a question and discussion period. The assembly hall, very quiet and intense during the lecture, stirred into life as the Fathers directed their questions to the speaker. The questions ranged far and wide over the field of mission practice, moral theology, the Council, confessional practice, education and seminaries, the spiritual life and religious life, racial problems, the liturgy, the modern Church. It was truly remarkable how Fr. Haring was master of the situation. Every question found him versed in the subject, decisive and practical in his solution. Some one remarked, "Almost anyone can prepare a series of lectures. Fr. Haring's true stature is seen in his expert handling of such varied questions."

Between sessions and even during meals groups of priests could be seen engaged in animated discussion. The social hour each evening found the

Fathers assembled for refreshments and further discussion. Many remarked that the Institute was all the more helpful because of the association of Passionists and Redemptorists and the interchange of ideas and experiences.

LITURGICAL emphasis colored the Institute. Each morning at 8:30 Fr. Haring was celebrant of the public participation mass. Under Fr. Alphonse Engler's expert guidance, the group quickly learned the various psalms and hymns. Father Paul Boyle was lector. The homily was delivered by Fr. Haring. All felt that this mass each day was indeed "a sign of unity, a bond of charity."

On Thursday evening a Bible Vigil was presented on the theme, *The Word of God*. Father Bartholomew Adler, C.P., was celebrant. The homilies were given by Fathers John Spicer, C.S.S.R., Pius Leabel, C.P., and Ste-

Very Rev. Flavian Dougherty and Father Haring.





Father Haring in action. (notice clock)

phen Paul Kenney, C.P. Again, Fr. Alphonse directed the music.

Present for the Institute was Fr Edward Boyce, C.S.S.R., director of the Essex County Area Mission. This will be the first area mission ever conducted in English. Fr. Boyce explained the planning and procedure of the mission in a talk on Wednesday afternoon. Wednesday evening found various groups meeting for special mission

discussions. At the Passionist meeting Fr. Dominic Grande explained the series of sermons approved by the Mission Committee of St. Paul of the Cross Province.

The Institute closed at noon on Friday, August 21. The departing missionaries were loud in their praise of Institute. And they expressed hopes that a sequel might be arranged in 1965.

When men are animated by the charity of Christ, they feel united, and the needs, sufferings and joys of others are felt as their own.

Pope John XXIII

*A Dedication
and
what
Went Before*



CARL
SCHMITZ, C.P.

Foundation in Fukuoka

A new religious foundation, no matter where in the wide world, is not something that just happens, like Top-sy. Despite our group experiences at our Japanese mother-foundation, Hibarigaoka (now the convent and retreat-house of the Passionist nuns), later at Mefu, Takarazuka, and then our one and only Japanese parish, Ikeda, all of us were quite sanguine about prospects in Fukuoka. We spoke of purchasing land as if all you had to do was to pick out your spot, write a check, and presto! you are in business. Actual property negotiations and the previous search for such property, covered a span of a good three years. Our early enthusiasm may be still-born, if we could have had a glimpse into the future.

In the winter of 1960, permission was received to make our second for-

mal Passionist Japanese foundation on the south-western island of Kyushu, in the city of Fukuoka. The Bishop there, His Excellency, Dominic Fukahori, had been urgently inviting us for several years. Fukuoka, 420 miles southwest of Mefu, is the hub of the island of Kyushu. So our missionaries could fan out from that city for missions and retreats throughout the whole of Kyushu and up into southern Honshu. We had even thought about sending our Japanese Major Seminarians to the Kyushu Interdiocesan Major Seminary situated in Fukuoka. This plan was later abandoned in favor of Tokyo, which is considered the rallying-point for the whole of Japan.

SEVERAL sites were picked out as possibilities, and presented to the then Fr. Provincial, Very Rev. Walter

Kaelin, C.P., on the occasion of his Visitation to Japan in April of 1960. However, for various reasons, they did not pass his inspection. Four and a half years later we now see the wisdom of his judgment. The search continued. One drawback was the fact that the Passionists were practically an unknown entity in Fukuoka, and hence contacts were hard to establish. As anywhere, and even more so in Japan, the age-old adage rings ever fresh and new: it is not what you know, it is who you know. But we kept plodding, and eventually through trial and error settled upon our present location.

Now we know, but then we did not. There were six separate owners with whom to joust singly. Wasn't there

some mythological creature with a plurality of heads, with whom Hercules had to do battle? Every time he cut off one head another grew right back. That about describes our plight. Negotiating with Japanese farmers is like leading a horse to water. But try to get them to sign! Elder brother, Ichihiro, way up in Hokkaido, a thousand miles away, expresses his disapproval at the last minute. Ichihiro has to be hunted up and capoled. This takes time. Then it is rice-planting season, or rice-harvesting season. Or little Michiko is of marriageable age, and interminable jockeying back and forth transpires before an economically suitable match is made for her by her parents. Everything stops to prepare for Michiko's

Fukuoka, Wooded Knoll Building Site, Before Grading





Retreat House From Chapel Side

wedding, and Japanese wedding preparations dwarf their U.S. counterparts.

EVEN when the agreements are finally drawn up after countless cups of tea and price-haggling without surcease, the city officials and the county officials and the tax officials and the agricultural officials and the village officials and a host of other officials, from the office-boy all the way up to the highest echelon have to be contacted, and miles of red-tape have to be un-snarled. These officials are not known for cut-and-dried efficiency. You wear holes in the floors of the various offices from shuffling your feet around day after day, while kept sitting on the hard benches. Do you wonder at the time-element until the last paper for the last little piece of property was finally signed and sealed and consigned to the other papers that had gradually grown mountain high?

In the meantime, the spring of 1962 to be exact, final plans were drawn up for the new building. Naturally there had been preliminary drafts without end and long discussions as a group. The bids were let out. The es-

timates were astronomically high. The plans were gone over and shorn of non-essentials. Again bids were let out. Again not even close to our budget. More drastic shaving was done on the plans, and we squeezed in under the line. The contract was drawn up and signed in the presence of His Excellency, the Bishop. We all rejoiced over a cup of tea.

By this time summer was upon us. Provincial elections were held, and Very Rev. James Patrick White, C.P., became our new Provincial Very Rev. Paul Placek, C.P., succeeded Very Rev. Fr. Matthew Vetter, C.P., as Superior in Japan. Hold everything! It was eventually decided that the heretofore plans for Fukuoka were too small. The budget was increased, and it was decreed to build the new monastery-retreat house as a complete unit right from the start. The Architect had to draw up a whole new set of plans. That took another six months.

THE ground-breaking ceremony was on a blustery, cold day in the middle of February, 1963, with snow capping the nearby mountains. Now



Exterior of Chapel

we can relax and watch a building go up, we thought. But Mother Nature had other ideas. That year we had the rainiest season from early March until early July in the memory of any living Japanese. No cement could be poured, except for the bare foundations poured in late February. These kept staring us in the face. Our bulldozed, elevated land started melting away and flowing down into the neighboring rice-paddies like a snow-ball when a cup of boiling water is poured over it. For a time we thought we would be run out of the country at the end of bamboo spears. In the middle of July honest-to-goodness construction actually got off the pad.

Anybody who has any experience in building knows full well that you just cannot relax for an instant. No doubt it is the same in any country, but perhaps magnified much more in the Far East. We were fortunate in having two persons on our side. Very Rev. Paul Placek, C.P., our present superior, a builder in his own right, painstakingly checked every dot and dash in the plans and unflinchingly journeyed back and forth from Mefu to Fukuoka to keep a weathered eye on things. Father Leonard Kosatka, C.P., now a member of our community, is a master craftsman and a talented negotiator. Father Leonard came down to Fukuoka in the first days of 1964 to be Johnny-on-the-

spot, and to insure not only a good job, but the very best job. Without his self-sacrificing attention to detail things may have turned out differently. As it is, the results far exceeded our most optimistic hopes.

THE architect and contractor have given us a beautiful and functional building. It is 11,700 square feet in size, cruciform in shape. The chapel forms the top of the cross. The second floor of the east wing is our separated monastery with our own private chapel and facilities. The first floor of the east wing and the entire west wing are reserved for retreatants. The wash-rooms, Japanese bath, dining-rooms, kitchen, laundry, heating area and ga-

rage make up the stem of the cross. All the guests who came for the dedication (close to 200), the large group of priests who came for the priests' gathering the next day (75 of them), as also frequent visitors and the groups of priest-retreatants and lay-retreatants who have kept us intensely busy ever since, all are unanimous in their praise of our monastery-retreat house. They like the general design which preserves a distinct Japanese flavor. They like, especially, the chapel, the large meeting room and dining room, the individual rooms and the verandas. Excluding the monastery section, we have twenty-five private rooms for retreatants. A batch of six straw-mat rooms can be united to make a large dormitory-style

Retreat House From Entrance Side



room that can handle another twenty-five, Japanese style. In fact we have already crammed sixty-five students into the house for a three day retreat. They were hanging from the rafters.

ONE of the outstanding features of our Fukuoka monastery-retreat house is its magnificent setting and the glory of the sunsets viewed from here. The building nestles in the foothills of a rather high range of mountains. In fact the mountains are a continuation of our front yard. The view is stupendous. Japanese mountains are green all year round. We have seven acres of land, which is quite large in Japan. Little by little our grounds are being landscaped, depending on the money at hand. We own an acre on the hill immediately to the south of us (by the way, most all the monks and retreatants' windows face the absolutely uninhabited mountains to the south). Later, when possible, we hope to build a pond, a grotto to Our Blessed Mother, and a rustic sturdy bridge in the valley and the connecting these two pieces of property. Then our long-range plans are to construct a serpentine Way of the Cross winding on up to the top of that hill, with a Calvary Group on top. This will be clearly visible from the private rooms of the house, with the mountains as backdrop.

Our private roads curls its way through a stand of pine trees on the north side of the property. From our

north windows we can see the Major Seminary, only a few minutes away, and the nearby campus of the Fukuoka University. We can also catch a glimpse of the ocean (China Sea) which is about three miles to the west of us. We may as well confess that we have a road problem, as our only approach from the main road is by means of a narrow muddy road that cuts through the rice paddies. This problem enabled us to purchase the property for a much lower price. It assures us of privacy—the retreatants invariably say: "Once you get here, who is so foolhardy as to want to leave right away." But it is also difficult to traverse, especially in the rainy weather. And it rains a good half the time in Japan. However we feel sure that this problem will solve itself within the next year or two, as there is much development going on in the immediate area.

This article started out to be merely a few words. But the Editor of *The Passionist*, in an unguarded moment, asked us about our new-born, and what fond, proud parents need any more encouragement? God grant, though Mary and Our Holy Founder, that much spiritual good will be accomplished here on the Island of Kyushu through this our recently completed Fukuoka Passionist monastery-retreat house, which is under the Patronage of St. Joseph. Come and visit us some time!



PASSIONISTS IN THE UNITED STATES

HOLY CROSS PROVINCE

New Rector in Detroit

On September 24, 1964, Very Rev. James Busch, C.P., was installed as the new rector of St. Paul's Monastery, Detroit, Michigan. The former rector, Father Bernard Mary Coffey, who had resigned for reasons of health, was delegated by Father Provincial to preside at the ceremony.

Father James was professed on July 26, 1936 and made his studies at our monasteries in Detroit, Chicago and Louisville. He was ordained on August 10, 1942, and at the completion of the year of Sacred Eloquence in 1944, was assigned to teach at the Preparatory Seminary in Normandy, Missouri. Father James did graduate work



Very Rev. James Busch, C.P.

at Loyola University, Chicago, earning his Master of Arts degree in 1946.

From 1950 to 1954 Father James was assistant pastor at Holy Cross Church in Cincinnati. In 1955 found Father James taking up residence at our monastery in Louisville, where he began an extensive apostolate of missions and retreats. In 1961 he was appointed vicar in Detroit and in 1962 was a delegate to the Provincial Chapter. In his capacity as rector in Detroit, Father James will head a Passionist community which comprises a large staff of missionaries, the brothers' postulancy, the first year of seminary college studies, the pastoral year, St. Paul of the Cross Retreat House and St. Gemma's parish.

Fifty Years Professed

On August 16, 1914, Confraters Richard Hughes, Basil Killoran, Christopher Link and Matthias Coen pronounced their religious vows in the public chapel at Sacred Heart Retreat in Louisville. They had been together at the preparatory school in Chicago and entered the novitiate in 1913, the determining factor being, to quote one of them, that "we had graduated to long trousers."

A class which ultimately numbered eleven students was then formed and together they studied classics in Chicago (1914-1916), philosophy (1916-1918), spent a year in Kansas in first theology, and returned to Chicago in 1919 where they remained until after Sacred Eloquence in 1923.

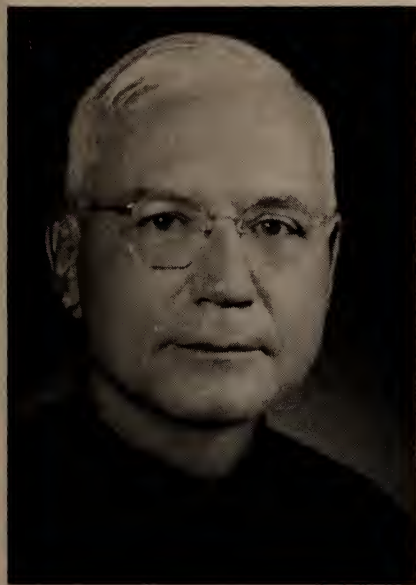
Ordained on August 14, 1921 were Fathers Arthur Stuart, Joseph Gartland, Angelo Hamilton, Linus Burke, Thomas Carter, Richard Hughes, Basil Killoran, Christopher Link, Matthias Coen, Raymond Waters and Bede Murphy.

Father Basil Killoran taught at the preparatory seminary for a short time and was later assistant pastor in St. Paul. From 1930-1932 he served as vice-master in Louisville. The years following found Father Basil on missionary duty in Sierra Madre, Des Moines, and again in Louisville. He was appointed vicar in St. Paul in 1939. In the chapter of 1941 Father Basil was elected rector, serving in Sacramento from 1950-1956. He was first



Father Basil Killoran

superior at our foundation in San Miguel, 1961-1962. Besides his duties as superior, Father Basil has been actively engaged in preaching missions and retreats.



Father Christopher Link

Father Christopher Link spent some time after ordination as assistant pastor in St. Paul. In 1927 he was assigned to higher studies at the Catholic University in Washington, D.C., receiving his S.T.L. in 1928. Father Christopher taught moral theology until 1935. In that year he was elected rector of our monastery in St. Paul, and in 1938 went to Des Moines as rector. The chapter of 1941 chose Father Christopher as second provincial consultor. From 1944 until 1951 he was

pastor in St. Paul. The sisters' convent was built during this time. Father Christopher is a talented builder and has rendered valuable service to the Province as supervisor of the building project in Warrenton, Houston and Detroit.

Father Matthias Coen taught at our seminary in Normandy from 1923-1926. He spent the following six years as lector in Chicago (1926-28), St. Paul (1928-29) and Cincinnati (1929-32). After three years as vicar of Holy Cross Monastery, Father Matthias was elected rector there in 1935. The chapter of 1938 chose him as second provincial consultor (1938-41). Father Matthias resided in Chicago for 20 years (1938-58), and after a year at



Father Matthias Coen

Warrenton where he conducted the clergy retreats, was assigned to St. Paul. He has given hundreds of missions and retreats in his long ministry as a Passionist missionary.

Death of Father Richard Hughes

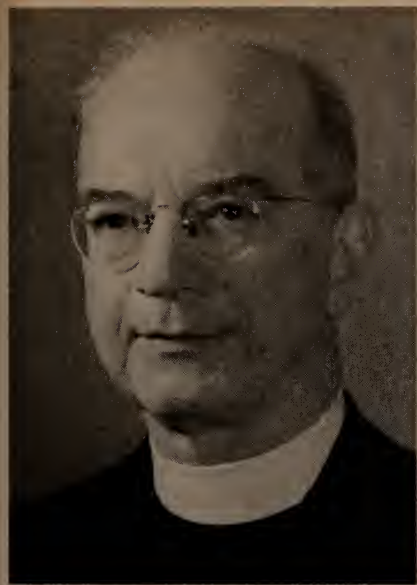
Father Richard Hughes celebrated the golden anniversary of his religious profession in Sacramento on Sunday, August 16. A week later he arrived in

Louisville and the brethren remarked how hale and hearty he looked. A mass of thanksgiving was scheduled for 8:30 a.m., August 23, at St. Agnes Church where he had been pastor for eight years. At 5:30 a.m. Father Richard called for help as he was undergoing a severe heart attack. He was given the last sacraments, an ambulance was called, but he was dead on arrival at the hospital a short time later.

A solemn funeral mass at which Father Provincial was celebrant took



Preparatory Seminary, Cincinnati, 1912. 1) Albert Drohan, 2) Aloysius Dowling, 3) Arthur Stuart, 4) Richard Hughes, 5) Joseph Gartland, 6) Linus Burke, 7) Alban Hickson, 8) Basil Killoran, 9) Angelo Hamilton, 10) Christopher Link, 11) Mark Hoskins, 12) Father Anselm Sectod, 13) Father Peter Hanley (Director), 14) Father Aurelius Hanley.



Father Richard Hughes

place in Louisville on August 25. At Immaculate Conception Church in Chicago a solemn requiem was sung by Father Provincial on August 27, Father Alvin Wirth preached at both services. Interment was in our Chicago cemetery.

James Hughes came to our preparatory school in Chicago in 1911. Together with Terence Dowling (Aloysius) he was one of the first vocations after the opening of the new monastery. After ordination he spent many years working as a missionary out of our monastery in Des Moines. A siege of ill health in the late 1930's caused his withdrawal from the missionary apostolate. After a period of recupera-

tion in Texas, Father Richard was stationed at Sierra Madre where he became unofficial assistant at St. Rita's. He was appointed pastor of Immaculate Conception parish in Chicago in 1945. His pastorate saw a great expansion of the parish. A large addition to the school and the new sisters' convent were erected during this period. In 1956 Father Richard became pastor of our parish of St. Agnes in Louisville. Early in 1964 Father Richard was relieved of parish duties and was assigned to our monastery in Sacramento. During the spring he was hospitalized for some weeks with a heart condition, but it was thought that his recovery was complete. May he rest in peace.

Korean Mission

On August 20, 1964, two priests of Holy Cross Province, Fathers Raymond McDonough and Patrick E. O'Malley left San Francisco on the S.S.E.C. Dant. They are to inaugurate the Passionist Mission in Korea. After a port call in Yokahama and a day's visit to Osaka to visit our monastery there, Father Raymond continued on ship to see the baggage through customs at Inchon, Korea. Father Patrick Edward stopped off at Japan for a two week stay with the brethren.

The fathers now reside at the Salesian Seminary in Seoul and on October 3 began the study of Korean at the Franciscan Missionary Institute. When they have gained sufficient mastery of the language, Fathers Raymond and Patrick will establish the first retreat



Korea Bound, August 20, 1964. Fathers Patrick E. O'Malley (l), James P. White (c), Raymond McDonough (r).

house for laymen in Korea at Kwanju. They are to be joined next year by Father Justin Paul Bartoszek, who is now in his pastoral year in Detroit.

Cardinal Spellman Award

At the annual convention of the Catholic Theological Society of America in New York during June, it was announced that Father Barnabas Mary Ahern, C.P., of Holy Cross Province, had been awarded the Cardinal Spellman Medal. This award, given annually for achievement in theology, was made in view of Father Barnabas Mary's outstanding work in Rome as a Peritus at the Vatican Council.

An additional honor came to Father Barnabas at the annual convention of the Catholic Biblical Association of America in September, when he was elected National President of the Association.

Father Barnabas is currently in Rome, engaged with his duties as advisor to several of the commissions and sub-commissions at the Council.

Canon Law Honor

At the annual convention of the Canon Law Society of America, held in San Francisco during October, Father Paul M. Boyle, C.P., of Holy Cross Province, was elected to the post

AROUND THE PROVINCE

Chicago

On September 4 the Chicago community welcomed the Vicar General of the Congregation, Very Rev. Sebastian Camera, C.P., who was returning to Rome after a visit to Mexico. The students presented a musical program in Father Sebastian's honor that evening. Father Sebastian's address to the community, interpreted by Father Kilian Dooley, his travelling companion, was greatly appreciated. A free day was declared on September 5 to honor the distinguished visitor.

During September complete new stainless steel scullery equipment was set in place. The installation includes receiving and drying tables, sink, dish-washing machine and a large dish cabinet.

A buffet dinner dance and benefit raffle for friends of the monastery was announced by Father Jordan Grimes, rector, for November 28. The proceeds are to help with the renovation of the Chicago monastery being carried out under the direction of Father Jordan.

The cover of The Chicago Tribune Magazine for August 16, 1964, carried nine color photographs of the formal gardens at Castel Gondolfo. In the accompanying article, John C. Blackburn describes how Very Rev. Godfrey Poage, C.P., director of the pontifical office for religious vocations, engineered a tour of the secluded area. "This is a rare privilege. The gardens

of National President of the Society. During this past year Father Paul had held the position of National Secretary.

Father Paul Boyle was ordained in 1953 and after his pastoral year, attended the Collegium Angelicum in Rome, where he received the S.T.L. During 1955-1957 he attended the Lateran University for studies in Canon Law and there gained the J.C.L. During his Roman years he also attended the Scuola Pratica di Diretto dei Religiosi at the Sacred Congregation of Religious. His present duties find him teaching Canon Law and Homiletics at our seminary in Louisville, Kentucky.

The congratulations of the Province are extended to Fathers Barnabas and Paul.



Father Paul M. Boyle

are among the most beautiful in the world, but unlike the Pontifical palace itself, they are never open to the public. As far as I know, they have seldom been photographed, and I doubt whether a handful of Americans have ever seen them."

Cincinnati

Announcement was made recently that the historic Passionist parishes of Holy Cross and Immaculata are to be combined under one pastor. The decline in Catholic population on Mount Adams moved Archbishop Alter of Cincinnati to decree the union. Father Wilfred Flanery, assistant pastor at St. Agnes in Louisville, was appointed pastor of Holy Cross-Immaculata on September 12 and was installed on October 14. Father Dunstan Brannigan will continue as assistant to Father Wilfred.

Retreat masters for the current season of 1964-1965 are: Father Keith Schiltz to conduct the retreats for laymen at Holy Cross, and Father Caspar Watts to conduct the retreats for laywomen at the Passionist nuns in Erlanger.

The 1963-1964 retreat season averaged over 32 men on 38 retreats, a total of 1231. 243 of these men were newcomers to Holy Cross.

Father Leonard Barthelmy has finished his service with the Veterans Administration and is now *de familia* at Holy Cross Monastery.

Brother Matthew Capodice has been on the critical sick list for many weeks.

The brethren hope and pray for his complete recovery.

Louisville

Ordinations took place early in September this year, due to the departure of Most Reverend Charles Maloney, Auxiliary Bishop of Louisville, for the September 14 opening of the Council. At a mass celebrated in St. Agnes Church on September 3, the classes in first and second theology each received two of the Minor Orders. Six clerics, Fathers Venard Ormechea, Bernard Curran, David Kohne, Marion Weiss, Paul Emmanuel Schrodtt and James Mary Basham received the Order of Deacon. Congratulations, all!

The Louisville community was fortunate to have as guest Father Peter Richards, C.P., delegate to the General Chapter from the Argentinian Province and for many years internationally famous in the Family Apostolate in Latin America. In a series of four lectures on June 10, Father Peter shared with the community his learning, insights and experience about the spirituality and vocation of the Christian family in the modern age.

In an inspiring ceremony on September 15, Confrater Gabriel Mulnix of Detroit, Michigan and Brother Carl Hund of Anaheim, California, made their final profession of vows. Father Provincial was present to receive the profession. The profession ceremony was followed by a participated mass versus populum, attended by relatives and friends and by the children of St.

Agnes School. The proper of the mass was the new text for the occasion of a religious profession.

By special arrangement two students from the Province of the Immaculate Conception (Argentina) have begun their courses in theology at our seminary in Louisville. Confrater George Stanfield had the distinction of obtaining his M.D. before entering the Passionists. Confrater Eduard Llosa studied dentistry for several years before his entrance to the Congregation. The community welcomed them to Louisville on the evening of September 1st.

Warrenton

One hundred and ninety-nine seminarians began the school year of 1964-1965 at the Prep Seminary. Of these, 123 were returnees from last year, the largest number ever. The totals by class are: 10 college specials, 29 seniors, 51 juniors, 53 sophomores and 56 freshmen. The greater St. Louis area leads all others with 70.

Student participation in the liturgy continues in the spirit of the Constitution. Besides the variety of participated Mass arrangements, a daily homily is



Warrenton, September, 1964. V. Rev. Sebastian Camera and Senior Class. Front (l-r) Fathers Emil Womack (Vicar), Kilian Dooley (Interpreter), James P. White (Provincial), Sebastian Camera (Vicar General), Roger Mercurio (Rector), Michael J. Stengel (Director).

given by one of the Directors at the seminarians' Mass.

One of the major surprises of the new school year was the visit of the Vicar General, Very Rev. Sebastian Camera, together with Very Rev. James Patrick, Provincial, on the weekend of September 5-6. Father Sebastian showed great interest in the religious and seminarians, as also the extensive property and buildings. Many a person, those days, looked up to find Father Sebastian angling in on him with a camera.

An average of over 100 young men attended each of the three vocation weeks held here in July. Two weeks were devoted to pre-high-schoolers, and one week to older prospects. This latter group included a dozen young men interested in the brothers' vocation, who followed a special schedule designed to acquaint them with the life of the Passionist brother. The vocation department was in charge of the program. The professed students were especially helpful in conducting classes, directing sports and entertainment activities, and in giving counselling assistance.

Following the vocation weeks, a liturgy workshop lasting two weeks was conducted by Father Jerome Stowell. In addition to this intensive work in the liturgy, the professed students had the opportunity of attending sessions of the National Liturgical Convention, which was held at Kiel Auditorium in St. Louis, August 25-28.

The annual festival, held on the last

Sunday in June, attracted several thousand people. Over 2200 dinners were served in the new outdoor pavilion near the lake. A great spirit of friendliness prevailed among the visitors.

Family Day, July 4, brought over 200 people, the families of St. Louis area faculty and seminarians, to the seminary. Swimming, tennis, softball and fishing were available to the visitors. The new pavilion proved an ideal spot for the picnic lunches. This annual outing gives the seminarians and their families a mid-vacation opportunity to renew ties with the seminary and the community.

The retreat house has had a most successful year. Weekend attendance for the 1963-1964 season averaged 68 men. Almost every mid-week has seen a clergy retreat or a high school retreat in progress. During the current retreat season Father Lucian Hogan is preaching on weekends. Father Robert Berger continues as retreat master for the clergy. Father Benedict Olson handles mid-week retreats for high school boys, and on weekends preaches the retreats at the Passionist Nuns' house in Ellisville.

One of our Board Members received a double honor at the National Convention of the Catholic Laymen's Retreat Conference in Detroit in August. William Davidson, long-time friend of the retreat movement, received the Pius X award and was also elected a Regional Vice-President and a Member of the National Board.

New faces among the Prep Faculty include Father Augustine Wilhelmy,

who teaches Latin and English; Father Hugh Pates, who teaches civics and history and is assistant athletic director; Father Xavier Albert, who handles chemistry and algebra.

Several of the faculty worked for extra credits this summer in their various teaching areas. Father Morris Cahill attended summer sessions in music at St. Joseph College, Rensselaer, Indiana. Father Peter Berendt studied Latin at the University of Michigan. Also at the University of Michigan was Father Aloysius Hoolahan, taking work in education. Father Owen Duffield, on fellowship from the *Newspaper Fund, Inc.*, set up by the Wall Street Journal, studied journalism at the University of Missouri.

St. Paul

On July 9, 28 clerics and 4 brothers were vested at a ceremony in St. Francis Church at which V. Rev. Frederick Sucher, C.P., was celebrant. On July 21, 20 clerics professed their first vows into the hands of Rev. Kent Pieper, C.P. After a vacation period at the Warrenton Seminary, 12 of the newly professed journeyed to Detroit to begin their college studies, while eight entered second year college in Chicago.

Detroit

Because of poor health, Very Rev. Bernard Mary Coffey, Detroit rector, requested in a letter of August 28, to be relieved of the burden of superiorship. After deliberation, and reluctantly, Father Provincial and his council

acceded to Father Bernard Mary's request on September 17, and the resignation was approved by Father General. Members of the Detroit community wish to express their sincere thanks to Father Bernard Mary for his many kindnesses and his fatherly concern for them during his tenure of office. Father Bernard Mary has been assigned to our monastery in Sierra Madre.

St. Paul of the Cross Retreat League made a triple play at the 20th biennial convention of the National Catholic Laymen's Retreat Convention in Detroit, July 28-August 1. Father Champion Clifford, C.P., retreat house director, was elected National Spiritual Moderator of the NCLRC. John Raymond was elected National Treasurer and Adam Kronk was named to the Board of Directors.

Father John Devany, who is lector of Sacred Eloquence, is conducting the weekend retreats for laymen at St. Paul's for the 1964-1965 season. Through the combined efforts of the retreat directors, the retreat master and the priests in their pastoral year, retreatants at St. Paul's are being introduced into active participation in the liturgy of the Mass.

On September 1, twelve students began their first year college courses at St. Paul's. Father Raphael Domzall is Dean of Studies and teaches English and French. Father Casimir Gralowski conducts classes and directs the laboratory work in biology. Father Alfred Pooler is in charge of the Latin department, while Father Francis Xavier,

Director of Students, handles the classes in college theology and speech.

On September 10, ten postulant brothers arrived in Detroit for a six month period of training and orientation. Under the supervision of Father Francis Xavier and Brother Robert Baalman, they are being introduced into the skills of kitchen, tailor shop, refectory, laundry and other monastic offices. They also assist in maintenance and services at the retreat house. Classes in practical and theoretical electricity are conducted for them by Father Casimir, while Brother Robert holds regular classes in food service. Classes in Church History are given by Father Alfred, while Father Francis Xavier teaches them high school religion.

A Passionist vocational booth was a feature in the World Mission Exhibit at the Michigan State Fair in early September. Father Kevin Kenney, vocational director, was assisted by student priests and college seminarians. Thousands of people viewed the exhibit and came to know something of the Passionist apostolate during the days of the fair.

Sierra Madre

The western regional meeting of the Catholic Homiletic Society was held at Mater Dolorosa Retreat on June 11 from 10:00 a.m. to 3:00 p.m., with 52 priests attending. The topic of the day was the Constitution on the Liturgy, and specifically the Homily. The three sessions were conducted by Fa-

ther Pius Leabel, C.P., Father Gordian Lewis, C.P., and Father Charles Miller, C.M., of St. John's Seminary. Each session included a discussion period. Most Rev. Bishop Timothy Manning was guest of honor at the noon-day meal. The next meeting of the society is planned for Sierra Madre on November 19, exclusively for members of west-coast mission bands.

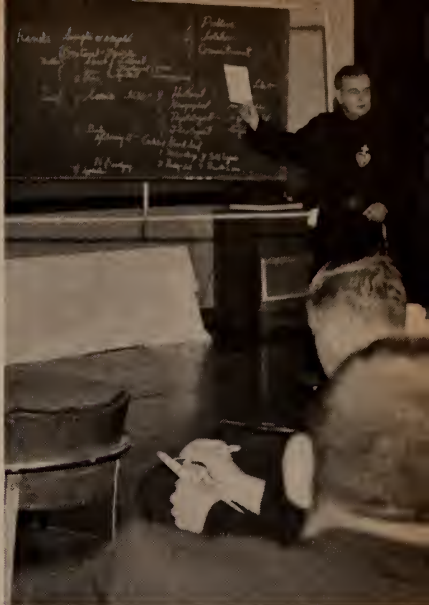
The many friends of Father Raymond McDonough, and the brethren arranged a farewell testimonial before his leaving for Korea to start the new Passionist mission foundation there. Several Monsignori, many neighboring pastors and assistants and Christian Brothers, sixty-two in all, assembled in the retreat house to wish Father Raymond bon voyage. A delightful dinner was served. The table decoration, flowers and general motif were in the light blue of "forget-me-nots." Many excellent practical gifts were presented to the departing missionary. He was joined in Sierra Madre on August 15th by Father Patrick E. O'Malley, who will be his co-worker in Korea. Many prayers and sacrifices accompany them.

The Annual Family Fiesta was held on June 28th. It was, as always, a great success, this year even surpassing that of 1963. Over 12,000 people attended; by actual traffic count 2,998 cars entered the monastery parking lots. The raffle prizes again included six automobiles. One of these remained at the retreat house. The winner, Will Parker of Bartlesville, Oklahoma, a fine benefactor, had no need of the

car and sold it to the Fathers at a greatly reduced price.

On September 20 the Officers of the Mater Dolorosa Retreat League, Vice-Presidents, Parish Captains and Co-Captains, and members of the Fiesta Committee assembled for their annual meeting. After the business of the day had been discussed, the group gathered in the chapel for benediction. Following this an excellent meal was served by Brother Denis Sevart to the 265 attending, out on the Fiesta grounds.

Priests at School.
Father Pius Leabel
Lectures on the
Liturgical Homily.



Houston

Father Benet Kieran has been appointed vicar at our retreat in Houston. Father Lambert Hickson continues as director of the retreat house. Retreat master for the 1964-1965 season is Father William Hogan.

The "white house" or cottage, the original structure on the Houston property, again houses the Passionist community. This move leaves the entire retreat house free for occupancy by retreatants. Since the diocesan clergy are to make their annual retreat at Holy Name, and since there is a growing demand for retreats mid-week and for special groups such as married couples, it was decided to use the new structure exclusively for our retreat apostolate.

AUTUMN, 1964

Ensley

On September 22, Archbishop Thomas Toolen celebrated the first Mass in the permanent chapel in the new wing at Holy Family Hospital. Besides the chapel, the first floor addition includes service and laboratory areas and record rooms. The second floor has one-, two- and four-patient rooms. The third floor is unfinished, due to lack of funds. When ultimately completed, the new wing will add fifty beds, doubling the capacity of the hospital.

While a senior at Holy Family High School, Patricia Haley was President of the Student Council and a leader in YCS. On July 19, as Sister Ann Barbara, she became the first negro to enter the novitiate of the Sisters of

Charity at Nazareth, Kentucky.

After graduating from Holy Family High School in 1959, Cassandra Sharp entered Xavier University in New Orleans, majoring in music. On August 11, Cassandra entered the novitiate of the Sisters of the Blessed Sacrament at Cornwell Heights, Pennsylvania, and is now known as Sister Mary Rebecca.

During the week of August 17, eight Holy Family students accompanied their by their chaplain, Father Philips Schaefer, attended the YCS study week. This interracial meeting was a new experience for the students. It was a rewarding and entertaining five days for all.

ST. PAUL OF THE CROSS PROVINCE

Vicar General Visits Province

The Province of St. Paul of the Cross was honored this Summer with a visit from Very Reverend Sebastian Camera, Vicar General of the Congregation while enroute to Mexico.

Father arrived during a meeting of the Superiors of the Province in Jamaica, LI., on August 4, and he was guest of honor at a dinner after the closing session.

From Jamaica Father Sebastian was escorted to Shelter Island, N.Y., and was greeted there at our Summer Villa by the priests, students, and Brothers. Father was much impressed with the facilities at the disposal of the Brethren which are used the greater part of the year for week-end Retreats for young

men. In a talk to the Community Father Sebastian summed up his impression of the Island as a "piccolo paradiso."

From Shelter Island Father Sebastian flew by sea-plane to West Springfield, Mass. From there he visited our Monasteries in West Hartford, Conn., Shrewsbury, Mass., and Brighton, Mass., before leaving for the Kennedy International Airport to enplane for Mexico. On his return to the States he expected to visit parts of the Western Province, and other Monasteries in the East.

Death of Father Agatho Dukin

Father Agatho Dukin, C.P., died at Mercy Hospital Scranton, Pa., on May 25 of a stroke. On the following Friday he was buried from St. Ann's Monastery Church, Scranton, Pa. Father leaves his 90 year-old mother, and two sisters.

With the death of Father Agatho the Province of St. Paul of the Cross lost one of its most outstanding and zealous Missionaries, and one of its most highly regarded members.

Most of Father Agatho's priestly life was spent in the preaching of Missions and Retreats. In the 32 years of his priesthood he preached several hundred missions and Retreats throughout the Province.

Father Agatho was born in Scranton in 1907, and he was professed a Passionist in 1926. The late Archbishop Walsh of Newark ordained him to the Priesthood in 1932 at the Pro-Cathe-

dral in Newark. After Ordination he was appointed Director of Students for several years. He was then elected Rector of the Monasteries of St. Mary in Dunkirk, N.Y., and St. Joseph in Baltimore, Md.



Father Agatho Dukin

Death of Father Gabriel Gorman

On June 27 Father Gabriel Gorman, C.P., died of a stroke at St. Mary's Hospital, Hoboken, N.J. When he was stricken, he was visiting the Offices of THE SIGN of which his brother, Father Ralph Gorman, C.P., is Editor.

The largest group of Brethren (140) to attend a funeral of one of our Religious assisted at Father Gabri-

el's Mass in St. Michael's Monastery Church, Union City, N.J., on June 30. Among those present was Very Reverend James Patrick White, C.P., Western Provincial. Very Reverend Gerard Rooney, C.P., Provincial, celebrated the Mass. Very Reverend Martin J. Tooker, C.P., Rector of Immaculate Conception Monastery, Jamaica, L.I., where Father Gabriel was stationed, acted as Deacon, and Reverend Ralph Gorman, C.P., was the Subdeacon.

Father Gabriel was Provincial of the Province of St. Paul of the Cross from 1947—1950. During this time, 1948, he celebrated his sacerdotal Jubilee. The Visitation of our Chinese Missions was made by Father Gabriel.

During his 41 years of priesthood Father Gabriel held many positions in the Province of St. Paul of the Cross. He was Philosophy Lector, and Dean of Studies for ten years after his graduation from Catholic University "cum laude." Previously Father attended the Angelicum in Rome where he received his Doctorate in Philosophy.

Besides being Provincial, Father Gabriel also served as Rector of St. Gabriel's Monastery, Brighton, Mass., and was Provincial Consultor for nine years. Subsequently he supervised the construction of the Church and Monastery of St. Paul of the Cross in Atlanta, Ga.

Three brothers—Father Ralph, Editor of THE SIGN, James, and Paul, both of Binghamton, N.Y.,—and one sister Mrs. Thomas Loughlin of Flushing, N.Y., survive.



Father Gabriel Gorman



Father Wendelin Moore

Death of Father Wendelin Moore

Father Wendelin died on July 1 at St. Vincent's Hospital, Montclair, N.J., and was buried the following Friday, July 3, at St. Michael's Monastery Church, Union City, N.J., where he served as a Curate from 1953-1960.

At the time of his death Father Wendelin was stationed at the Immaculate Conception Monastery, Jamaica, N.Y., from which he served for the past four years as Chaplain at the Creedmoor State Hospital. His Rector, Very Reverend Martin Tooker, C.P., celebrated the Funeral Mass, and he was assisted by Very Reverend Stephen Paul Kenny, Director of Missions, as

Deacon, and Reverend Kieran Richardson, Vicar of St. Gabriel's Monastery, Brighton, Mass., a classmate, as Sub-deacon.

For ten years, 1939-1949, Father Wendelin served as Missionary in China, and during World War II was Chaplain there with the 14th U.S. Air Force. Father received a commendation from the Chinese Government for his work with refugees, and also the Medal of Freedom from the U.S. Government.

Approximately 120 Religious attended the Funeral Mass together with a large crowd of parishioners. Because there were no living relatives the Sisters of Charity of Convent Station, N.J., were given places of honor at the grave side.

Biblical Convention at Jamaica

The 27th General Meeting of the Catholic Biblical Association of America was held at our Monastery in Jamaica, LI., during the month of September. The Meeting was under the Patronage of His Excellency, Most Reverend Bryan J. McEntegart, D.D., LL.D., Bishop of Brooklyn, who opened the Meeting on September 1 with the celebration of the Votive Mass of the Holy Spirit at the Vatican Pavilion at the New York World's Fair. Discussions were held at the Bishop Molloy Retreat House, Jamaica, LI., on September 2-3, and also at the Mary Louis Academy opposite our Monastery. Among the distinguished Scripture scholars present was the Reverend Roland de Vaux, O.P., Stillman Guest Professor of Roman Catholic Theological Studies at the Harvard Divinity School.

The committee on local arrangements consisted of

Very Rev. Martin J. Tooker, C.P.,
Rector;

Rev. Lucian Ducie, C.P., Director
of the Retreat House;

Rev. Richard Kugelman, C.P.;

Mother Kathryn Sullivan, R.S.C.J.

The Sisters of St. Joseph of Brentwood, L.I., who conduct the Mary Louis Academy contributed greatly to the success of the Meeting through their wholehearted and most generous cooperation.

Father Provincial welcomed the Scripture scholars, observing the ad-

vances made in the study of Sacred Scripture.

Bishops at the Council

The Most Reverend Cuthbert O'Gara, C.P., D.D., was unable to attend the opening session of the Council on September 14 because of illness. However, improvement in his health has given Bishop Cuthbert strong hopes of attending later sessions.

The Most Reverend Quentin Olwell, C.P., D.D., although pressed with the demands of his Missionary Apostolate was able to attend the opening session of the Council.

Diaconate Ordination

12 Students were ordained Deacons on August 10 at the Immaculate Conception Seminary, Darlington, N.J., by the Most Reverend Martin J. Stanton, D.D., Auxiliary to the Archbishop of Newark. The Students are stationed at St. Michael's Monastery, Union City, N.J.

Faculties were granted to the Deacons by Archbishop Boland of Newark to preach under supervisory appointment, and to engage in other works of the Ministry compatible with the Office of Deacon.

Houses of Study

Very Reverend Father Provincial, together with his Council, made the following assignments for the present scholastic year:

Sacred Eloquence to Baltimore, Md.,
(11 Student-priests)
3rd and 4th Theology to Union City,
N.J., (18 Students)
1st and 2nd Theology to W. Spring-
field, Mass., (22 Students)
2nd and 3rd Philosophy to Jamaica,
N.Y., (28 Students)
1st Philosophy to Scranton, Pa., (22
Students)

Preparatory Seminaries

There are 163 young men in our Preparatory Seminaries at Dunkirk, N.Y., and West Hartford, Conn.

99 are at the Junior Seminary of Holy Cross, Dunkirk, N.Y., and 64 are at the Senior Seminary of Holy Family, West Hartford, Conn.

This year we have 12 young men from Canada—from the City of Montreal, and from cities throughout the Province of Ontario. With the perseverance of these young men and the Canadian professed Students in the Province, our Canadian Foundations will be well supplied with native sons.

Educational Briefs

Three members of the Jamaica Community enjoy part-time appointments to the Faculty of St. John's University, Jamaica, N.Y. They are Father Peter Quinn, C.P., Father Thomas M. Berry, C.P., and Father Emmanuel Gardon, C.P.

Father Richard Kugelman, C.P., Lector of Sacred Scripture at St. Michael's Monastery, Union City, N.J., also teaches at St. John's University in

the Post-Graduate School.

Shrewsbury Retreat House

It is expected that the new monastery and retreat house in Shrewsbury, Massachusetts, will be opened in January. There are seventy rooms for retreatants. The monastery has fifteen rooms for religious. The chapel, which seats 150, was designed by Brother Capetan Baumann, O.F.M. The new liturgical emphasis is much in evidence. The altar of sacrifice faces the congregation, while the altar of reservation is located at the rear of the sanctuary.

Summer Youth Program

During the Summer months the Subdeacons of St. Michael's Monastery helped to inaugurate a special C.C.D. course at St. Michael's School, Union City, N.J.

The program was co-directed by Father Norman Demeck, C.P., Director of Students, and Father Bede Engle, C.P., parish C.C.D. Moderator. The Sisters of Charity of Convent Station, N.J., several public school teachers, and our Subdeacons engaged themselves as teachers while 40 teenage counsellors gave inestimable assistance with the arts, crafts, and recreational activities. The Subdeacons prepared a twelve-lesson teacher's manual on the Mass for the doctrine class. Detailed arts, crafts, and visual-aid planning complimented the classroom material with concrete means of expression.



Father Barry



Father Hyacinth



Brother Jerome

Philippines

Two priests and one brother have been assigned to our Mission in the Philippine Islands: Father Barry Ward, C.P., Hyacinth Welka, C.P., and Brother Jerome Cowan, C.P. Brother Jerome is the latest to be assigned to the Foreign Missions, and he will serve as Secretary to the Most Reverend Quentin Olwell, C.P., D.D., Bishop of Marbel.

Brother Jerome was born in West Orange, N.J., in 1930, and he was professed on January 23, 1949, at St. Michael's Monastery, Union City, N.J. Since then he has served in various duties in our Monasteries including that of Mission Expeditior, and Secretary of Missions and Retreats.

Father Barry, a native of Hartford, Conn., was professed in 1954 and ordained in April, 1961. He has been stationed at West Hartford for the past two years.

Father Hyacinth comes from Dun-

kirk, New York. He was professed in 1955 and ordained in May, 1962. For the past year he has served as vocational director in West Springfield.

West Indies

Very Reverend Ernest Welch, C.P., Superior of our Missions in the West Indies, addressed a group of non-Catholic Ministers on Ecumenism on September 8. Covering a range of difficulties that present obstacles to the non-Catholic acceptance of the Church and Her teachings, Father Ernest presented the position of the Church with the reason and charity that must distinguish every Ecumenical Dialogue.

Christian optimism highlighted Father Ernest's talk. "Ecumenism flows from Christ, not from the plans of men." "The work of reuniting Christians is the work of God: it will be accomplished through the grace of God."

Paul Joseph Dignan, C.P.



PASSIONISTS AROUND THE WORLD

ENGLAND

Visit of Father General

The day following his election, Most Reverend Theodore Foley, C.P., Superior General, had announced his intention of offering Mass at the shrine of Blessed Dominic in Sutton on the feastday of the Beatus, August 27.

On Wednesday, August 26, Father General was met at the Manchester airport by Father Philip Hayes, Provincial, and Father Martin Dougherty, Rector of St. Anne's Sutton. Upon arrival at the monastery, Father General was warmly welcomed by the community. He expressed great admiration for the beautiful new shrine of Blessed Dominic.

Thronged of people visited the shrine throughout the day of August 27, and at 7:30 Father General celebrated an

evening Mass for a packed congregation. Also present was Very Rev. Bernard Thijssen, Consultor General who had been stationed at Sutton for some years. Following the Mass, Father General led the people in reciting the new prayer in honor of Blessed Dominic and imparted individual blessings with the relic.

Centenary of Mother Mary Joseph

Saturday, August 29, was another day to remember. It was the centenary celebration of the death of Mother Mary Joseph Prout, Foundress of the Sisters of the Cross and Passion. Mother Mary Joseph died at the nearby convent of the Sisters, January 11, 1864, and lies buried in the cemetery adjoining St. Anne's church.

Three hundred and fifty Sisters of the Cross and Passion assembled in the church for mass at 11:30 a.m. A special choir from the motherhouse at Bolton rendered the music. Father General was celebrant of the Mass, assisted by Father Philip Hayes, Provincial of St. Joseph Province, and Father Valentine McMurray, Provincial of the Province of St. Patrick.

In his sermon Father General pointed out the greatness of soul of Mother Mary Joseph and commented on the sublime spiritual testament and example which she left her daughters. A procession to the grave followed the Mass, a Te Deum was sung, and prayers recited for all deceased Sisters of the Cross and Passion.

A festive tea followed. Many of the Sisters had not seen each other for twenty-five or thirty years and both tears and laughter were in evidence.

Annual Pilgrimage

The phrase, "real Dominic's weather" has been the traditional way of describing the rain and sleet that usually fall on the Sunday of the annual pilgrimage in August. This year was an exception. It was a day of brilliant sunshine. At least 10,000 people assembled for the procession around the monastery grounds to the magnificent outdoor altar. In the procession was the Archbishop of Liverpool, His Grace, George Andrew Beck, who presided at the Mass and preached the sermon. Father General offered the Mass, again assisted by Fathers

Provincial Philip and Valentine. A telegram brought the blessing of the Holy Father to the multitude of pilgrims. And after the Mass the endless line of devotees waited for hours to visit the shrine, pray, and leave their petitions at the tomb of the new Beatus. Camillus Nolan, C.P.

IRELAND

Very Rev. Paul Mary Madden, C.P.

The Province of St. Patrick was gladdened by the election of Very Rev. Paul Mary Madden to the office of General Consultor at the recent General Chapter.

Thomas Madden was born at Kilti-



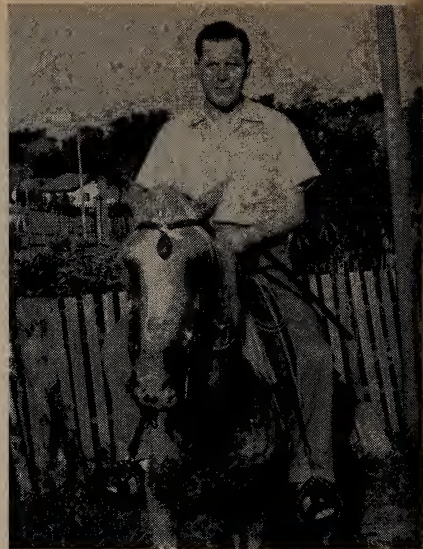
V. Rev. Paul Mary Madden, C.P.

magh, County Mayo, in 1920. He was professed at St. Gabriel's Retreat, Enniskillen, in 1939, as Paul Mary of the Blessed Sacrament. Six years of higher studies followed, and on May 26, 1945, Father Paul Mary was ordained in Dublin.

After ordination he was appointed to the Youth Confraternities at Mount Argus and for many years devoted himself to this work and to retreats for teen-agers. He was an outstanding success in this field. He built the Mount Argus Boys' Confraternity to a membership of 3,000 (ages 14-17) and it is no exaggeration to say that he knew the name and family background of every boy.

Father Paul Mary's principal work has been the apostolate of missions and retreats, for which he was in great demand in the home country and with the Irish emigrants in England. In 1954 he was appointed Foreign Mission Procurator. In this capacity he paid two six months visits to the Passionist mission stations and churches in Bechuanaland and the Transvaal and took the occasion also to conduct missions in Johannesburg, Capetown and Durban, together with retreats to clergy and religious.

In 1959 Father Paul Mary was elected rector of Holy Cross Retreat, Belfast, and at the following chapter, 1962, he was elected First Provincial Consultor. On June 18, 1964, he left Ireland to take up residence in Rome as Consultor General and Assistant for the English-speaking provinces.



Father Salvian Maguire,
Passionist Mission, Paraguay

Passionists in Paraguay

On July 26th, Father Salvian Maguire was installed as Pastor of the newly established Passionist Mission-Parish in Paraguay. With Father Theophane Cooney and Father Benedict Collier he will minister to the spiritual needs of a territory of about 400 square miles including the towns, Nueva Londres, Nueva Australia and La Pastora. Conditions here are primitive in the extreme; the standard of living little above existence level. Of a population which is 95% nominally Catholic at least three-quarters are illiterate. The majority have but a scant knowledge of the Faith but they are friendly and well disposed towards our Fathers who look forward to a fruitful apos-

tolate amongst them.

Earlier in the year Father Salvian and Very Rev. Valentine McMurray, Provincial, had the distinction of being the first Passionists to set foot in Paraguay when they were warmly welcomed on behalf of the Paraguayan Hierarchy by Most Rev. Juan Jose Anibal Mena Porta, Archbishop of Asuncion, and by Most Rev. Jerome Pechillo, T.O.R., of Coronel Oviedo, in whose Prelacy the new mission territory is situated.

Visit of Most Rev. Father General

On August 31st, St. Patrick's Province was honored by a visit from Most Rev. Father General. His Paternity who had come to England to celebrate the Feast of Blessed Dominic kindly accepted Father Provincial's invitation and made the short hop across to Ireland for a two-day visit to Mount Argus.

At Dublin Airport, August 31, 1964. l-r: Father Sylvius McGaughey, Father Aidan O'Reilly (Mt. Argus, Rector), Most Rev. Father General, Father Valentine McMurray (Provincial).



Priests to Rome for Study

In September five of our young priests went to SS. John and Paul's for higher studies: Father John Corrigan for his final year in Theology; Father Mel Byrne for Scripture and Fathers; Cathal Butler, Canice Feehan and Flavian Kinna for Missiology.

Silvius McGaughey, C.P.

AUSTRALIA

Ordinations

On Saturday, July 11, Most Reverend James Freeman, Auxiliary Bishop of Sydney, conferred the Order of Priesthood on Fathers Colman O'Neill, C.P., and Richard McGrath, C.P., in St. Brigid's Church, Marrickville. On the same day, Most Reverend Thomas McCabe, Bishop of Wollongong, ordained Father Fabian McGovern, C.P., in St. Francis Xavier Cathedral, Wollongong. A week later, July 18, The Archbishop of Adelaide, Most Reverend Matthew Beevich, ordained Fathers Denis Madigan, C.P., and Eugene Eager, C.P., in St. Francis Xavier Cathedral, Adelaide. Congratulations! and a long and fruitful ministry!

Vernacular Mass

On Sunday, July 26, 1964, the vernacular was introduced into the Mass throughout Australia. English is used in the entire fore-mass up to the canon, which remains in Latin. Beginning at the Our Father, English is again used to the end of the Mass.

Works of the Ministry

From August to November the missionaries of Holy Spirit Province conducted 25 missions, 15 retreats to priests and religious, 5 students' retreats, and 4 retreats to laymen. To these must be added the midweek and weekend retreats at Hobart, Geelong and Adelaide.

Marrickville

The annual demonstration of Catholic Youth in honor of St. Mary Goretti was held on the grounds of St. Brigid's Retreat on Sunday, July 12. Father Daniel Lyne, C.P., preached the sermon for the occasion. The day was marked by the blessing of the new marble altar in the shrine of the Virgin Martyr. A new statue, gift of the Italian community in the parish of Marrickville, was also unveiled and blessed.

During May, His Grace Archbishop Raymund of Madras, India, visited the retreat. Archbishop Raymund has been in Australia as one of the principal speakers at the Ecumenical Mission conducted in Melbourne under the sponsorship of the Catholic Evidence Guild.

Considerable re-organization of the parochial school system has been made in the Archdiocese of Sydney. The size of the schools is to be increased. The parish school here is to be enlarged to accommodate children from parishes contiguous to our own. The immediate building requirements will

call for an outlay of £100,000 (about \$200,000).

BELGIUM

Glen Osmond

The retreat house at St. Paul's is to be enlarged to take care of 40 retreatants. Midweek retreats are now the rule for all boys of Secondary Schools in the Archdiocese of Adelaide. Thirty midweek retreats are already booked for the 1965 season. Father Simon Lane, C.P. and David Folkes, C.P., are responsible for a much closer liaison between the Headmasters of the Catholic Schools, and for a greater involvement of the Diocesan Clergy in the senior schools in their parishes.

Father Gregory Manly and Jerome Crowe give weekly lectures on theology to the Sisters of Mercy at Angas Street, Adelaide. They also give lectures to the Irish Christian Brothers on Salvation History, as well as giving most of the talks at the annual conference of Religious Teachers.

Father Victor Kennedy continues his regular TV programme. Father Norbert Hayne will appear on the TV show, "Ask a Priest."

Father Nicholas Crotty is fully occupied with lectures and writings on "The Pill." He recently lectured to the Catholic Doctors of the Guild of St. Luke at their annual seminar.

Sister M. Cecilia, R.S.M., a graduate of Lumen Vitae, is conducting a series of lectures in Catechetics for the priests and students of St. Paul's Retreat.

Anthony Herring, C.P.

Blessing of New Seminary

The first days of May saw H. E. Joseph De Smedt, Bishop of Bruges, at the Passionist Preparatory School in Coutrai for the solemn blessing of the new scholastic wing. The grounds were crowded with clergy, civic officials, relatives of the students and friends of the Passionists. No little credit is due to the Rector, V. Rev. Osmond Pals, C.P., for his arduous work in bringing this project to completion. To blend the new structure into harmony with the existing buildings offered a real challenge to the architect. All agreed that he succeeded beyond expectations.

The full classical course of seven years is given at the seminary. September, 1964, found 140 students enrolled at the St. Gabriel Institut.

The monastery of St. Anthony in Courtai, to which the seminary is annexed, is known throughout Belgium because of Brother Isidore, C.P. The body of Servant of God, whose cause is now proceeding in Rome, lies in the beautiful new chapel next to the monastic church.

Aggiornamento

From July 4-7, 1964, the Provincial Chapter of St. Gabriel Province took place in Coutrai at the new seminary. Most Reverend Theodore Foley, Superior General, presided. The capitulars were deeply impressed by the prudence and kindness of Father General.



New Wing of Prep Seminary at Coutrai

The most important result of the Chapter was undoubtedly the thorough re-examination of the various apostolic and pastoral works and objectives of the Province. A permanent office is to be established at Diepenbeek, where an executive committee will direct the work of re-evaluation and adaptation. Three areas are to receive particular attention: 1) Training young priests to effectively meet the demands of the Passionist missionary apostolate in our modern day. 2) Study of the problems of environment and sociology which affect the missions today. Within the permanent office a special division of experts has been set up to investigate these problems and to exchange ideas and experiences with other missionary

groups. 3) Co-ordination of various apostolic works: traditional missions and retreats and the new "missions du milieu" and other new approaches to the apostolate of preaching. In view of findings, teams of missionaries will be formed and trained in the new approach to these specialized works.

Growth

On July 12, H. E. Leo de Kesel, Auxiliary Bishop of Ghent, ordained three Passionist clerics to the priesthood at Kruishoutem: Fathers Raf Baert, Robert Van Assche and Marcel Pille. A fourth Passionist, Father Rik Koopmans, was ordained at Liege by

H. E. William Van Zuylen, Bishop of Liege.

On August 22 four clerics were vested and on August 23 four clerics took first vows at St. Gabriel's Novitiate in Kruishoutem.

Letter of Father Conrad Maes From the Congo

The political anarchy, the lack of security and the subversive activities of the Communists make the situation here very difficult. There he has been a crucial problem of personnel in the missions. Half of the priests have recently been occupied with the absolutely essential work of keeping the semi-

nary, the normal school and the college in operation. Our chief hope for the future lies in the elite who are being formed in these institutions. As a result only ten of the principal mission stations have resident priests. Because of the shortage of priests and the hazards of travel today, some of the more remote missions stations have not had a priest in four or five years. As a result there has been a revival of polygamy and other pagan customs.

In spite of all these difficulties, the attitude of the Congolese toward the missionaries has definitely improved in recent years. They are greatly desirous of having a priest among them. Our schools are full and through them the

Chapter, St. Gabriel Province, July, 1964. Front, 3rd from left, V. Rev. Florentius Nackaerts, Provincial. Center, Most Rev. Father General.



principles of the gospel are reaching the leaders of the future. There is a growing number of Congolese clergy, men of true valor. In the little seminary at Otutu there are 100 students. The sisterhoods are also receiving many aspirants. Troubled as conditions are, we take hope, because the missions are being signed with the Cross.

Further Troubles

The territory of the Passionist Mission is in the Province of Sankuru, home base of the Lumubists and rebels who are fighting the Congolese government. Some of our missionaries have been forced to leave their mission stations. Others, too exhausted to resist for a second time the wave of rebel attacks, looting, violence and danger of massacre, have tried to get to the Capitol, Leopoldville. The majority, however, have remained at their posts. These missionaries are now trapped in that area, with no contact whatever with the outside world. Father Gustave Leys, C.P., religious superior, had returned to Belgium in July for the chapter. He has been unable to re-enter the mission territory. In a flight over the area in an army plane, they were fired on and had to return. Some appeals for help have been heard on the radio, but here is nothing that can be done. As of this writing, the fate of our missionary priests and sisters is unknown. Pray for them.

Walter de Brabandere, C.P.

HOLLAND

St. Gabriel College, Mook

In September, 1958, the new preparatory school of the Dutch Province opened at Mook with an enrollment of 147 seminarians. At the time, only 35% of the teachers had state certificates. Beginning in 1959 other select students were admitted and the school was organized on the English plan as a school-community, with several different areas of training.

A Royal Decree issued in 1962 gave St. Gabriel's College the right to examinations by its own faculty and empowered it to grant a diploma giving entrance to the universities of Holland.

The 1963-1964 school year found 300 students in attendance. All teachers are now fully certified, among them a number of lay teachers, whose presence has been a good influence on the students. Enrollment in September, 1964, was 360 students. The boarding students have been divided into several groups, each headed by a priest-prefect. Very Rev. Bernard van Schijudel, C.P., directs the boarding school division. Very Rev. Thomas M. Janssen, C.P., heads the community school.

The guiding principle for the school administration is as follows: "The boys who enroll in the school-community are to be formed into responsible personalities and apostolic orientated men who will have the zeal to involve themselves in the needs of their fellow-men, their Church and society, that so they may help shape the future."

On June 28, 1964, Most Reverend Theodore Foley, Superior General opened the provincial chapter for the Province of Our Lady of Holy Hope. On June 29 Very Rev. Germanus van der Meer was elected Provincial. On June 30 the election of the four Consultants Provincial was announced. They are: V. R. Fathers Boniface van de Werf, Servatius Vossen, Joannes van Hezewijk and Longinus Lelieveld.

Ordinations

The Province continues a healthy growth. On July 18 seven clerics were raised to the priesthood by H. E. Constans Cramer, O.F.M., bishop of Luan-fu. They are: Fathers Leopold Krebbers, Walter Straver, Edward van de Groes, Simon Bakker, Herman Kremp, Romuald Stein and Pius Verheul. On September 5 H. E. Stanislas van Melis, C.P., bishop of Sao Luis de Montes Belos, ordained four students to the diaconate. Four clerics took final vows on September 6, while on August 26 ten clerics took first vows at Maria Hoop and are now attending classes at the Jesuit College in Nijmegen.

Liturgy

The liturgical movement is far advanced in Holland. Permission has been granted in all dioceses for the priest to celebrate "The Service of the Word" at the sedalia. The priest goes to the altar proper only after the creed.

Gerard Kok, C.P.

Province of the Precious Blood

The Shrine of St. Gemma continues as a center of devotion to the Saint in the nation's capital. On September 14, more than 25,000 pilgrims visited the shrine. This saint of the 20th Century still works many miracle on behalf of those who appeal to her.

The new house of philosophy at Las Presas has an apostolic impact on the area. It is now the Diocesan Center for the Cursillos. The students had a summer workshop on classical music, with Fathers Albert Busto and Justin Palomino treating of the theory of music and the symphonies of Beethoven.

At Mieres the theology students were privileged to have Father Gerard Sciaretti with them from Rome. Father Gerard lectured on Passiology and contemporary Italian Catholicism. Father Michael Paton treated the theology of the Word from the viewpoint of biblical theology.

At Madrid the monastery has been attracting many priests and religious with its seminars on Passiology, Mariology and Biblical Studies.

The Spanish Hierarchy has again asked Father Bernard Monsegu, C.P., to be present at the third session of the Council in the role of Peritus.

Norberto Gonzalez, C.P.



Shrine of St. Gemma, Barcelona.

Province of the Holy Family

The shrine of St. Gemma and the Passionist retreat are landmarks of faith in Barcelona. On the Feast of St. Gemma, May 11, 1964, the 35 foot cross atop the campanile was blessed. Floodlighted at night, it is visible for miles around.

Pablo Garcia, C.P.

PORTUGAL

First Priest

The Commissariat of Portugal re-

joined on April 25, when Father Bonaventure Mirana Ribeiro, C.P., was ordained as first priest of the Commissariat in the Basilica of St. Gabriel at Isola. Two of his brothers, both Passionists, were present for the occasion: Virgil, who is studying philosophy at Mondovi and Joseph Mary, who is a theologian at Isola. The First Mass took place in the basilica on April 26. Father Bonaventure, a university student in Rome, returned to SS. John and Paul and had the privilege of celebrating Mass at the altar of Our Holy Founder in the presence of the capitu-

lars. The Commissariat will soon have its second ordination, when Father John M. Xavier Bezzarra, now a deacon, reaches the canonical age. He will be 23 in December.



Father Bonaventure Mirana Ribeiro

Centenary Celebration

The Passionist Seminary at Arcos de Valdevez took part in the tremendous celebration at Braga, June 2-7, making the centenary of the shrine of Our Lady of Mt. Sameiro. 35,000 persons marched in the procession. Among the floats, each representing a title of the Litany of Loreto, was that of the Passionists, *Regina Martyrum*. A series of seminars and conferences on the general theme, "The Theology of Mary in the Church," also marked the centenary. The entire Portuguese hierarchy was present. In his radio address to the gathering, Pope Paul praised the

constant devotion of the Portuguese people to the Immaculate Virgin Mary.

Congress of Religious

Four Passionists attended the National Congress of Religious held in April: Fathers Benedict Tarola, Commissary General, Theophilus Aguirrebeitia, Sebastian Teresa and Benignus Villa. The Congress turned on the general theme: The Religious Vocation in the Light of the Moral and Material Progress of the Nation. 1500 delegates from 90 different groups attended.

Faustino Barcinella Pearl, C.P.

ITALY

Blessing of Shrine Church at Casale, Province of Pieta

On September 8, 1964, the new church of the Madonna of Casale, near S. Arcangelo di Romagna-Forli, was solemnly blessed. The Pontifical High Mass was celebrated by H. E. Emilio Biancheri, Bishop of Rimini. Present for the occasion were Very Rev. Anastasio Cecchinelli, C.P., Assistant for the Italian Provinces, the Provincial and Council of Pieta Province, and many visiting priests and religious.

The ancient shrine dates from the fifth century. When the German army was retreating in 1944, the shrine and the adjoining Passionist monastery were almost completely destroyed. The new church, spacious and well-planned, harmonizes the demands of devotional



New Shrine Church
of Our Lady of Casale

atmosphere and modern art. Much detail work remains to be completed, especially the shrine itself, which will contain the fifth century fresco of the Madonna di Casale.

Ferdinando Zicchetti, C.P.

JAPAN

Fukuoka

The new retreat house is running in high gear. Right now is the season for priest's retreats: the Irish Columbans, 13-19 September; Canadian Scarboro

Missionaries, 21-26 September; 22 French Missionaries from North Kyushu, September 27-October 2; 35 Japanese priests from the dioceses of Fukuoka and Oita, October 5-9.

Summer saw a number of retreats for laymen, with more lined up for October and November.

We also journey forth for missions. Beginning in November there is a two-man mission in Kumamoto, and a series of six missions in Kyushu for the German Redemptorists. The Columban Fathers have requested six missions for 1965, with others from the French Fathers and a big job at the Osaka Cathedral in lent.

Interior of Chapel, Fukuoka



THE PASSIONIST



First Cursillo at Mefu, August 13-16, 1964. Front, 4th from left, Father Ward Biddle, 3rd from right, Father Augustine P. Kunii.

Father Francis Flaherty conducted the retreat for the Columbans and they liked him immensely. He is being lined up for work in the Philippines and Korea. Father Ward Biddle is giving the retreats to the diocesan clergy. Father Patrick O'Malley stopped through on his way to Korea. Besides his preaching, Father Leonard Kosatka takes charge of the kitchen, which is a big task. We have no brothers here, but two young hired men.

Carl Schmitz, C.P.

Mefu

The retreat house in Mefu, with the passing of summer, goes into its seventh year of operation. Over the past year there were 50 groups of retreatants. Of these, 15 groups were priests,

200 in all, from seven different countries. There were 10 student groups with a total of 200, and the remainder were general retreats with some 600 men attending—altogether a total of over 1000 retreatants in the year. The priests coming here were from the dioceses of Osaka and Nagoya, as well as Columban Fathers, Scarboro Fathers, Oblates, Xaverians, Marists, Marianists, Dominicans and Fathers of the Paris Foreign Mission Society.

The first Cursillo in the diocese of Osaka was held at the retreat house in Mefu from the evening of August 13 to the evening of August 16. There were 34 men taking part, with 22 first-timers. A team of three laymen and two priests came from Tokyo to bolster the Mefu team. Father Ward Biddle was the spiritual director. He

had put in countless hours in organizing the Cursillo. Father Clement Paynter and Father Augustine Paul Kunii also took part in the Cursillo.

Two more Cursillos are planned for the immediate future: November 20-21 and January 14-17. Because of the inability to handle larger groups at the retreat house, the Cursillistas will use a large Catholic school in Osaka.

Japan is aware that the attention of the world will be focussed on her during the Olympic Games. To create the image of a modern progressive nation, new stadiums, hotels, highways and the monorail and high-speed passenger train have been built. An "English boom" has developed as a result of the coming games. Many missionaries are besieged by Japanese who want to learn English in the space of a few weeks. The games will pass. The missionaries hope and pray that the Japanese, as a result of greater knowledge of Western culture, may be more open to receiving the Gospel.

Denis McGowan, C.P.

GERMANY

The Vice-Province of Germany-Austria was dealt a severe blow on July 17, when Father William Fedder, C.P., prefect of the preparatory school, died suddenly. Father William had been a Salesian for some years when he transferred to the Passionists. He was professed in 1936 and on the completion of his studies, was ordained on August 6, 1939, at Maria Schutz.

Shortly after this Father William was

inducted into the army. The end of the war found him a prisoner of the British in Carinthia. After his release Father William did excellent work at Maria Schutz and Schwarzenfeld. He then spent a number of most fruitful years as chapel-car missionary among the displaced persons in North Germany.

Ill health forced his withdrawal from missionary work, but Father William continued to give tirelessly of himself in his position as prefect of the preparatory school. He had great ability as a guide of the young, a carry-over, perhaps, of his Salesian training. He will be sorely missed. May this good priest and devoted Passionist rest in peace.

On September 1 the Vice-Province was gladdened by the profession of Confrater Gabriel. May Providence bless us with vocations!

At the time these lines are being written, Father Adolph Schmitt of the Province of St. Paul of the Cross, who was loaned to us for six months, and Father Albert Kofler are giving a mission in the Vienna archdiocese. There are many requests for missions and retreats in Germany and Austria, but there simply are not enough missionaries. The four priests in each monastery are needed for work in the churches under our care, and for occasional recollection days and Sunday work in the neighborhood. Only now and then are they free for missions and retreats.

Walter Mickel, C.P.



Famed Passionist Shrine of Maria Schutz, Semmering, Austria.

PHILIPPINES

During the month of May the first two Passionist closed retreats for laymen were held in Our Lady of Perpetual Help Seminary, Marbel, Koronadel, Cotabato. Approximately 30 laymen attended each retreat. Members of the Knights of Columbus from Dadiangas, Lagao and Marbel were well represented. His Excellency, Bishop Quentin Olwell, graciously offered

the facilities of his diocesan seminary as a retreat center during the summer vacation period. This arrangement worked out very well. Father Albinus Lesch, C.P., acted as retreat director and Father Antonio Magbanua, first ordained of the diocese of Marbel, assisted him. Father Augustine Sheehan, C.P., was retreat master.

One of the most interesting aspects of the retreats proved to be the open forum discussions. During these ses-



First Laymen's Retreat at Marbel, May, 1964. Left, Father Augustine Sheehan, C.P., Retreat Master. Right, Father Antonio Magbanua, First Marbel Vocation

sions, sometimes five hours in length, the retreatants manifested an eager desire to know more about the faith. This was reflected in the fact that 75% of the questions asked were dogmatic in nature. The men were greatly impressed by the traditional emphasis on the relevance of Christ's passion and death to modern life and problems. But the intense afternoon heat necessitated a slight change from the retreat horarium as followed in Pittsburgh, Pennsylvania. There had been some apprehension with regard to the financial feasibility of the retreats. This fear proved to be unfounded.

Father Peter Kumle of the Japanese mission came to conduct the two com-

munity retreats at Lagao. His work was excellent and the brethren of the Philippine mission are most grateful to him.

Father Bede McGauran of the English Province arrived in the Philippines in August and is now assigned to the cathedral parish in Marbel.

Catholic education is a necessity in these Islands. During August Bishop Olwell blessed two new Catholic high schools for the mission, one at Santo Nino and the other at New Iloilo. Also during August His Excellency blessed a new College at the parish in Kiamba. This brings the number of Catholic schools in the prefecture to 23: 6 elementary schools, 14 high

schools, and 3 colleges. There are some 9000 students enrolled in these schools, and some 60,000 others in public schools, most of them Catholics, and in need of instruction.

There are at present four fine candidates for the Passionist priesthood from the Prefecture. They attend San Jose Seminary in Manila, which is run by the Jesuit Fathers. Two are in the sixth year of the minor seminary, and two are in first philosophy.

At the beginning of September, Monsignor Paschal Sweeney, C.P., Perfect Apostolic at Vanimo, visited Mar-

bel. Bishop Olwell and Monsignor Sweeney left together for Rome and the Council. Also in Marbel for a visit was Father Harold Poletti, C.P. Father Harold journeyed to the various missions stations and parishes gathering material for his mission appeals.

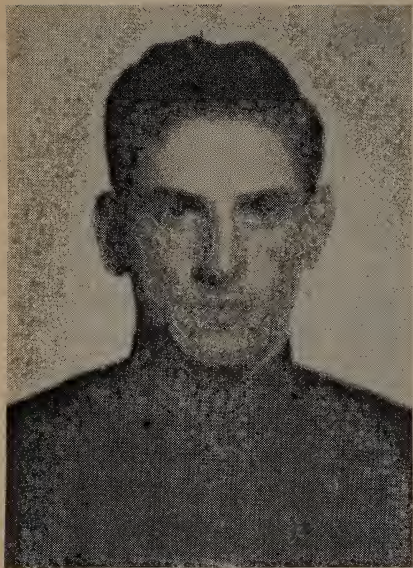
The brethren are awaiting the arrival in November of Father Malcolm La Velle, who will be mission procurator in Manila. The weatherman and the brethren promise Father Malcolm the warmest of welcomes.

Harold Reusch, C.P.

Annual Retreat, St. Gabriel's Seminary, Lagao. Front, l-r: Fathers Hilarion Walters, Anthony Maloney, Peter Kumle, Harold Reusch, Jerome Does, Leonard Amrhein. Back, l-r: Fathers Paschal Smith, Owen Lally, Theodore Walsh, James McHugh, Cyprian Regan, Thomas Carroll.



ARGENTINA



Father Federico Soneira

First Uruguayan Passionist Ordained

On July 4, 1964, Father Federico Soneira, C.P., was ordained to the priesthood in the church of St. Gemma, Montevideo, Uruguay. He offered his First Solemn Mass at St. Gemma's the

following day. Father Federico comes from a well known family in Uruguay. His parents are the President Couple of the Christian Family Movement for South America.

Retreat House Blessed

On August 29, Very Reverend Ambrose Geohagan, C.P., Provincial of Immaculate Conception Province blessed the new retreat house under construction on the grounds of Holy Cross Monastery in Buenos Aires. The retreat house has been put under the patronage of the Holy Family of Nazareth. It will serve a diversified clientele, as retreats are planned for married couples as well as for groups of laymen and laywomen.

Students

On August 29, Confraters George Stanfield and Eduardo Llosa left by air for Miami, Florida, and thence by bus to Louisville, Kentucky. They have begun their course of theological studies in the House of Theology of Holy Cross Province in Louisville.

Henry Whitechurch, C.P.



INSTITUTE ON THE RENEWAL OF PAROCHIAL MISSION ST. PAUL OF THE CROSS RETREAT HOUSE

- 1st. R. Hayes H., O'Meara B., Coffey C., Overman G., Staniszewski I., Bechtold G., Rooney B., Haring B., Johnson Msgr., Hegarty R., Maher S., Kenny T., McIlloy A., MacHugh
- 2nd. G. Berry F., Pekar B., Doyle J., O'Grady J., Follard F., Gannon P., Leabel L., Gownley A., Engler D., Keenan L., Hay D., Bulman F., Lawless J., Dever J., Bennett M., McIsaac G., Feehan E., Spinglen J., Scannell E., Linden C., Mallen
- 3rd. N. Pechulis G., Ehman N., Demeck J., VanLeeuwen H., Leach X., Albert F., Perenza Fr., Clarence Fr., Gordian Fr., Fidelis J., Salvi H., Stoekel C., Johnson N., McLaughlin T., Powers E., Gillen D., Ryan W., Hogan M., Driscoll C., Barth V., Salz
- 4th. D. Grande C., McIlloy J., Bartoszek F., Dougherty G., McKenna T., Sullivan K., Kenney J., Lambert L., Fitzgerald E., Viti R., Spitzer J., Mann J., McPhee E., McDonald C., Guilfoyle J., Schultz M., Coady
- 5th. B. Johnson L., Bellew L., Doherty A., Shalvey F., Keenan D., Ehman J., Clarmont M., Thommes C., Jablonovsky L., Brady J., Devaney J., O'Reilly J., Manning C., Kronlage J., Hayes L., Byrnes E., Quinn
- 6th. C. Czachor K., Schiltz F., Storey A., Wirth A., Hickson E., Sandmann C., Browning C., Horack P., Collison F., Moran B., Adler E., Pollette T., Newbold B., Czaja V., Kelly A., McGauran
- 7th. Fr. Jerome Fr., Casimir Fr., Joseph Mary J., Spehn P., Brady Fr., James Fr., Tamm Fr., Olson Fr., Tenhundfeld J., Torisky A., Wilhelmy T., O'Connor H., Ralenkottter N., Kricsunos H., Brinkman L., Hogan P., Boyle

Photo by Bonish August 17, 1964

PASSION OF
CHRIST

STRENGTHEN ME

WOUNDS OF
CHRIST

SHELTER ME



SUMMER 1965

PASSIONIST

ACROSS THE EDITOR'S DESK

People say the nicest things. I quote from my favorite letter of the month. "All of us here in our Province eagerly await every issue of *The Passionist* and literally devour it when it arrives. It is today one of the main sources of inspiration and a wonderful means to keep us Passionists closer together." How about that!

But it's hard to maintain altitude.

I think, though, that you will find some interesting and challenging articles in this issue.

We stand on the shoulders of the past. Father *Basil Killoran* opens a glorious chapter of Passionist history for our consideration, writing of the first Passionists in the Far West.

From the Far East Father *Peter Kumle* tells of a work dear to his heart. Over a decade of experience in preaching missions in Japan gives him wide experience to draw on. He tells of the parochial mission there.

An eminent professor of theology, Dr. Joseph Sittler, recently remarked that what a clergyman cannot personally experience he must supply by reading. We are treated to a little symposium on Contemporary Literature and the Priest by two who know, Father *Augustine Paul Hennessey* and Father *Jerome Brooks*.

Father *Melvin Glutz* has done some spade work for us. The ore has been refined in his digest of current thought on authority and obedience. You may agree or disagree, but this is the world we live in.

Congratulations to our brethren to the south! Be sure and read about the Centenary of the Passionists in Mexico.

And here my case rests. As our Greek teacher used to say, sufficient for the haemera is the kaka thereof.

Fraternally yours in Christ,
Ignatius P. Bechtold, C.P.
Editor

The PASSIONIST

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Andrew J. Buschmohle, C.P.

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Layout: Andrew J. Buschmohle, C.P.

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THE FIRST PASSIONISTS IN THE FAR WEST

IN OCTOBER, 1945, Father Angelo Hamilton, C.P., was sent by the Very Rev. Herman Stier, C.P. Provincial of the Holy Cross Province, at the request of the Bishop of Sacramento, Most Rev. Robert J. Armstrong, to establish a Passionist House in that diocese.

At that time few of the members of the Province knew that Father Angelo was taking up his apostolic labors in a district of Northern California in which Passionists had pursued their missionary work just short of a century before that date. In May of 1852, six months before Father Anthony Calandri, C.P., and the other founders of the Province of St. Paul of the

Cross, came to Philadelphia (Nov. 20th, 1852), there arrived in San Francisco, California, from Sydney, Australia, one of the priests who "hal- lowed the gold dust trails." He was the Rev. Peter Maganotto, Passionist. Father Peter offered his services to the Bishop of San Francisco, Most Rev. Sadoc Alemany, O.P., D.D. who was in dire need of priests because of the tremendous influx of Catholics to the gold fields of California.

Father Felix Ward, C.P., in his book, *The Passionists*, and Rev. Henry Walsh S.J., who copied from him, say that Father Peter arrived in San Francisco in 1849. In another place

Father Felix says that Father Peter went to Sidney, Australia in 1848 and that he taught in the Benedictine Seminary there for three years. Father Osmund Thorpe, C.P., in his *Mission to the Australian Aborgines*, quotes from a letter written by Father Peter Maganotto, C.P., from Sydney in April of 1852. The San Francisco diocesan archives contain the record of his arrival, in the handwriting of Bishop Alemany, as occurring in 1852.

PETER MAGANOTTO was born at Aolo in the Tyrol, in Northern Italy, on February 22, 1805. He made his vows as a Passionist on September 14, 1831. He had evidently been preparing for the priesthood before his entry into the novitiate, for he was ordained only two years after he made his religious profession. After ordination he was engaged in the teaching of theology to the Passionist students, until he was chosen as one of the companions to accompany Blessed Dominic Barberi, C.P., in the founding of the Belgian and English missions. In 1847 he resigned the rectorship of the retreat at Tournai, in Belgium to join the Passionist mission to the Aborgines in Australia. He arrived in Sydney, Australia Feb. 6, 1848 to find that the mission had been abandoned. At the

request of Archbishop Polding he remained at Sydney to teach theology in the Benedictine Monastery. In 1852 he left Sydney and went to San Francisco.

Father Peter served in San Francisco from his arrival in May until August when Bishop Alemany sent him to found a parish in Marysville, California. At the time he took up his residence there, Marysville was in its beginning as a town (two years old). It had originated as a supply depot for the mining camps along the Yuba River. It was named after Mary Murphy Cavillaud, who was the wife of Charles Cavillaud, founder of Marysville. She was a survivor of the Donner Party Tragedy.

Marysville was a rough and wide open town, especially when the miners were in town for the weekend. During Father Peter's second winter there the town was overrun with miners for weeks while the mining camps along the river were flooded. A scene of wild carousing and violence is described by Rev. Henry L. Walsh, S.J., in *Hallowed Were the Gold Dust Trails*.

IT WAS PROBABLY during this period of wildness that there occurred an incident, related by our older fathers

by BASIL KILLORAN, C.P.





Father Basil Killoran became interested in Passionist history in the far West during the mid 1930's when he was stationed in Sierra Madre. He served as first rector of Christ the King Retreat in Sacramento from 1950 to 1956, and in 1961 was appointed first superior of our foundation at San Anselmo. At present Father Basil is vicar of our retreat in Birmingham, Alabama. He continues an active ministry of missions and retreats.

forty years ago, which illustrates Father Peter's big-heartedness, a quality which gave him great influence among the miners. According to the story as Father Peter was returning to his rectory after mass one morning, he was accosted by a young man who told him a hard luck story and asked for help. Father Peter took him into the house and sat him down to a good breakfast with himself, gave him a big glass of wine and when he was

leaving, an alms in the form of some gold dust.

This generous charity paid big dividends both then and some years later, this time materially and later spiritually. When Father Peter was living at the Monastery on the Ridge, in Nevada, near Virginia City, lawlessness had reached such a pitch in Virginia City that Vigilantes were organized. One day Father Peter heard that they had tried and sentenced to death a man who was said to be a member of a gang of robbers who were ravaging the territory. He hurried into Virginia City and asked to be allowed to see the condemned man. He was told that the man had refused to see any minister and had been very rough with several who had tried to talk to him. Father Peter, however persuaded the guards to allow him to see the fellow. To the surprise and astonishment of all the condemned man welcomed Father Peter. Father prepared him for death and, it is believed, accompanied him to the scaffold. During the talk Father Peter was told by the criminal that he was the man he had befriended in Marysville some years before. The man had just joined the gang and being a new member and not known around town he had been sent to examine the priest's house and learn the location of the cache where Father Peter was keeping gold for some of the miners. There was no bank as yet in Marysville. The gangster was so impressed by the charity of the priest that he persuaded the gang not to rob

him. Thus that act of charity saved the miners' gold and later the robber's soul.

AS SOON AS he was settled in Marysville Father Peter set about procuring a temporary church. On March 21, 1853 he was authorized by Bishop Alemany to bless the new church. By the summer of 1855 the Catholic population of Marysville had increased to such numbers that a larger church was necessary. On September 16th of that year Archbishop Alemany laid the cornerstone of the new church, which was opened for services the next year. The old church was then fitted up for a parochial residence. This church which opened in 1856, under the patronage of St. Joseph, is still being used as the parish church of Marysville. It is a brick structure, and in later years it was enlarged and towers were completed. It served as the Cathedral while Marysville was the seat of a Vicariate Apostolic. The venerable building was modernized and redecorated for the centenary celebration of the parish by the present pastor, Rt. Rev. Monsignor Thomas E. Horgan, P.A., who has been Vicar General under the last three bishops of the Sacramento Diocese. At Monsignor Horgan's invitation, Very Rev. Basil Killoran, C.P., rector of the Retreat of Christ the King at Citrus Heights, in the Diocese of Sacramento, sang the Solemn Mass Coram Pontifice, at the centenary celebration and Rev. Pius Leabel, C.P., delivered the sermon.

With the Catholic population in-

creasing so rapidly, Father Peter felt the need of a parochial school to care for the children and with characteristic zeal and energy set about erecting one. By October 1856, the school was ready and Father had procured three Sisters of Notre Dame de Namur as teachers. On November 10, 1856, with a lay teacher to aid them, the Sisters began classes. The same order of Sisters is still teaching at Marysville.

In addition to his pastoral duties and the work of building in Marysville, Father Peter made many missionary excursions to the numerous and widely scattered mining camps in Yuba and Butte Counties. In 1856 he held the first Catholic services in Butte and Colusa counties. The first Mass said in Colusa County was commemorated by centenary services in the Fall of 1956, at which the rector of Christ the King Retreat, Very Rev. Fergus McGuinness, C.P., was celebrant.

IN MARCH of 1875 Father Peter was called back to San Francisco by Archbishop Alemany and on April 15, 1857 was appointed Vicar General of the Archdiocese. On May 5th of that year he was made pastor of St. Francis of Assisi Church at Columbus and Vallejo Streets, in the Italian Quarter of San Francisco, known as the North Beach section of the City. Here, too, he soon realized that the church was too small and on May 5, 1859 he laid the cornerstone of a new St. Francis Church. This church was destroyed in the great fire which followed the San Francisco earthquake in April 1906.

According to a record in the handwriting of Archbishop Alemany, Father Peter requested the Archbishop, on the day of the laying of the cornerstone, to relieve him of the duties of Vicar General and also asked permission to go to Rome. The purpose of this proposed journey was twofold. Word had been brought to the General of the Passionists in Rome by a Benedictine Father who had come there from Sydney, Australia, that an Oblate Brother in the Franciscan convent at Lima, Peru, had been recognized as Father Luigi, a Passionist. Father Luigi had been one of the members of the Aborigine Mission in Australia. Father General had written to Father Peter, asking him to go to Lima, look into the matter, and bring Father Luigi to Rome. In addition to this commission, Father Peter wished to place before the General the matter of a Passionist foundation in San Francisco, for which Archbishop Alemany had already given him permission.

WHEN FATHER PETER got to Lima he found that the person in question was truly Father Luigi. The Franciscans had grown so to admire the holiness of their gardner that they wished to keep him. Since Father Luigi also wished to remain, he was restored to his status as a priest and with permission of the General, ended his days as a Franciscan.

Accordingly, Father Peter did not proceed to Rome but returned to San Francisco and treated by mail with Father General regarding the proposed

foundation. His request was denied by the General because of some conditions stipulated by the Archbishop to which the General could not accede.¹

Father Peter was not discouraged by the General's refusal of the San Francisco foundation. In January of 1861 the Holy See had established the Vicariate Apostolic of Marysville, comprising the northeast portion of California, the northern half of the State of Nevada, and a part of Utah. The Right Rev. Eugene O'Connell, D.D., a professor at All Hallows Seminary in Ireland and formerly a missionary in California under Archbishop Alemany, had been named Vicar Apostolic. Father Peter received permission from Bishop O'Connell to establish a monastery of the Passionist Congregation in the new Vicariate.

Sometime in 1862 Father Peter left San Francisco for Rome, spending several month with his Passionist brethren at West Hoboken while enroute to the Holy City. He arrived in Rome shortly before the General Chapter of 1863. Father Peter was permitted to place before the Chapter his request for a foundation of the Congregation in the Vicariate of Marysville. He presented a like request from the bishop of Guayaquil, Ecuador, whom he

¹ Author's Note: Reading between the lines in what information I could get, it would seem that Archbishop Alemany wanted the Passionists to take a number of parishes. This the General would not allow.

had probably visited on his way back from Lima, Peru.

AFTER DUE DELIBERATION, both foundations were approved by the Fathers of the General Chapter. By June of 1863 Father Peter arrived in New York with seven priests and two brothers, four priests and one brother being destined for each new foundation. The priests who accompanied Father Peter were Fathers Amadeo Garabaldi, Angelo Lecero, John Philip Baudanelli, Paul Hyacinth Graeco, John Gismondi, Ildephonoso Obach and Guido Matasi. The names of the brothers are not known. After spending a few weeks at the Monastery at West Hoboken, N.J., they all left New York in July 1863 for California. Meanwhile Father Peter had been advised by the Bishop of Guayaquil that, because of the political conditions in Ecuador, the foundation of the monastery at that time was inadvisable.

When they arrived in California they went to Marysville and were kindly received by the Bishop and the priests there. Four of the Fathers went to the Dominican Convent at Benecia to learn English and two remained at Marysville to assist Bishop O'Connell. Father Peter and Angelo went to Virginia City. When Bishop O'Connell gave permission for the foundation of a Passionist Monastery in his Vicariate he had designated Virginia City, Nevada, as the site of the establishment. Virginia City at that time was only at the beginning of its fabulous career. There had been spasmodic prospecting

for gold along the canyons below Mount Davidson for some years. In 1857 a miner called Old Virginny, after his home state of Virginia, found some fair placer deposits on the banks of a small creek near the head of Six Mile Cayon just below the site of Virginia City. When the town was founded a year later it was named in his honor. Other richer deposits were soon found and the miners began to come to the "Nevada Diggins." They were hampered by having to shovel away a heavy bluish substance that was constantly clogging their rockers. In June 1859, Judge Walsh of Grass Valley, suspecting that this substance might be something valuable, took some of it to Grass Valley and had it assayed. It was found to be chiefly silver ore, running to \$3,876.00 a ton, about a fourth of it being gold. This was the richest silver deposit ever found on earth, and when the news spread like wildfire the rush was on. Virginia City, Gold Hill and Silver City were founded and by the end of 1860 there were 4,000 people in these towns and vicinity. By the end of 1863 there were 15,000 people in Virginia City and the yield of the mines had reached \$12,400,000.

WHILE FATHER PETER was on his journey to Rome to obtain recruits for his new foundation, there came to Marysville a newly ordained priest and Bishop O'Connell sent him to the fast growing Virginia City which was without a resident pastor. This was the famous Father Patrick Manogue,

"a man who was to exercise a powerful influence for good in the mining camps of Nevada for a fifth of a century." (Fr. Henry Walsh, S.J.)

Patrick Manogue was born in Ireland in 1832 and when he was 17 he came to America to live with his older brother in Connecticut. When he had earned enough money he entered St. Mary's Seminary in Chicago to study for the priesthood. In a few years, however, his money was exhausted and he left the seminary for the gold fields of California to earn enough to finish his training for the priesthood. He engaged in placer mining at Moore's Flat in Nevada County, California. In three years he had earned enough money to finish his studies. He went to Paris and entered the Sulpician Seminary, being ordained by Cardinal Marlot in 1861. In the spring of 1862 at the age of thirty he returned to California, and was assigned by Bishop O'Connell to Virginia City. Father Manogue was described by a native of Virginia City as a giant of a man, standing six feet, three inches and weighing two hundred and fifty pounds with a rough hewn face, a shock of curly black hair, a big heart and a fine mind. He loved the miners, the majority of Catholics among them being his own countrymen. For twenty-four years he gave to them a measure of devotion such as only a great soul could offer and a great body endure. They called him "Sogarth Aroon."

On January 16, 1881 Father Manogue was consecrated Coadjutor with

right of succession to Bishop O'Connell of Grass Valley. The Vicariate of Marysville had been raised to the dignity of a Bishopric in 1868 with the See transferred to Grass Valley. On May 28, 1886 the diocese was enlarged and the See transferred to Sacramento with Bishop Manogue its first Bishop. He died in Sacramento Feb. 27, 1895.

THIS WAS the man Father Peter found as pastor when he returned to Virginia City with the recruits for the Passionist Monastery. Father Manogue had built a new church and was unwilling to leave his miners, so Father Peter chose a site on the Divide, about a mile south of Virginia City and half way between that town and Gold Hill. Here he proceeded to erect a frame monastery, he and Father Angelo Lugero, C.P., enjoying the hospitality of Father Manogue during the period of building. By the end of October 1863, the building was ready for occupancy and all the Fathers moved in and began to live the regular Passionist life. They were occupied in giving missions and in helping the Bishop and clergy throughout the Diocese.

After the monastery was completed Father Peter began the erection of a church and in the meantime services were held in a large room in the monastery which was fitted up for a chapel. Since there was no church at Gold Hill, predominately a Catholic town, the people came to the monastery chapel for Mass. By December 1863 the church was finished and both it and

the monastery dedicated under the title of the Immaculate Conception.

The existence of the monastery and church on the Divide was shortlived. In July 1864 the people of Gold Hill, a mile south of the monastery, under the leadership of a newly appointed pastor, Father Patrick O'Reilly, built a church. There must have been misunderstandings and controversy over parochial rights, with three churches in the space of two miles on the slopes of Mount Davidson. On July 31st Bishop O'Connell made a visitation of the Church of the Immaculate Conception and matters came to a head. Whatever the previous matters of dispute may have been, the final cause of rupture in relations was an interpretation by Bishop O'Connell of a ruling of the Propaganda Fidei to which Father Peter could not agree. The Bishop claimed that because the Propaganda Fidei had ruled that all church property in missionary territories was to be under the jurisdiction of the Bishop, he, therefore had jurisdiction over even exempt properties. Father Peter would not agree to this.

AS THE DIFFERENCE of opinion between Bishop O'Connell and Father Peter continued, the General, Father Anthony Testa, C.P., ordered Very Rev. John Dominic Tarlatini, Provincial of the Province of St. Paul of the

Cross, to go to California to look into the matter and to try to save the Foundation on the Divide. But Father John Dominic also failed in his purpose, and the abandonment of the foundation was decreed.

Father John Dominic, having anticipated this turn of events, had obtained permission to make a foundation in Mexico. He took Fathers Peter and Amadeus to Mexico with himself and made a foundation in Tacubaya, near Mexico City. Father Amadeus was appointed Superior and Father Peter his assistant.

Fathers John Philip Baudinelli Guido Matasi and Hyacinth Graeco were sent to the Province of St. Paul of the Cross in the Eastern United States, where they labored during the rest of their lives. The other members of the Divide Foundation were sent back to Rome.

Father Peter Maganotto himself was called back to Rome in 1867 and spent the rest of his years giving missions. He was stricken while on a mission in the village of Castle Porziano and died on the 17th of November, 1870, in his 65th year.

An interesting sequel to the history of the Nevada Foundation is told by Father John Philip Baudinelli in an account he wrote for the Mission Chronicles of St. Joseph Monastery, Baltimore, Maryland, in 1878.

A MISSION EXCURSION TO THE WEST

IN THE FALL of 1877, Rev. Eugene O'Connell, Bishop of Grass Valley, California, had asked the Provincial

of our Congregation in this country to send thither two or three of our Fathers for the purpose of evangelizing his

small and much scattered flock in the two states of California and Nevada over which his jurisdiction extends. The same Prelate had asked a special favor—that Rev. J. Philip Baudinelli should be one of the Fathers, as he knew him personally and had had him in his diocese working for his people twice before. Very Rev. Thomas Stefanini, Provincial, acquiesced to the Rt. Rev. Bishop's demands; and, appointing Rev. Fr. J. Philip of this retreat near Baltimore superior of the expedition, gave him as collaborators Rev. Timothy Pacitti, Vicar of St. Michael's Retreat in Hoboken, and Rev. Benedict Murname of the Retreat of the Holy Cross, Cincinnati.

They started for the Far West on the 12th of September, 1877, by rail; and after six days journey they arrived safely at Salt Lake City, Utah Territory. Arrangements had been previously made by Rev. Fr. J. Philip with Rev. Lawrence Scanlan to give two little missions in the districts of which he is the zealous pastor. On the 23rd of September, accordingly, a mission opened in Ogden, the terminus of the Great Union Pacific Railroad and the beginning of the Central Pacific. The few Catholics of Ogden attended the mission and profited by it. A great many Mormons also, and Mormon Bishops and Elders attended the services, but only as a matter of curiosity. Four days were spent in that place after which the Fathers gave another little mission of four days in Salt Lake City for the benefit of the few Catholics residing there.

THE TWO small missions being over, the Fathers started out again for the far West and on the 3rd of October took the Central Pacific Railroad; on the eve of the 5th they arrived in Marysville, Cal. and were received very kindly by Bishop O'Connell and his priest. On the following Sunday, October 7th, Rosary Sunday, the first mission in this diocese began. Solemn High Mass was celebrated by Rev. Fr. Timothy, C.P., the Bishop assisting on the throne. The whole week was devoted by the three Fathers to the usual work of platform and confessional. The sisters of Notre Dame, who have a noble Academy right in front of the Cathedral, shared to some extent in the blessings of the mission, as one of the trio preached to them also and heard their confessions. The Bishop and clergy as well as the people of the city were well pleased at the result of the work. It is worth noticing that the city of Marysville was evangelized in early times by our V. Rev. Peter Maganotto, C.P. He was one of the first priests that administered there. He built a small wooden church as early as 1852, and subsequently was Vicar General of San Francisco during the space of five years. It was then that he started to erect the present large brick church and finished it. He also founded the Academy of the Sisters of Notre Dame. His name is, up to this day in benediction in that city and surroundings.

After this mission Frs. Timothy and Benedict gave another in a small town named Colusa 30 miles west of Marys-

ville, and Fr. J. Philip devoted a few days to the spiritual wants of a number of French Canadians in a place called Willows. Some of them could not speak a word of English, and felt very happy of the opportunity which was offered to them of a priest that spoke the French language. They all went to confession and communion.

IN THIS CITY of Colusa the Fathers were obliged to separate; three missionaries were too many for the greater number of the parishes of the diocese of Marysville. Accordingly Fr. Timothy took the north of Marysville to evangelize, whilst Father J. Philip and Benedict directed their steps towards the south and the east. The former gave missions in Yreka, Callahan's Ranch, Fort Jones, Shasta, Oroville, Ohio, Cherokee Flat, Wheatland, etc. The latter evangelized Red Bluff, Nevada City, Smartsville and four more adjoining little towns.

By Christmas they met together again in Grass Valley at the hospitable house of V. Rev. T. Daltan, V. Gen'l, whose kindness to the Fathers was very remarkable. After New Year they went to Colpax in which place a new church was dedicated on the feast of the Holy Name of Jesus. Fr. Timothy performed the ceremony and Fr. J. Philip preached the sermon. By the request of the Bishop it was called the church of "St. Paul of the Cross." Fathers Benedict and Timothy meanwhile evangelized alone the following places: Gold Run, Dutch Flat, Forest Hill, Iowa Hill and Colpax, whilst Fr. J.

Philip was arranging other missions in the Archdiocese of San Francisco.

A beautiful mission was given in Sacramento City, which is the capitol of the State of California. In the beginning of February another large mission was given in Oakland, Cal., east of San Francisco, divided from it by a beautiful bay. Oakland, so named on account of the great number of oak trees, is the garden spot of California, for its climate, flowers, fruits and vegetables. The mission lasted two weeks and a half—it was attended remarkably well despite the incessant rain that fell during the whole time. Fr. John Philip gave a four day retreat to the young ladies of the Academy of the Sacred Heart to his very great satisfaction and that of the inmates. The fervor of those pupils and the real earnestness manifested is seldom seen in places like this.

Santa Rosa and Healdsburg were the field for the laborers for the following week. Fathers J. Philip and Benedict preached a very successful little mission in the former place, while Fr. Timothy was doing the same in the latter place.

It was now the end of March and the Fathers were enabled to go back to the diocese of Marysville again; the season of extreme cold having passed away. Fathers J. Philip and Benedict gave a very nice mission in Carson City, the capital of the state of Nevada—it lasted one week—during which Fr. Timothy evangelized an old wicked little city named Genoa. He succeeded

beyond the expectation of the Pastor. After a few days rest the Fathers went up to the great mountain town which is called Virginia City.

VIRGINIA CITY is the largest place in the whole diocese of Grass Valley and the most populous city of the state of Nevada. It is situated upon an elevation of 6,000 feet above the level of the sea, very near the top of the great Mount Davidson. There are in it people of every nation under the sun, attracted hither by the great thirst after gold. It was first inhabited in 1860 when gold was discovered, and though it has been totally destroyed by fire it has been rebuilt always larger and better than it was. The greater part of the people are adventurers, bold, daring and reckless. They live on continual excitement of losing and gaining; making money by any means whatever seems to be the object of the greater part. Bacchus, Venus and gold are the gods of the majority of the inhabitants of Virginia City. There you can never recognize the Sunday or holy days—the work in the mines goes on all the year around without the least interruption.

The Fathers opened the mission in that place on Passion Sunday and closed it on Easter Sunday. It is estimated that the Catholic population of Virginia City is some five thousand souls. The result was 2,500 communions and five or six hundred confessions of children who had not made their first communion. The church, which contains about one thousand, was liter-

ally packed at all the services, especially at night. In the judgement of the Pastor, Very Rev. Father P. Manogue, V.G. and other old members of the parish this mission was the most successful they ever had. . . . The Pastor above mentioned acted towards the Fathers like a perfect gentleman and a true man of God. His kindness and noble dealings with them will never be forgotten. He is a real Philomath.

Virginia City, Nevada City, is the place where Fr. Peter Maganotto built a church and a house of our Order in the fall of 1863. The writer of this, Rev. J. Philip Baudinelli, C.P. was one of the eight priests sent from Rome to that mission. He also was the only one who for two years remained through and fought to the last against all manner of wars that were waged against the Passionists by the devil, bad men, and good men meaning well. At last in the end of 1865 the place was abandoned with great regret to the majority of the people and with scandal to some—for people there gave up the faith in consequences of bad feelings against the Powers that were. Providence was however, disposed that the Passionists should once more go there to preach the gospel of peace and reconciliation to men; and people that had not been inside of a Catholic church since 1865 went now and were converted to God. All the ill-feelings that might have existed between the Bishop and Priests with the Passionists have been entirely annihilated, and true friendship established

between them, which will never be broken.

On the day of the close of this mission Rev. Timothy Pacitti, Vicar of West Hoboken took the train at 6:00 for the East; whither he had been called by the Provincial. He travelled the distance of 2,000 miles with interruption and on the following Sunday, Low Sunday, arrived at St. Michael's Monastery.

The two other Fathers remained at V. Rev. Fr. Manogue's three days longer, during which time they heard a large number of confessions of people who had not been able to go during the mission. On the following Sunday, 28th of April, they opened another mission in Gold Hill, Nevada; a large town adjoining Virginia City. It was remarkably well attended; and considered to have been very successful.

AFTER A FEW DAYS of rest the Fathers repaired to Reno, Nevada, where they gave the last mission. This also was blessed with success, though it had not been properly announced by the Pastor. Several other missions had been partially engaged, but owing to Fr. Timothy's departure, to the season which was already hot, and to the fact principally that the Fathers had been going from place to place for eight long months, they concluded to break

all other engagements. In fact they were too weary of the long campaign and were very anxious for rest and home. They accordingly started for San Francisco there to make their preparations for the long journey to the East. At the end of May they left California and on their way stopped two days at Salt Lake City—after which they returned to their respective retreats which they reached about the middle of June.

Altogether during that missionary tour of eight months, *thirty-one missions* were given and *two retreats*. Fr. John Philip took part in thirteen of them and gave one retreat. The Bishop of Marysville was very kind to them and felt very grateful for the work done in his diocese—so much so that he insisted very much on the Passionists to settle in his diocese. Most Rev. Archbishop Alemany of San Francisco proved also very friendly to the Fathers. All the Priests, without exception, whose congregations the Fathers evangelized, showed great courtesy, good will and gentlemanliness.

May God be praised forever for having shown his mercy to the California missionaries, and may the souls benefited by their ministrations persevere in the faith and love of Christ. Amen. (slightly abridged)

THE PARISH MISSION IN *Japan*

PETER C. KUMLE, C.P.

SINCE coming to Japan in 1953, we Passionists have given literally hundreds of parish missions. We have had the great joy of standing beneath the big mission crucifix in almost every county of Japan, north and south, east and west. The message is the same. The response is the same. Christ Crucified is for all men the Power of God. I would like to review our experiences with you.

The parish mission in Japan usually lasts for six days. Since so many of the parishes here are quite small, 300 to 500 souls, and since the demand for our services is so great, we have found this to be a necessary adaptation. At times the best we can do is a four or five day mission. We have the solemn opening at the principal Mass on Sunday morning. The mission will continue until Wednesday, Thursday or Friday evening. Many of the pastors

like to have the missionary assist in home visitation. In such cases, if the missionary is unable to arrive a few days early and conduct the visitation, the mission will open on Sunday with home visits, morning, afternoon and evening, on Monday and Tuesday. We begin preaching again on Wednesday morning, closing at the main Mass on the second Sunday.

During the heavy mission seasons of lent and the fall, there are so many requests that often the missionary will have six or seven missions in a row. With the mission closing on Thursday or Friday night, he will have a day or two for travel. This is a rather brutal schedule and not to be recommended. But due to the shortage of personnel it is in no way unusual for us.

In some large city parishes we occasionally use two men for a full week or even longer. The two week mission,

one week for the men and one week for the women, is very rare and then usually in the Nagasaki area. In general we give one-man, six-day missions.

MISSION SCHEDULE

Our schedule is as follows. The first Mass and sermon is at 6:00 or 6:30 each morning. I usually preach for at least twenty minutes. A second service, for housewives and others, begins at 10:00 and lasts for an hour or more. This is a necessary adaptation to the needs of the country, for in Japan a large percentage of the married women are not free to come to the evening services. Moreover, many working men and women are

on the swing shift in factories. Hence two distinct main mission services will be held each day; in the morning or early afternoon, and then in the evening. In many parishes there will be as many people or more at the two morning services as attend in the evening. So we give them just as much as we can.

There are no parochial grade schools in Japan. There are Catholic middle and high schools for boys and girls, but these are private schools run by various religious. Where it can be arranged, we have talks for the children at 4:00. Two or three days for the younger children, two days for the middle school children, and a special talk for high school boys and girls.



Mission at Katase-Enoshima, November, 1963
Father Carl Schmitz Preaching



Father Peter C. Kumle was assigned to our Japanese mission upon completion of his pastoral year in 1953. He writes from a background of experience. During his years in Japan he has given over one hundred missions and many retreats in all parts of the country. He is at present stationed in Mefu Takarazuka-shi.

Often these talks must be given on a catch-as-catch-can basis. Of course, we encourage the older children to attend other services of the mission.

The evening mission service is usually scheduled for 7:00 and lasts for at least an hour and a half. It takes about ten minutes longer to recite the rosary in Japanese than in English. This is the general horarium we follow, but we are quick to adapt to local needs and customs. Our idea is to reach as many people as we possibly can.

KYUSHU MISSIONS

Down in Kyushu, the southern

island where many Catholics are old-Christians, that is, tracing their faith back to the time of St. Francis Xavier, the mission horarium has to be adapted to their traditions. In such parishes the women will spend all day in church, with their small children, from around 8:30 a.m. to 4:30 p.m. The mission service runs all day. There are usually four sermons, interspersed with public recitation of the rosary, public stations of the cross, Mass in the late morning, and the concluding benediction.

The men and the working girls come in the evening. Tradition has it that these evening services must run for two hours, 7:00 p.m. to 9:00 p.m., exclusive of confessions. Often this is a one-man mission. It makes for a long day. In some rural or small insular areas the farmers or fishermen just take off work for a week. Then their mission, like that of the women, runs all day. In the old-Christian areas almost 100% of the adults make the mission. This is the way it has always been. So it continues.

TRADITIONAL TOPICS

In our sermons we follow our traditional Passionist topics quite closely. This is not out of blind devotion to a system. We have found that the traditional topics, well presented, make a terrific impact on the Japanese. By way of example, I will give my own line-up of sermons.

My opening talk on Sunday morning is Christo-centric. One Italian priest

remarked after hearing it: "All he preached was Christ." The theme is that "the all-loving Christ is here for you this week. Don't disappoint Him." The reaction to this sermon is invariably good. I began using it as a talk for pagans and having seen its effectiveness, adapted it as a mission opening.

I have found by experience that a moving sermon on the Sacred Passion is excellent for the first evening service. It touches the people. It gives the tone for the whole mission. On the first evening we give out our Japanese Station Leaflet. By the second day we have usually achieved a remarkable 90% of the people making the Stations. The following evening sermons present the wonderful privilege of Baptism, the consolation of a good Confession and how to confess fruitfully, Marriage as a way to heaven. Japanese psychology reacts more favorably when the combined Death-Judgment sermon comes midway in the mission. Where it seems advisable, I give an evening to an explained Mass, with a sermon on the Mass after the gospel. The closing is a kerygmatic summary of God's great love for us in the creation, the Incarnation and the Passion. Our response must be total love, shown by daily prayer, Sunday Mass, monthly or bi-monthly communion and positive Christian living in our daily lives.

In the morning talks we try to help the people with prayer, love of the neighbor, the sanctification of daily life

and the home. A sermon on patience, illustrated from the Stations, is always well received. We try to make these morning talks very simple and very practical. And we always back them up by appealing to Our Lord's example in His Passion. The last morning is given to a talk on the Blessed Mother.

DIFFICULTIES

There are many factors in mission work in Japan that make it somewhat more fatiguing than in the States. At least this is the opinion of missionaries who have done work on both sides of the pond. There is the problem of language. Preaching in Japanese is not the easiest thing in the world to do. We use no manuscripts or notes, but preach from memory. Constant proximate preparation is necessary, no matter how often you have used the sermon. And then there is the necessity of adapting the sermon to a particular social level, local circumstances, age group. This must be done by any preacher anywhere. But you do not change gears in Japanese as easily as in your mother tongue.

Travel is often a problem. Trains between the large cities compare favorably with any nation in the world. But rural trains at times resemble those seen in Wild West movies. Bus travel often takes you over unpaved roads and perhaps over high mountains. Not conducive to rest and relaxation.

The rectories in Japan are spartan for the most part, and often purely Japanese style: sleeping on the floor,

very little heat, no conveniences in plumbing, rice and fish diet. Many of the churches have no heat whatsoever. In some areas the churches are absolutely bare. No pews, chairs, anything. The people just squat Japanese fashion on the floor or on rice straw mats. During the sermon they will often be popping up and down, rising to a kneeling position to ease the aching muscles in their legs.

Japanese pre-school children are dolls, but quite undisciplined by American standards. They will scamper through the church and raise holy sam. If the missionary were to recommend that the children be quieted, the results would be disastrous. So you do the best you can.

All of us agree that the most difficult factor of the mission is the confessions. The Japanese people are not extroverts. They do not open their hearts even in the privacy of their own home. They have a love for the sacrament of penance and a deep faith, but it is not an easy thing for them to confess. They are self-conscious and sensitive. And at times, unconsciously, they will use the patois of a particular locality, which is not found in books. All of this takes a toll of nerves and patience.

PASTORS PREPARE

We have been most fortunate in the cooperation that we have received from the pastors in preparing for the missions. While there have been exceptions, the pastors usually follow the

six steps that we ask of them. 1) They announce the mission and begin prayers for it four Sundays in advance. 2) They call off all other parish functions during the time of the mission or arrange them so that they will not interfere. For instance, the catechumens are asked to attend the mission services instead of coming for catechism. 3) They distribute the mission preparation leaflets to all those attending Mass and send them to slack Catholics. As a last minute reminder, many of the pastors send a postcard with the mission schedule on it. 4) They are serious about home visitation. The Legion of Mary and other parish societies are pressed into service for this. And the pastor often accompanies the missionary to visit his parishioners. Many pastors put in considerable legwork before the missionary comes. 5) We find that they preach on the mission on preceding Sundays, often using the sermon that we supply. 6) Since their presence at the services is quite important in view of Japanese custom, we find that they are very punctilious about attending the services and showing their interest.

RESULTS

As a result of this careful preparation, our missions are well attended. Nearly all of the adults attend at least two or three of the services. I would say that sixty to seventy percent attend a good number of the services. And the more fervent make the mission from beginning to end. There are as

many different faces in the course of the mission as there are at the Sunday Masses. And there is always an overflow crowd for the closing. Everyone feels that the mission has been a great success. The many letters and cards of appreciation which are sent afterwards really warm our hearts.

Our reputation in Japan is very good. When people and especially the priests think of the Passionists, they think of missions and retreats. And we are invited back to give missions in the same parishes with gratifying regularity.

As will be noted, I have not written anything about missions to non-Catholics. These are gaining in popularity and are a great boon to individual missionary pastors. To do them justice, however, would require a separate article.

I would judge that the usual results of our mission method are these: 1) A deeper grounding of the faithful in the basic truths of our faith; 2) encouragement for a more prayerful life and frequent communion; 3) the grace of a good confession, important for the old Catholic who has become careless, but especially important for the new Catholic; 4) a new depth of appreciation of Christ's love as reflected in the Sacred Passion.

The mission crucifix, the stations of the cross, the opening procession, the mission aspirations, the baptismal promises, the Passionist habit and mantle, the emphasis on the suffering and risen Christ—these things really

impress the people here, strike home to the heart, and channel an abundance of God's graces to them. I do not underestimate the great gifts of the Lord which our missions bring. They more than justify our efforts. Naturally, we would not trade places with any of our brethren. And, perhaps, there is no other place where so much preaching work is available throughout the entire year. Great restraint must be exercised lest we accept too much.

HOW TO IMPROVE

However, as I think back over my dozen years in Japan and the more than one hundred missions that I have given, I wonder whether I could not have accomplished even more. Could I bring the people to a more generous decision to strive for holiness in daily life? I fear that the renewal of their baptismal promises will be too soon forgotten. They do keep and treasure the mission remembrance cards. Often they tell me that they have remembered me and prayed for me. But all too often I find that no resolution has been remembered and kept. Could they be taught more effectively to make some form of mental prayer? How can they be helped to make their homes more distinctively Catholic? I have been wondering whether the mission confession could not take on the character of a commitment to Christ, with the baptismal promises as the external pledge of that commitment. The question haunts me as it does every missionary: "Couldn't I make each mis-

sion a more moving spiritual experience in the lives of these people, with more lasting and fruitful results?"

We Passionists have indeed done

great good by our mission preaching in Japan. But I dream and plan and hope and pray that we can do more, much more in the years to come.

UNITY IN DIVERSITY

Our Congregation, as a vital organism in the Church, must share the Catholic spirit of unity in diversity. Each member of the Congregation has his role to play and his gifts to use. In this age of specialization our priests, students and brothers must develop their talents and give full effort to their assignments. Each Province has its own special opportunities to accomplish its work in its own distinctive ambient. This diversity is imperative if the members of the Congregation are to be true persons, men endowed with intellect, will and heart to live a meaningful life in the surroundings where Divine Providence has placed them.

This diversity, however, must be matched by the unity of a life principle if the Congregation, as a moral person in the Church, is to make its integral contribution. This unity is to be found in that charity which unites person to person and Province to Province to mutual interest and wholehearted collaboration. This unity requires, too, a unique pattern of thought and conduct in the life of every Passionist. Prayer and apostolate, study and work, poverty and penance: these essential elements of our life will imprint a single physiognomy on all those who have chosen to make their own the spirit of the two Pauls—"to know nothing except Jesus Christ and Him Crucified."

Letter of General Chapter, 1964

contemporary literature

and the PASTORAL YEAR

TWO VIEWPOINTS

AUGUSTINE PAUL
HENNESSEY, C.P.

JEROME
BROOKS, C.P.

A COMPLAINT frequently heard nowadays is that the language and thought patterns of the clergy are out of touch with the real world in which the layman thinks and works and loves and strives for his salvation. Articulate lay critics like Daniel Callahan, John Cogley, Michael Novak, and Donald Thorman, rightly or wrongly, lament the inadequacy of seminary atmosphere and seminary training for producing priests who can understand the laity's problems and really communicate with them. One gets the impression that poor Father is considered so hopelessly out of touch that there is a kindly con-

spiracy of silence in his presence to shield him from the world of harsh realities in which the layman achieves his own rugged brand of maturity.

This is not a new problem. Apparently it is a perennial problem besetting the young priest's transition from the protective atmosphere of the seminary to the problem-filled battleground where most people habitually live. In an amazingly modern speech delivered by Father Mark Moeslein at the First Missionary Congress in 1894, we find a complaint about the text-bookish language of some missionaries who were not coming to grips with the real prob-



Father Augustine Paul Hennessey is Master of Novices in the Province of St. Paul of the Cross. Following his graduate studies in Rome, Father Augustine Paul taught theology for many years. His speaking and writing cover a broad spectrum of clerical interests.

lems of the people. Among the aids to better objectivity recommended by Father Mark was the "reading of the ethical and sociological novels" current in his day. He mentioned three authors by name: "Mallory, George Eloit, and Mrs. Ward." At a much later day, dealing with the same problem, Father Barnabas Ahern delivered a speech at the Lectors' Conference in the Western Province entitled "Objectives of Clerical Training in 1962" (*The Passionist*, March 1962); he also adverted to the role of playwrights and novelists in promoting authentic contact with the real world. By name he mentioned Tennessee Williams, Jack Gelber,

Ernest Hemmingway, Graham Greene, and J. F. Powers.

In setting up the pastoral year, our Ratio Studiorum designs the curriculum in such a way that "the students may learn what our times demand, by what wants they are distressed, and what dangers and difficulties they manifest." (Article 121) The courses on ascetical theology, special sacramental, pastoral psychology and sociological moral are geared toward helping the young priest to respond to this task with "effective action accommodated to the mood of our age." Accordingly our lectures during the pastoral year have been planned under these four headings with the view of engendering what Father Barnabas calls "a passionate feeling for the real." The modern apostle must know the problems, speak the language, and feel the tensions of the people whom he helps to save. Hence we ask: What contribution does contemporary literature make toward achieving this objectivity?

SOME BASIC QUESTIONS

In appraising the contribution of contemporary literature to pastoral effectiveness it seems appropriate to formulate a few basic questions which might promote discussion:

- a) Do the sociological and ethical novels of our day have enough authenticity to help us really understand the moral climate in which we do our work?
- b) Do novels dealing with pastoral

problems, whether normal or neurotic, have enough genuine insight to be worth the time it takes to read them?

- c) Do social-protest authors, angry young men, and the bewildered moralists of our day give us a better awareness of the unfinished business of our Christian faith?
- d) Does a well-written drama or play dealing with psychological conflict or social pressure illuminate an area of experience which we cannot know by personal encounter?
- e) Do slice-out-of-life short stories, executed with exquisite skill, make a significant contribution to the better understanding of a page from a moral theology or dynamic psychology textbook?

If one answers "yes" to all of these questions, as I do, then there still remains the need for discreet selection from among many authors and their multiple titles. Such a selection should never be the work of any one man. While I have at hand a list of nearly a hundred authors, with titles which at least may deserve discussion, it must be remembered that not even the American Library Association can draw up lists for specific educational levels which evoke universal approval. The subjective element is so strong in one's reaction to literature that a recommended reading list should come from

a committee of men who are outstanding both for their knowledge of moral theology and their perceptiveness as literary critics.

SOME ILLUSTRATIVE SUGGESTIONS

In April, 1964, a Pittsburgh daily reported a local dispute between a superintendent and a schoolboard about the inclusion of three titles on the high school reading list. The titles were: George Orwell's *1984*; Aldous Huxley's *Brave New World*; and J. D. Salinger's *Catcher In The Rye*. A few months later there was a city-wide controversy in Chicago when James Baldwin's *Another Country* was assigned for reading at a junior college. Most of us would, I think, agree that this is rather sophisticated reading for the modern teenager. But the point to remember is that they *are* reading such titles and these are the people who will make up the audiences to whom our young priests will be speaking in the next decade. So with this in mind I would like to make some illustrative suggestions for the type of book which might fit under some of the categories of literature listed above.

SOCIOLOGICAL AND ETHICAL NOVELS

Any upright author with integrity and good craftsmanship can make a worthwhile contribution to the understanding of the moral climate in which we do our work. In general we might mention people like the following:

John Steinbeck,	<i>Grapes of Wrath</i> and <i>The Pearl</i>
M. West,	<i>Shoes of The Fisherman</i> and <i>The Devil's Advocate</i>
Edwin O'Connor,	<i>The Last Hurrah</i>
Flannery O'Connor,	<i>The Violent Bear It Away</i>
E. Waugh,	<i>Brideshead Revisited</i> and <i>The Loved One</i>
I. Silone,	<i>Fontamara</i> and <i>The Secret of Lucca</i>

But since the Pastoral year must be eminently practical to hold the interest and confidence of the newly-ordained priests it is important to mention pre-

cise books with a precise apostolic intention brought to the reading of them. Merely as illustrations it might be suggested that they read:

B. Schulberg,	<i>On the Waterfront</i> —Social injustice on the docks <i>The Harder They Fall</i> —False Buildup in the Boxing World
Gerald Green,	<i>The Last Angry Man</i> —Protest against conformism in the medical profession
J. F. Powers,	<i>Morte D'Urban</i> —Conflicts of the sophisticated missionary
Alan Paton,	<i>Cry the Beloved Country</i> —tragedy of dehumanizing hatred between blacks and whites
Arthur Miller,	<i>Focus</i> —the blindness of anti-Semitic hatred
B. F. Skinner,	<i>Walden Two</i> —the gnostic dream of behavioral engineering
J. G. Cozzens,	<i>By Love Possessed</i> —the failure of respectability as a criterion of morality
B. Moore,	<i>An Answer from Limbo</i> —the loss of all human values for the sake of literary success
E. Goudge,	<i>The Dean's Watch</i> —the quiet purgations of Providence in the lives of little people

NORMAL AND NEUROTIC PASTORAL PROBLEMS

While there may be many writers of original paperbacks who cater to sensationalism in this area, there are also many astute observers of the human

scene who wrote most perceptively about problems which make up our ordinary parlor cases and confessional experiences. Two who deal with subtle conflicts very admirably are Brian Moore and Carson McCullers.

NORMAL CONFLICTS

- | | |
|-------------------|--|
| James Agee, | <i>A Death in the Family</i> —young boy's reaction to loss of his father |
| B. Moore, | <i>The Luck of Ginger Coffey</i> —the splendor of love which sustains an immature husband |
| S. Ashton-Warner, | <i>The Spinster</i> —heroic sublimation of loneliness |
| Muriel Spark, | <i>Memento Mori</i> —humor and pathos in degenerative aging |
| C. McCullers, | <i>Member of the Wedding</i> —dream world of pre-adolescent girl
<i>The Heart Is a Lonely Hunter</i> —strange comradeship of the socially handicapped
<i>The Ballad of the Sad Cafe</i> —destructiveness in a loveless world |

NEUROTIC SITUATIONS

- | | |
|----------------|---|
| B. Moore, | <i>The Lovely Passion of Judith Hearne</i> —loneliness leading to strange mixture of piety and alcohol
<i>The Feast of Lupercal</i> —pathetic immaturity of a man who is celibate without being chaste |
| Morris West, | <i>The Daughter of Silence</i> —adolescent shock and evaluative cognition in adulthood |
| C. McCullers, | <i>Reflection in a Golden Eye</i> —listlessness and curiosity as a pathological problem |
| William March, | <i>The Bad Seed</i> —the moral psychopath hidden under the external sweetness of a child |
| Meyer Levin, | <i>Compulsion</i> —the dynamic unconscious and the mystery of imputability |

PROTEST AUTHORS AND "LITERARY SUBVERSIVES"

The current battle on civil rights legislation and the increased number of clergymen seen on picket lines and at protest meetings remind us that perhaps we should have been listening to some Negro authors during the last ten

or twenty years. Negroes like Ann Petry, Richard Wright, Ralph Ellison, and James Baldwin, while sometimes shockingly angry in their novels, are yet speaking out of poignant experimental contact with horrible injustice. Surely they have a message for the contemporary apostle. So, too, we must

listen to and then analyze the angry gospel of those writers who have been aptly called "literary subversives" because they are a challenge to the comfortable mediocrity of people who get too contented with the *status quo*. If proper ecclesiastical permission is required to read a bewildered moralist like Albert Camus, then the permission should be gotten because he is such a wholesome irritant to the Christian conscience.

NEGRO AUTHORS

- Ann Petry, *The Street*—beautiful widow's yearning for deliverance from slum life for self and son
- Ralph Ellison, *The Invisible Man*—Communism's duping of talented and indignant Negro with social awareness
- Willard Motley, *Knock on Any Door*—society's role in making a slum product an antisocial cop-hater
- Richard Wright, *Black Boy*—an autobiographical account of discrimination festering into rebellion
- James Baldwin, *Go Tell It on the Mountain*—evangelical religion as a breeder of resignation, rebellion, and pious hypocrisy

LITERARY SUBVERSIVES

- Jack Kerouac, *On the Road*—beatnik "reverence" for reality achieved in and through the flesh
- J. D. Salinger, *Franny and Zooey*—youth's yearning for personal meaningfulness in the phony world
- Albert Camus, *The Stranger*—man's cruelty to man is a failure to reverence his uniqueness
The Plague—Christian and agnostic strong men wrestle with the problem of pain
The Fall—the blight of egotism and selfishness touches every act of "fallen" man
- William Golding, *Lord of the Flies*—the will to power becomes corrupt and divisive by its own internal momentum
- John Updike, *Rabbit, Run*—a juvenile cult of pleasure makes man a run away from self-discovery

WELL-DESIGNED DRAMA

Reading the script of a contemporary drama is at best a somewhat pallid experience. The cold, colorless page was not meant to carry the dramatic impact envisioned by the author. Apart from the time and the money involved in actually witnessing contemporary dramatic productions, there may be concessions to our sensation-seeking public

which preclude a cleric's attendance without causing wonderment. Happily, some more popular successes are being transported from the stage to the screen. Here we can sometimes see what we may have read as a dramatic script. Dramas dealing with psychological conflicts and social pressures which might be considered as examples of profitable reading are the following:

A. Miller,	<i>The Crucible</i> and <i>Death Of A Salesman</i>
W. Inge,	<i>Dark At The Top Of The Stairs</i>
E. O'Neill,	<i>Long Day's Journey Into Night</i>
L. Hansberry,	<i>Raisin In The Sun</i>
G. Greene,	<i>The Potting Shed</i>
L. Hellman,	<i>The Children's Hour</i>
J. Osborne,	<i>The Entertainer</i>
T. S. Eliot,	<i>The Cocktail Party</i>

EXPERT SHORT STORIES

People who write exquisitely tooled short stories have to be exceptionally perceptive and extremely well-disciplined. Each year there are celebrated collections of the best short stories of the year. Frequently a short story appearing in the year's round-up by Martha Foley and David Burnett will

highlight human emotion or social situation which is very pertinent to our apostolate. Paperbacks featuring such craftsmen as Frank O'Connor, John Cheever, J.F. Powers, Sean O'Faolain, and Richard Wright are easily obtainable. Samples worth reading by way of seeing the role of the short-story in producing insight:

J. Cheever,	<i>The Housebreaker of Shady Hill</i> —status seeking in the suburbs and the twinge of conscience (H B 50-110)
J. F. Powers,	<i>The Lord's Day</i> —stultification of a clerical mind through lack of reverence for people (Image D-65)
C. McCullers,	<i>A Tree, a Rock, and a Cloud</i> —the patient tutoring of experience in teaching reverence (Bantam F C 138)

- F. O'Connor, *Song Without Words*—the reluctance of even the professionally holy to make full commitment to God (V 29)
- S. O'Faolain, *The Man Who Invented Sin*—the complexity of sensible affection in a world of cheerful invalids (Bantam F C 47)
- R. Wright, *Man of All Work*—the white world's sometime unconscious demanding of a black man's dignity
- J. Updike, *Wife Wooing*—the need for spontaneity in the gift of love (Crest D 605)
- H. Fast, *The Man Who Looked Like Jesus*—the impersonalism of aristocratic charity in a caste-conscious society (Ballantine S 473 K)
- Alan Brody, *A View of the Bay*—the sturdy and long-lived vanity of the prima donna reluctant to leave the spotlight (Bantam S 2540)
- Mavis Gallant, *August*—the strange rivalry between a mother and daughter, beautiful and neurotic (Ballantine S 473 K)

GENERAL CONCLUSION

While stressing the advantages of contemporary literature as a tool for our apostolic formation, I am strongly opposed to any formal course in the pastoral year. One's reading along this line should be picked up on the run—while riding buses, trains, or planes, waiting for an appointment, or relaxing during free time. The best practical

suggestion for guiding the young priests which I can think of is the occasional allocation of a page in *Verbum Crucis* or *The Passionist* to up-to-date reading directives. Through use of the Paperback Book numbers the handiest way of getting the title can be clearly indicated. This to my mind would be a practical and inexpensive way of cultivating a recreational taste which would sharpen our apostolic efficiency.

ANOTHER VIEWPOINT

BECAUSE the subject of Fr. Augustine Paul's stimulating article is so important for us as Passionists, I am pleased by the invitation he extends for conversation about its content.

I eagerly agree with the substance

of this content: the necessary relation between reading contemporary literature and knowing the contemporary mind. This needs insistent and constant stress in an Order whose whole reason for being is the word. Among

the many revolutions that constitute the twentieth century (Barbara Ward says there are today ten or twenty going on simultaneously), certainly one of the most crucial is that in communications arts. A revolution that has carried the written and spoken word to such high professionalism and to universal availability will not fail to affect preaching in the Church and especially a preaching Order. We cannot outlaw comparisons. The world of the word is one.

Today odious comparisons are being made between the spoken and written word in the Church and the spoken and written word in the world. The preaching of the Gospel, we are told, is like the tedious conversation with a person of ancient years, or like the annoying conversation with one who speaks the language brokenly. This is not a rejection of the Gospel, though it can lead to that. It is an appeal to the preacher to learn the tongue. The problem is essentially cultural.

WITHIN THE CULTURE

To bring a person within his culture is an elusive but essential task. It is elusive because most people think it's unnecessary: they feel they're there already and are therefore aware of it. It is elusive also because many resist, afraid they will be asked to enter it uncritically. But culture is like a person: it is the most difficult thing to really know, knowledge and love do not by any means inevitably follow contact. It is also like a person in that love is essential to come to know it,

though an uncritical and unreflecting love is unworthy. And hate indeed is immoral. If a man is to speak to his contemporaries, he must be brought within their world, not their physical world he is there already, but their psychic world, which is to say their culture.

The contribution of the arts is the formation of culture is enormous. The contribution of art to an awareness of culture is almost total. A man may know many things about his time, but if he does not know one or other of its arts he does not know its mind. In a literate society, the most accessible of the arts is literature. In a recent excellent article in *New City* (May 1, 1965), "Theology and the Layman," Fr. Charles Davis puts this matter imperatively: "The great imaginative writers are, if anyone is, at the creative center of their time, serving as the consciousness and voice of their age. The theologian is out of touch with his age if he is out of touch with its literature. But he must listen humbly. Great writing does not suffer violence. If he presumes to judge it haughtily, he will be left uttering his platitudes to the empty air." This is ominous advice for a theologian to be giving theologians. It is pertinent advice for a preacher.

Concurring as I do with the substance of Fr. Augustine's article I should like to take exception to a couple of particulars. In a sense, Father seems to reduce a liberal art to a practical discipline when he inquires



Father Jerome Brooks received his M.A., in English Literature at Notre Dame in 1962. He is lector of English and History at our seminary in Chicago. In the fall of 1965 Father Jerome will begin his work for a doctorate at the University of Chicago. His field of investigation will be the theological implications of contemporary literature.

will literature make one's apostolate more effective? I mean by this that the questions he asks are chiefly sociological, ethical, psychological, pastoral. No really literary question is asked. It would seem to me that this approach reduces a liberal art to a practical, pastoral, discipline. While all the above issues are found in literature, one does not go to literature for them. The truth is that literature will not inevitably make one's apostolate more effective.

THE TRUE QUESTION

The true question, it seems to me, is

does the young priest know how to read? Does he have the tools of perception? If he looks for the sociology, the ethics, the social protest, and not for the vision that art imparts, he will be neither enlarged nor deepened as a man, and this is the function of art. The concern, then, should be to teach a man how to read for insight and not for information, for his fullness and not directly for his effectiveness. There is no question that much of value is contained in literature. There is much question whether just anyone will really find that value. There is no question that much of value is contained in the Guggenheim Museum. There is much question whether any pedestrian on Fifth Avenue would profit from a visit within.

Father obviously possesses a cultivated and judicious taste in literature himself, but because he does not ask the literary question centrally and expressly his article might fail to offer his reader a sufficiently discriminating standard for selecting works. A book may contain a good deal of social protest and still be junk from the point of view of literature, in which case time will pass it by and so should we. I am thinking, for instance, of some of the Negro protest drama, such as LeRoi Jones' recent extravaganzas and even some of the work of the great artist James Baldwin. One whose point of view was "eminently practical" would find it practical to read such works or to attend such drama. Poor drama, though, can contain good sociology and

still be a waste of time. Father's list is generally excellent, I would take exception to only one or two titles. But I merely point out what seems to me a likely danger of having an inadequate hierarchy of criteria. Here the evangelical paradox obtains, that what you save you lose.

THE PASTORAL YEAR

I also take some exception to the position Father assigns to literature, namely in the pastoral year. This should be taken for granted by that time. Father, of course, rightly opposes a literature course in the pastoral year, and in this I strongly agree with him but for another reason. College is the time for such an education, and if a man has been taught *how* to read and how to experience art, he will see the necessity of doing so long before he gets to his pastoral year. In the pastoral year, Father assigns literature to the area of recreation, he speaks of "cultivating a recreational taste," and relegates the cultivation of such a taste to odds and ends moments when there is nothing else to do. This looks very much like justifying a pastime by a practical purpose. However, again, if a man has been taught how to read and how to experience art in college, reading contemporary literature can be a serious, though pleasant, enterprise enlarging one as a man. And I don't know why this enterprise cannot be pursued in one's room.

I can see considerable advantage in the on-going up-to-date list suggested.

At the same time I should like to suggest that an occasional extended article on a particular author or work might be more valuable and illuminating. Indeed, Father's whole discussion would seem to me to highlight, rather, the need for keeping abreast of the many fine and judicious book reviews at our convenience in our monasteries: besides the regular Catholic periodicals, there are *Time*, *Newsweek*, etc. *The Saturday Review* is especially to be recommended, with wide coverage of literature in many fields. It is my experience that these media are fairly reliable guides; they are no more interested in pornography than we are, and their reviewers generally are literarily discriminating.

A FURTHER VALUE

One further value in contemporary literature seriously pursued that I would like to add to Fr. Augustine's is the sensitivity to language that abundant reading in the best authors can convey. This sensitivity comes through a long and laborious process, but it is a labor we cannot neglect. One of the great revolutions of our time has been the search for the idiom of our age, for a genuinely modern speech. The distinguished professor of Literature at Cambridge, Graham Hough, says in his book *Reflections on a Literary Revolution*, "The years between 1910 and the second world war saw a revolution in the literature of the English language as momentous as the Romantic one of a century before." It is fas-

inating to see the great geniuses of our century, with marvelous talent and vast erudition, wrestling with the problem of an appropriate language. This is the cultural significance that F. R. Leavis in *New Bearings in English Poetry* sees in the work of Hopkins, Pound, and Eliot. W. B. Yeats, who is generally conceded to be the greatest poet of this century, at the height of his career considered six lines of poetry a full day's work. I do not hold these examples up for imitation, but merely to point out that learning the idiom of the age will not be accomplished simply by using contractions or the lingo of adolescents. It is total and meticulous work, perhaps never fully accomplished. At least a beginning is made in reading the best contemporary authors.

CINEMA AND STAGE

Finally, I am pleased that Fr. Augustine Paul has noted the pertinence of cinema and theatre to our apostolate. Last year the Bishops' Committee on the Legion of Decency called urgently for a serious study of cinema in all the seminaries of the country. Some highly qualified people feel that the so called art film is rapidly overtaking literature as the art of our age. The Bishops believe that the Church in the United

States can no longer afford not to take the cinema seriously. They complained that "young people are still taught as if films and television did not really exist, as if the media has no influence either upon their lives or the molding of 20th century culture and values." If such education is a need for the Church at large, it is not an irrelevance for us. A number of seminaries in the Chicago area have, within the last year or two, initiated such a program. We, as an Order in the communications field, should be training someone to help us understand this medium in the same serious way many colleges and universities are doing. I must also confess that I am puzzled by Father Augustine's reference to the sensation-seeking element in dramatic productions which preclude a cleric's attendance without causing wonderment. Perhaps I don't know what to look for, but I have not found this to be generally true. I have invariably found other priests and even nuns attending contemporary dramatic productions, and no one even seemed mildly shocked to find their colleagues there. When I studied Modern Drama at Harvard last summer, the priests and nuns attended in droves, and no one even paid a second glance, except at some of the consecrated headgear.

*O Sacred Head Sore Wounded
By Crown of Piercing Thorns*

THE PASSION ACCORDING TO BACH

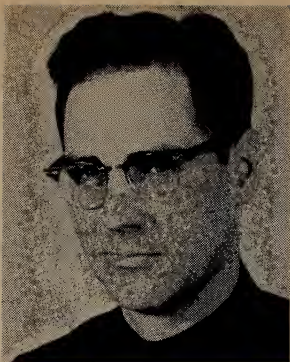
KENT RUMMENIE, C.P.

WHAT is the greatest religious music in the world?" If you were to ask this question of the world's musicians, many of them would begin by saying, "Bach," and quickly follow with, "The Saint Matthew Passion" and "The Saint John Passion." These works contain musical and dramatic beauties unique in their power to convey the story of our Lord's passion and death.

At our profession we Passionists vowed to promote devotion to the Passion of Christ. It is our responsibility to use every means available to know and love the passion ourselves. Only from deep personal devotion can we really foster this knowledge and love in

others. The greatest of Christian artists have bent their genius to the visual and audible re-telling of Christ's supreme deed of love. The Passionist might well derive from the contemplation of their works a deep and moving experience of the mystery. This is the function of art: to engage the whole man, to re-create an experience.

There is often great difficulty in finding satisfying reproductions of painting and sculpture dealing with the Passion. But with great works of music, the modest cost of modern recordings makes magnificent performances readily available. This is certainly true of those musical works generally admitted to be the greatest ever inspired by the Sacred



Father Kent Rummenie, who comes from West Orange, N.J., was ordained in 1960. He is now teaching Music Appreciation, Art Appreciation and French at Holy Cross Seminary, Dunkirk, N.Y. Father Kent also works with ecumenical and Catholic Action groups in Dunkirk. He will spend the summer studying in France under a grant from the government.

Passion, the setting of the accounts of Matthew and John by Johann Sebastian Bach.

A PRESENT REALITY

What makes the works of Bach truly great is that they are more than a simple recital of the story of Christ's death. Their unique structure transforms the Passion from the past historical event into a present reality. It may be possible to appreciate the Pieta of Michaelangelo or the Crucifixion by Rubens strictly in terms of art alone. It is difficult to listen to the Passion

music of Bach without becoming involved in the reality of the mystery.

A personal experience will best illustrate this point. After hearing an excellent and very moving performance of the Saint John Passion, I had an opportunity to meet the soloists. Assuming that their chief concern had been simply a perfect rendition of the score, I congratulated them on this. However, one of them answered, "Thank you, but one question still bothers me: since Jesus was innocent, why did Pilate condemn Him?"

It is the twofold perspective of Bach's works which demands this personal involvement in the action. On the historical level, the events of the Passion are recounted in a series of brief scenes, using the Gospel text. But each scene is followed by a solo aria or a simple hymn called a chorale, which reflects on the scene just recounted, and thus brings the past events down to the living present. The texts stress our responsibility for the Passion, or apply one of its lessons to our lives. This alternation of scene and reflection is really very similar to making the Way of the Cross.

WAY OF THE CROSS

In the narrative sections, the soloists take the part of the evangelist and the individual characters of the Passion, such as Annas, Caiphas and Pilate, while the chorus takes the part of groups speaking as one, such as the Apostles, the chief priests or the crowd.

These texts are sung in a simple style called a recitative, but in Bach's hands this form can express many subtle nuances which heighten the meaning of the text. For example, whenever Jesus speaks, His words are always accompanied by sustained chords from the string instruments, whereas the others' words are accompanied only by the harpsichord. This amounts in performance to an effective musical underlining of Christ's words.

Even the melody of the recitative often comments eloquently upon the action. For example, the melody of Peter's denial, "I do not know the man!", is echoed in a higher range in the evangelist's words that follow, "And at that moment a cock crowed." This melodic echo dramatizes far better than any words how the cockcrow scared Peter's mind with the fact of his denial. And as the evangelist continues, recalling for Peter the words of Jesus, "Before a cock crows you will deny me three times," he repeats the melody used for these words by Jesus at the Last Supper, but much more slowly and sadly.

The arias and chorales in which soloists and chorus reflect on the events just narrated fill these words with personal meaning. For example in the St. Matthew Passion, after Christ has said, "One of you will betray me," and the chorus has answered, "Lord, is it I?" (eleven times, once for each of the eleven faithful Apostles) there follows a chorale which says, on our behalf, "It is *I* whose sin now binds Thee, with

anguish deep surrounds Thee. The torture Thou art feeling, I should bear it, I alone." Words could not express more plainly our responsibility for Christ's death.

SUNG BY THE PEOPLE

The Passions were first performed at church services in which the congregation sang the chorales, and thus was able to express these personal sentiments. Bach used melodies familiar to the people, and added an appropriate text, either one already in use or one composed especially for the Passion. The melody of the familiar chorale, "O Sacred Head," was composed by a predecessor of Bach, Heinrich Hassler, but in the St. Matthew Passion Bach has no scruple about using the melody several times, each time with a different text appropriate to the scene just recounted.

The arias sung by the soloists are much more elaborate, but reflect in the same personal way on the events of the Passion. When Pilate asks, in response to the demand for Jesus' crucifixion, "Why, what evil has he done?", the soprano soloist declares, "To us He has done all things well . . . the mourners He has comforted, and sinners too He has received. Besides this, Jesus has done nothing." After the evangelist has described the actual crucifixion, the alto soloist urges us, "See the Savior's outstretched hands. He would draw us to Himself. Seek redemption and mercy in Jesus' heart." And when Joseph of Arimathea goes in the eve-

ning to ask Pilate for Jesus' body, the bass soloist reflects, "At evening, the hour of calm and peace, was Adam's fall made manifest; at evening too is revealed the Lord's redeeming love."

So well does Bach's music express these reflections that the listener is literally constrained to experience the impact of Christ's death; he cannot simply contemplate it at a safe esthetic distance as he might a painting or sculpture of the Crucifixion. If we Passionists seek help and inspiration in knowing the Passion better and loving it more, we can certainly find it in the Passions of Bach.

ECUMENICAL DIMENSION

These works have added importance today, as we try through ecumenical dialogue and understanding to appreciate and love all that is true and beautiful in the heritage of other faiths. For Bach was a devout Lutheran, one who was willing to suffer economic loss because of his belief. He was born in 1685, nine years before St. Paul of the Cross. He grew up in Germany during the rise of the Pietist movement in Lutheranism. Pietism sought to emphasize religious feelings at the expense of clearly defined doctrine, and rejected all but the simplest religious music to express this feeling. When Bach obtained a good position at Mulhausen in 1707, the Pietist faction there objected to the elaborate compositions in which he, following his principles, glorified God with all the resources of his genius. After enduring their op-

position for a year he felt obliged to hand in his resignation. He eventually obtained a position at Leipzig, where he wrote the Passions, musical monuments to his firm belief that Jesus was the Son of God who by His death brought us forgiveness and redemption.

Circumstances will determine how we can best tap the ecumenical resources of the Passions. If our priests come to know Protestant clergy who share a common love for these works, they might listen to recordings or attend a performance together. Where the opportunity presents itself, our seminarians could do the same with Protestant seminarians. Or they could combine choirs to perform excerpts from the Passions, or even the entire works. Protestant choirs are usually more ambitious than Catholic in attempting such works; I heard my first complete performance of the St. John Passion at a fairly small Lutheran church in New York City.

THE RECORDINGS

There are many recordings available, in various price ranges, of the Passions. Most of these are sung in the original German, but new listeners might well be advised to begin with one of the recordings in English translation. The only complete English recording of the St. Matthew Passion is a moderately priced one, on the Richmond label. That of the St. John Passion, a bit more expensive, is released by London Records. And if one is awed by the prospect of listening to two or three

hours of music all at once, he might begin with a recording of excerpts, such as those from the St. John Passion, from the recording mentioned above, or the less expensive Vanguard recording of excerpts from the St. Matthew Passion. Whether the recording is in German or English, one should be sure to obtain the printed text, since the words, especially of the choruses, can be difficult to follow, even in English.

These works should be given an important place in our music courses, wherever they are taught. At other levels of study, the director might arrange for the students to listen to the

works together, as a real spiritual exercise, especially at times such as Holy Week.

The important thing is, whether we hear the Passions in live performance or on records, that we come to know and appreciate these works of Bach. For none of us was present when Christ sacrificed Himself on the Cross for us, and so we should want to use every means available to make our contacts with His Sacrifice in the Mass, the Sacraments and the Scriptures just as vital as possible. Bach's musical genius has given us one such means. Let us listen to him!

MAN OF THE WORD

One speaks most effectively about these mysteries (of Christ) when one speaks effectively of the Body and Blood of the Lord. Yet it is precisely of this that the word of consecration in the Mass speaks. It speaks in such a way that what is spoken of, is here. At that moment, everything is here: heaven and earth, divinity and humanity, body and blood, soul and spirit, death and life, church and individual, the past and the eternal future.

Everything is gathered together in this word. This effective word is entrusted to the priest. To him is given *the* Word of God. This makes him a priest. Can one say therefore that the priest is he to whom the Word is entrusted? Every other word which he speaks—the words about which he reflects, about which he theologizes, which he proclaims, for which he demands faith, for which he is prepared to give his blood—every other word is but an explanation and an echo of this one word.

Karl Rahner

OBEDIENCE and AUTHORITY

MELVIN GLUTZ, C.P.

THE process of aggiornamento and of making the Church relevant to the contemporary world has involved casting the light of criticism on many sensitive areas of the Church's structure and practice. Not the least of these is the question of authority and obedience. This matter has been a cause of tension ever since St. Paul confronted St. Peter and St. Barnabas quarrelled with St. Paul. But in modern times there has come a crisis of authority and obedience that is spread throughout every level of the Church (19, 2). It has become one of the major problems of the religious life today and is the cause of much anguish and even loss of vocation. The trouble cannot be ignored. Neither can it be explained away in terms of the independence and pride of the new generation. It must be confronted, analysed, and understood; and practical means must be devised to meet the needs of our times. A voluminous literature has appeared on the problem

during the last twenty years. The following is a brief survey of select and significant items of this literature easily available in English. Special emphasis is given to articles that have appeared in *The Review for Religious*.

POPE PIUS XII

It is well known that Pope Pius XII found it necessary to address himself repeatedly to this topic of obedience. In 1946 he recommended obedience to the Jesuits as the source of their strength; he urged them to obey "without complaints, without murmurings, without that reprehensible critical spirit, the disease of our time, which dissipates strength and makes apostolic undertakings sluggish and sterile" (43, n. 214). In 1957 he again brought up the subject to the General Congregation of the Society. He disapproved of those "who regard ecclesiastical discipline as antiquated, an empty 'formalism' as they call it, from which one

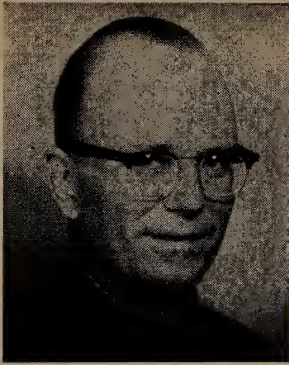
must unhesitatingly set oneself free, in order to serve the truth' (43, n. 637). Indeed, one cannot "invoke the law of charity in justification of a false liberty detached from the vow of obedience" (43, n. 639). He restressed the validity of St. Ignatius' famous *Letter on the Virtue of Obedience* (17), and asserted that the traditional concept of hierarchical obedience must not yield to "a certain 'democratic' equality which would permit the subject to discuss with his superior what is to be done, until agreement between them is reached" (43, n. 638). The Pope concluded his remarks on obedience by reminding superiors of their "grave obligation" to preserve discipline, but he quoted from the Jesuit Rules that the superiors must give commands modestly and with the prudence, gentleness, kindness, and charity of Christ. "Like a good father the superior will show that trust in his subjects which is customary and fitting in relation to sons" (43, n. 640). The Pope urged this last point especially upon women superiors, who by nature find it difficult to maintain the proper balance in exercising authority (43, n. 479).

DISCOURSE TO RELIGIOUS

The most important pronouncement of Pius XII on obedience was given in his discourse to the members of the Second General Congress of the States of Perfection in 1957. He indicated "a certain tension in this department; not that there is lacking a sincere desire to

strive for perfection by means of obedience, but because nowadays there is a certain accentuation of some features of it, which even grave religious of delicate conscience would wish to disappear" (43, n. 664). The Holy Father refuted three main objections to religious obedience. "These objections, it would seem, arise from certain disillusionments suffered personally or seen in others" (*Ibid.*). First of all, it is alleged that obedience is contrary to human dignity. With keen realism the Pope acknowledges "a sentiment of sadness, which has its origins in an erroneous interpretation of the principles that govern the religious life or in errors of practical application" (43, n. 665). But piercing through this to what is essential, the Pope noted that obedience involves, not an affront to human dignity, but a free commitment of oneself into the hands of God. Correlative to the subject's humble submission, the superior should exercise his powers in the same evangelical spirit "as he that serveth," with necessary firmness, but also "profound respect and by the delicacy of the paternal heart" (*Ibid.*).

The second accusation against religious obedience is that it constitutes an obstacle to the harmonious development of the human personality and fosters a state of infantilism. The Pope denied that in fact the majority of religious suffer from retarded development in their intellectual and emotional life and in their activity. He pointed out the need of Christian maturity, quoting the words of St. Paul, "When



Father Melvin Glutz has taught philosophy in our seminaries for ten years. He was director of students from 1958 to 1961. Besides his many contributions to scholarly magazines, Father Melvin writes the monthly leaflet of the Confraternity of the Passion. He was recently elected a delegate to the 1965 Chapter of Holy Cross Province.

I became a man, I put away the things of a child" (I Cor. 13:11). Without developing the point, he said "... the role of a second education is to teach man to make judicious use of his liberty and to be able to do without the educator. Let everyone who belongs to the states of perfection, superior or inferior, apply to himself the words of the Apostle; if they do that, then all danger of 'infantilism' will disappear, and that without any calling into question of the respect due to lawful authority or of sincere submission to its decisions" (43, n. 667).

The third objection is that obedience

is contrary to the supreme and direct dominion of God over consciences; the superior is given prerogatives which belong to God alone (43, n. 669). This argument is easily refuted. The superior issues commands only in virtue of authority conferred by God. The subject obeys for love of Christ, and not for human motives of utility or constraint.

RECENT WRITINGS

Subsequent discussions in the literature can be seen as enlargements upon the principles laid down by Pius XII. The age-old principles are not called into question. In fact, they are being studied for their deeper implications and motivating power. The mystique of obedience as a participation in the obedience of Christ unto death is brought out inspiringly by many authors (31, 32, 39, 51, etc.). Contemporary writings for the most part are directed to problems of practical application. For example, Father Bosco, O.F.M.Cap. (7) distinguishes the immutable concept of obedience from its mutable content or application, which can change with the times, just as the application of the ideal of poverty can change. Modifications are necessary because of the different background, training, and spirit of modern religious; a number of studies have been devoted to this (7, 23, 34, 35, 46, 47).

A recent article in *The Way* (10) emphasizes that the ultimate purpose of obedience must be the spiritual enrichment of the subjects. The Church it-

self and religious orders exist for the fulfillment of the individual members, not for the institution as such. The institution will someday come to an end, but human beings are immortal. The author suggests: "It may well be that since the standard treatises on obedience were produced in an age when autocratic government was taken for granted, their formulation may not be entirely satisfactory in a democratic age." Previously, "training in religious perfection meant ironing out as far as possible the varieties of temperament, character, interests, personal initiative, to produce a set of chessmen to be pushed about by superiors." But to destroy what is of value in the subject's personality is hardly to bring him to his perfection. "Normally speaking, God's purposes are achieved through man's intelligent co-operation, not by thwarting his natural inclinations but by guiding them along those lines which will bring them to their final goal." The superior, of course, must govern and lead. "But even at the level of mere efficiency he will get far more out of his subjects by letting them feel that they are partners in a common enterprise rather than so many 'hands.'" Such a manner of governing requires wisdom and prudence in a superior, along with much patience, self-control, humility and sympathy. The result will be subjects who are mature and well balanced spiritual personalities (Cf. 26, 56).

ALWAYS A SIN?

An important insight into the nature

and dignity of religious obedience is given in an article by J. Farragher, S.J., "Is Religious Disobedience Always a Sin?" (18). Since the constitutions of most institutes state explicitly that they do not bind under pain even of venial sin, except in matters closely connected with the vows, and since most also state, explicitly or implicitly, that the same holds for orders of superiors, why do some spiritual writers imply otherwise? The author investigates how a sin of disobedience is possible. After excluding certain types of sin related to violation of a precept, but without being formally sins of disobedience (e.g., sinful motives), he concludes that there cannot be a sin against the virtue of obedience as distinct from the vow of obedience. One sins then only by contempt of authority or direct violation of an order given in virtue of the vow. The proper motive for obedience must be love of God, not fear of sin. This article is a significant contribution to stressing the primacy of love as opposed to legalism and sin-mentality. The cogency of the author's arguments cannot be grasped without reading his whole article. The emphasis on love is in accord with Pius XII's designation of religious perfection as being accomplished in charity "beyond all that falls under obligation" (43, n. 653). It is also in line with the whole trend of modern moral thinking. The position that precepts do not bind under venial sin is admitted by other authors (11, p. 141-4; 20, p. 110). However, it does seem possible that there can be some

sins against obedience that are not violations of the vow; e.g. deliberate violation of apostolic duties imposed by a superior. A similar approach to that of Father Farraher is taken by Father Wm. H. Kane, O.P. (29, 30), who has assured me verbally that this is the true tradition that had temporarily fallen into eclipse.

OBEDIENCE OF JUDGMENT

Important work has been done by Father Thomas Dubay, S.M., on reformulation of the perennial principles of obedience in precise language, without the exaggerations of certain exhortative authors. He investigated "The Superior's Precept and God's Will" (14). There is no assurance that the objective content of the superior's precept is in accordance with God's will. A precept represents God's will only in the sense that the superior has God's authority to give it. "The distinction is important. On the one hand it obviates the untenable conclusion that a religious superior is immune from error in his decisions, and on the other it preserves the necessary postulate that a superior's precept is given on no mere human basis."

In another article, the same author investigated "The Psychological Possibility of Intellectual Obedience" (13). Intellectual obedience cannot be a submission of the judgment to what is clearly wrong, nor is it to think as the superior thinks on any subject whatever: the superior has no infallible authority to teach. A statement from

St. Ignatius' *Letter on Obedience* is taken as a point of departure: "submitting his own judgment to the Superior's so far as a devout will can incline the understanding." Psychological analysis of the act of intellectual assent at the practical level points to the essential role of affective factors. Rectification of these factors makes intellectual obedience possible and advantageous, as the author usefully points out in detail. Thus, a subject can apply himself to a sincere effort to see the reasonableness of his superior's commands.

Another article by Father Dubay is entitled "Personality Integrity and Intellectual Obedience" (16). It continues discussing the problem he had explained in the previous two articles and asks whether his previous position was adequate. He repeats his position that intellectual obedience is rooted in the will, but he raises another problem. If the superior himself has no objective guarantee that his directives conform to the objective truth of things and thus to the divine mind, is there any point in a subject trying to conform his judgment to the superior's? The question is answered by noting that the superior's judgment is based on solid motives and is at least probably correct. So the subject's mental conformity is to the solid probability of the command as reflecting the divine will. There is thus no compromise of the subject's integrity and honesty. When the subject can see no reasonable motive for the superior's command, he

must try to accept it on extrinsic evidence, i.e., the conviction that the superior has some reason not manifest to the subject. In important matters a superior helps his subjects to attain to the perfection of intellectual obedience if he makes known his reasons. "We would even say that unless secrecy forbids it, a superior ordinarily does well to let the reasons for his commands be known whenever an intelligent subject could not easily conclude to them and when the matter is important enough to go into them at all."

CRITICAL THINKING

In a well-reasoned and richly documented article Sister Teresa Mary, C.S.C. asks whether religious obedience is compatible with the critical thinking needed for constructive adaptation in modern life (50). The problem investigated is really that of conforming one's judgment to that of the superior. A survey of the literature is made. Many of the authors speak of constructive critical thinking as something that is largely to be suppressed in religious life; the perfection of obedience requires conformity of judgment. Another group of authors sees perfect obedience as compatible with differences of judgment. A third group treats the problem of critical thinking and initiative within the framework of religious obedience as something not yet reconciled. The traditional approach, represented by the first group, emphasizes the subjective rightness of obeying, no matter what the command.

But when emphasis is placed upon the achievement of the real common good, which is an essential goal of religious authority, "correct speculative knowledge about the thing to be done is seen to be closely allied with the necessity that the act be done in obedience." There is a real problem here. Authors suggest a practical solution in terms of encouraging initiative and greater dialogue between superiors and subjects working in their respective ways for the common good. In this way obedience and critical thinking are not incompatible, but cooperate toward achieving the good of the institute and its work.

SERVICE AND COMMUNION

A recent very important article by Father Boisvert, O.F.M. analyses "The Nature of Religious Authority." (6) The superior's concept of authority engenders a corresponding notion of obedience expected of subjects. The "problem of obedience in the greater part of religious communities" points up "the desire for a more evangelical conception and exercise of authority." The author examines the evangelical nature of authority and finds that it consists primarily in service to the community. Thus, the religious superior cannot regard his authority as a personal honor and source of privilege, nor can he use it for heavy-handed ruling over his flock. Moreover, there are certain positive exigencies of the Christian kind of authority. From the point of view of service of a communi-

ty of persons, a superior should know his subjects, and thus he must listen to them and be receptive of their views. He must enlist their cooperation. "This can take place only if the superior keeps his religious knowledgeable about the problems, difficulties, projects, and so forth which concern the community, so that they can aid him in finding solutions and in improving things." This results in the formation of an enlightened public opinion within the institute, from which the superior can draw elements of value for his definitive decisions. Moreover, collaboration among all the members of a community requires delegation of powers for particular tasks and the freedom necessary for carrying out the delegated functions. Since the superior's is a service of persons tending to the perfection of charity, he has the primary function of a spiritual father to build up the interior man. He must preach the Word of God to his religious. He must foster a spirit of prayer, especially by allowing apt forms of prayer. Moreover, he must observe, warn, and correct with prudence, in order that all may advance toward the perfection of charity.

COMMUNION IN LOVE

Father Tillard, O.P., in the fifth of a series of very perceptive articles on the religious life, treats the inmost theological essence of obedience in "Religious Obedience, Mystery of Communion" (51). The Christian life must be a *communio* in the act of

love whereby God the Father has incorporated us into the life of grace in Christ. The religious superior must be "*at the service* of his brothers in order that they might be able to put themselves more completely *at the service* of the plan of God *in communion* with the mystery of Jesus *the Servant of Yabweh*." The superior mediates the plan of God for each individual and for his whole community. "He is found at the inmost essence of the mystery of obedience of the entire community, though not primarily as the one from whom authority proceeds but as the one through whom in an eminent degree there is effected communion with the divine plan." The author sees the contemporary crisis in obedience as rooted in the transformation of the superior from spiritual leader and guide to administrator. The tendency is thus for him to turn into a mere functionary concerned with temporalities and external discipline. Authority is thus inspired with the spirit of legalism, efficiency, conformity, and impersonalism. So there can be a point of tension where obedience to the law, as rigidly upheld by the superior, can amount to disobedience to the dynamism of the Spirit "in the existing circumstances of the present timepoint of salvation history." The individual's spiritual development and special needs can, in a rigid juridical structure of authority, be sacrificed to the collectivity, to the ultimate detriment of the collectivity itself. The importance of this section of the article

justifies quoting in full the author's summary: "Briefly, it seems to us that if obedience is today undergoing a crisis, the reason should be sought for to a large extent in the conception that is had of the superior. By the failure of grasp clearly that the mystery of obedience is enrooted in his personal obedience to the plan of God for each of his religious and his *communio* with the desire of the Lord for His Church here and now, there has been pushed into the background the exercise of his virtue of prudence, the characteristic virtue of the leader. In this way he has often become a mere guardian of the rule, a functionary charged with the granting of permissions. He has been confused with the letter of the constitutions whereas he should be precisely the one who breathes into that letter the Spirit of the Lord for the *here and now* of the Father's *agape*."

The subject's relation of communion will be a situation of *kenosis* with and in Christ toward the Father's will mediated through the superior. Such a commitment puts a religious more intensely into the plan of salvation. It does not dispense him from taking charge of ordering his own life; it is not a justification for becoming "eternal adolescents, destitute of all initiative, unable to be enflamed by any great cause." The subject must still think through his life and action, but the ultimate decision in each case must be made with recourse to the will of the superior whose function it is to

judge whether the course of action is in conformity to the divine will. The author has strong words for religious authorities who do not respect the human judgment of their subjects or who rule in a manner detrimental to the spiritual development of the souls committed to them.

The relations of the religious subject and of the superior to the community are investigated. Through the charity of the common life one comes into the presence of the mystery of the Father's love. This requires a mutual interchange of thought in the community under the presidency of the superior. It requires the support of weaker members by the constraints of the community and especially by the dynamic thrust emanating from the group and carrying all towards perfection. There is need of brotherly friendship, devoid of suspicion and coldness. "The religious hears the voice of the Father in that of his brothers. He will not be totally obedient if he neglects to listen carefully not only to his superior but also to his community." (Cf. also 5)

PARTICIPATION

Father Charles R. Meyer makes a thorough study of obedience in "A Lost Virtue? Obedience in the Modern World." (36) He analyses obedience in the light of both traditional principles and of the modern atmosphere. He says: "Today 'blind' obedience for its own sake is apparently as passe an ascetical practice as stylitism." Again: "So it is that writers like Rahner ad-

vocate that obedience today be a *rationale obsequium*, divorced from all the cabalism and trappings of the past, as well as from the personality cult which was the *tour-de-force* of the so-called 'tyrants of the old school.' Superiors must also make obedience a *facile et delectabile obsequium* by using the means discovered by psychologists to render commands acceptable. Four points are then introduced and developed: "Research indicates that obedience prospers, order flourishes, and efficiency is at its highest when people live in an atmosphere characterized by 1) democratic leadership, 2) group cooperation, 3) high morale, and 4) lively *esprit de corps*. When, on the other hand, the social climate is devoid of those essential ingredients, true obedience gives way to either craven fear or apathy."

Father A Greeley wrote an article on "Fraternal Authority in the Church" (24), in which he upheld the position that greatest efficiency can be achieved in an organization only when as much discretion and independence as possible are left to subordinates. Such a "fraternal authority" would improve morale, facilitate information gathering, and improve effectiveness in our work. The article provoked a number of favorable letters in later issues of the *Homiletic*. Father T. L. Bouscaren wrote a following article which restated the classical position and suggested further precisions about Father Greeley's stand (8). While in basic agreement with Father Greeley, Father

Bouscaren suggested that there can be some ambiguity in the term "fraternal obedience" and blind obedience." Father Greeley, in commenting (25) accepted Father Bouscaren's distinction between authority that is paternal in origin and fraternal in use.

LISTENING

The recurring emphasis in the literature for the need of communication and cooperation between superiors and subjects receives explicit treatment by Adrian van Kaam in "Together in Obedience" (55). The word "obedience" come from "obaudire" which literally means "listen to." The religious, whose vows have an essential relation to a community, must give up his self-preoccupation and self-centeredness in order to listen to Christ speaking through his community. There must be full participation in the community and continuous dialogue among all its members. Everyone must be able "to contribute his insights into the possibilities of improvement of the modes, rules and customs which express, protect, and enhance the life of the community." The variety of opinions requires a "master-listener" or superior, who is open to the expressions of all the members, but who must make the final decisions to be taken by the community. "The vow of obedience does not thus imply only a sensitive listening to one another, but also the readiness to listen to the master-listener even if his decision is incompatible with my own feeling, insight, or in-

clination." Emphasis is on the community as such, united in love, open in dialogue, and engaged in a common apostolate. The peace, unity, and family spirit of the community is a precious good. "However, the same peace of the community imposes on the superior and all the members of the community the obligation to listen to the insights and desires of every member and never to deny the possibility of the realization of such individual desires if they can be combined in any reasonable way with the interests of the community."

CHAPTERS

A similar theme is developed by Father W. F. Hogan, C.S.C. in "Democratic Aspects of Religious life" (28). His theme is expressed in the opening paragraph: "When the role of local, provincial, and general chapters and their capitulants in religious communities is examined, it becomes evident that religious do have a part to play in the policies of their communities, a part for which a full appreciation may indeed be lacking today. It is necessary to bear this role in mind in order to have the correct grasp and understanding of obedience and the religious life."

The principle underlying religious chapters is: "What touches all is to be approved by all." A chapter is an independent subject of authority in the internal government of the institute. A chapter is distinct from a council, which merely assists a superior in gov-

erning. A chapter has a function and authority distinct from that of a religious superior, and so is usually limited to provincial and general levels. Ordinarily chapters have greater authority than superiors. There must be a reasonable balance between the power of chapters and that of superiors.

Each religious participates in the chapter at least indirectly by electing representatives. But the role of the individual religious does not cease here. Since delegates have not a personal but a representative function, each religious has a right and even an obligation to speak his mind on major issues affecting the good of the community. The agenda of chapters should be made known to all, since the chapter is everybody's business, and the subjects should manifest their ideas to their elected representatives if they have something constructive to offer.

The author's conclusion is: "With a true appreciation of their part in chapters, the individual religious may take a greater interest in the affairs and common good of the institute, thus avoiding too personal an outlook on religious life. Further, grounds for natural dissatisfaction with some of the policies of an institute may disappear with the realization that the members had a part in forming them. Through a vital realization of what a chapter is and the fulfillment of their role, indirect though it be, in it religious will give themselves more completely to their communities, the Church, and Christ."

SUPERIORS

Father Gallen, S.J. reaffirms the primary function of superiors as spiritual leaders, rather than executives, public relations figures, fund raisers, deans or business like pastors. In "Contact and Spiritual Influence of the Superior" (22) he lists the qualities of a good superior, a formidable but realistic list. He shows that "The principal duty of superior is to govern people, not to administer things." He signalizes in a good superior "an attainment that is as helpful as it is rare, i.e. an ability really to listen to what another is saying." A superior gives encouragement. He maintains the general tone of community life. He prudently gives corrections. "The most important and irreplaceable element of common life is "a communion of thoughts, plans of action and works, affections, and sentiments." A superior must be in contact with his community in order effectively to exercise spiritual influence.

Another excellent article by Father Dubay discusses "Understanding in a Superior" (15), a quality that he candidly admits "is not outstanding in the frequency with which it occurs among us religious in whatever capacity we may act as superiors." Several points are made. Understanding does not imply agreement of the superior with subjects nor does it invite laxity through condoning of abuses. Neither does it require that the superior has to be emotionally involved with his subjects. Positive elements of this understanding are

the following. There must be a broad grasp of practical human psychology, of the dynamics of human personality. The superior must be able to acquire the subject's mental frame of reference, to see situations from the point of view of the subject. The prudent superior has a realization and acceptance of human weakness and imperfection and is able to view petty happenings and traits as petty. A truly understanding superior will avoid gratuitous imputations of malice. He will accept persons as they are, with a minimum of moral censure. He will be able to avoid showing surprise and shock. He will inquire into complaints before correction and he will avoid easy analysis and the pat solution.

The understanding superior's manner of approach will be characterized by 1) a sincere love for the religious; 2) a warm welcome even to delinquents; 3) prompt and amicable answering of the subject's mail; 4) sincerity and genuineness that make subjects feel they are understood. Failure of superiors to be understanding causes three types of damage to a community: feelings of frustration, failure to solve problems, loss of a family spirit of trust and affection. The article concludes with a check list of twenty questions that will indicate to a superior whether he is deficient in the given areas of understanding.

KARL RAHNER

One of the main sources of the contemporary discussion of obedience is

an article by Karl Rahner.⁴⁵ This important article is deserving of detailed summation. There are two sections: 1) Misconceptions and 2) True obedience that children owe their parents. This latter is an educational relationship which aims directly at its own eventual transcendence when the child becomes able to command himself. Therefore, superiors should not assume a parent-like air of intellectual or moral superiority, as though their subjects were children. Rather, they are mature adults, frequently highly trained. There is no longer place for an antiquated etiquette regulating relations towards superiors. Rahner makes what he calls a sober statement, that "the higher the office, the smaller the possibility, humanly speaking, of fulfilling it." In the modern era of specialization, superiors are more than ever dependent on the advisers provided by the constitutions; superiors need objective and concrete counsel, but a secret-cabinet policy is not always an effective means of achieving it.

Another misconception of obedience regards it as the "regulation of traffic." This might explain civic obedience, but it misses the nature of religious obedience. Such rational coordination of functions is mere "quotidian obedience," a rational method by which rational beings live together in the many small details of daily life. Accordingly, in these matters "the superior should not try to give the impression that he stands under the im-

mediate inspiration of the Holy Ghost, but should be courageous enough to seek approval for his commands by giving reasons for them." On the other hand, the subject must show the maturity to accept the unavoidable regulations of daily life, which weigh upon people in the world as much as they do upon religious.

A third misconception is to think that all initiative in religious communities must take its rise from superiors or upon the signal of superiors. But the subject is not and cannot be a mere passivity. "Authority has and should have the function of directing coordinating overseeing, and planning the whole interplay of human initiatives." Authority must positively count on and invite the initiative of subjects, for heavenly impulse, direction, and stimulation do not come exclusively through superiors. Moreover, a subject cannot take refuge behind obedience in order to be free from his responsibility for personal initiative. He is even greatly responsible for the command given him by superiors, since this command even before being given is conditioned by reason of the subject's 'mode of being and action, his capacities and incapacities (perhaps culpable), his approach and attitude to the superior.'

THE WILL OF GOD

The true nature of obedience is not easy to define. We might say that it is submission to God and fulfillment

of the Divine Will. But this brings up the difficulty of how we can know that a given command is the will of God. There can be commands which the subject must obey, if not sinful, but which objectively are wrong and can be given with real culpability on the part of a superior. How can the fulfillment of such a command be the will of God? To praise without qualification the "holocaust" is to oversimplify, for pure subjection to the will of another than God has no moral values as such. Rahner raises the question of how we are to know that another human person has received the divine commission to be the expositor of the will of God. We must be warned of a superficiality that gives a quick and easy solution. We can appeal to the evangelical counsel, recommended by the words of Scripture and our Lord Himself. This is true of poverty and celibacy, but no direct affirmation of the concept of religious obedience can be found in the pages of the gospels nor in the practice of the early Church. The early ascetics were solitaries, and they did not mention obedience as a third vow.

A second superficial answer is to point out the example of Christ. But this does not help us to know why freely putting ourselves by vow under a human authority can be submitting ourselves in obedience to God. Christ's obedience to His Father was not such. Nor is the necessary submission to already constituted familial, civil, and religious authorities a strict parallel

to the free and deliberate subordination of ourselves by vow to an authority not imposed on us by God, but embraced by our own consent.

ESSENCE OF OBEDIENCE

Rahner's positive theory of obedience is somewhat difficult to grasp. He clearly lays down the problems he is investigating: "Is religious obedience a concrete prolongation of obedience to the will of God, either in general, as it finds expression in the commandments of God, or in particular as it is manifested in God's direction, inspiration and providential disposition of the lives of men?" The first element of his answer is this: "Religious obedience should by no means be considered primarily as obedience to individual commands, nor is it even the abstract notion of a general readiness to fulfill such commands. Primarily it is the permanent binding of oneself to a definite mode of life—to life with God within the framework of the Church." Thus, the vow of obedience is fundamentally our incorporation into the religious institute and all that this implies of dedication, renunciation, and expectation of God's kingdom of grace. It is a "permanent life-form giving man a Godward orientation." Obedience to individual commands is specified by this life-form giving it its definite religious significance.: In other words, obedience to the directors of the religious community is justified and meaningful by reason of our vowed obligation to a religious life of

special orientation to God.

Rahner's position will become clearer if we consider that he rejects the abstract notion of obedience as the execution of another's will as such or the heroic concession of a *carte blanche* to a superior. Such an obedience is due to God alone and permits no transfer to another. To obey merely for the sake of not doing our own will or because such a thing is difficult has no positive moral value. Rahner's concept also explains why religious obedience has its place exclusively in a religious society approved by the Church. For the content of the vow must be guaranteed. That content cannot be commands that are morally indifferent nor anything less prudent or less good, but only the better thing. "Whence it immediately follows that the proper and essential object of religious obedience is an abiding way of life according to the evangelical counsels . . . this certainly is the better thing."

In summary, Rahner says: "Obedience is the acceptance of a common mode of religious life in imitation of Christ according to a constitution, which the Church has acknowledged to be a true and practical expression of a divinely oriented existence. By virtue of this acceptance and obligation the vow explicitly or implicitly includes the carrying out of the just commands of the authority necessary in any society, when they are directed to the concrete realization of the life-form of religious commitments 'according to the constitutions.'"

THE UNREASONABLE COMMAND

In the context of his theory of obedience, Rahner is able to situate the less reasonable command as an inevitable part of life in community, as implied in the gamble one takes when committing oneself to the God-oriented community. "Under this aspect, that which in a given instance is irrational and indefensible but actually unavoidable really becomes the will of the Father." So the cross of Christ and the guilt of the Jewish leaders were incorporated into the divine plan of salvation and became the will of the Father. The same principle establishes that the irrationality of a mistaken command does not free the subject from his contract. It is the Father's will for us that we be sanctified by participation of the cross of Christ inevitably provided for us in the course of our religious community life. This is a concrete embodiment of grace, which "must" be, "so that the scriptures might be fulfilled," since only "thus" can one enter into one's glory.

In spite of Rahner's almost mystic depths, there is still some ambivalence in his position, almost as though the problem of obedience is not really solved. He adds toward the end of the article that an immoral command cannot be obeyed. "If one does not consider as sins only those things which are expressly labeled as such in confessional manuals, then it will be hard to deny that that which is materially false can also very often be objectively immoral. What is more, it

is not easy to explain why this is not generally so." A religious cannot evade personal responsibility for free actions about which he does not have moral certitude. However, Rahner ends on a note of humility, noting our deep and disguised egotism. Silent and unquestioning obedience in the service of a great Reality is our remedy and our only way to ever really finding ourselves.

SUMMARY AND CONCLUSION

After our brief survey of some items in an extended literature, we can summarize a few of the points that are made. A number of these have been gathered together in a recent perceptive and balanced article by Father J. Gallagher(19). It is agreed that we have a contemporary crisis in religious obedience. Some of the reasons assigned for it indicate the changed personality and training of the modern religious and also the more complex life situation and apostolate, which are not so easily harmonized with the traditional authoritarian concept of obedience. One of the factors seems to be the reduction of the superior's function from spiritual leader to administrator, with an accompanying legalistic rather than evangelical concept of obedience. Blame is also put on superiors' slowness in implementing aggiornamento, not permitting a branching out of apostolate in accord with the needs of the Church, and sometimes even the unwillingness of superiors to obey higher authority.

Remedies for the crisis consist first in exploring more deeply the spiritual foundations of obedience, especially to reformulate the traditional ideals in concepts less connected with the mentality prevalent in the days of political autocracy. This applies especially to the question of blind obedience and to the manner in which obedience represents the will of God. The goal of authority and obedience is better seen in modern studies to be, not the good of the community as such, but the good of the individual religious, to be obtained through the community with its spiritual life and apostolate. Thus, the personal and spiritual development of the individual is relevant. If obedience produces infantile, frustrated, bitter and unhappy people, it has missed its purpose. Related to this is the insistence on the dignity of the individual religious and his Christian freedom, responsibility, and initiative, which must find place within the framework of obedience. Obedience must never become servility; its motive must always be evangelical, never fear or constraint.

Another important emphasis is that upon community and cooperation. Not only is the individual religious to be considered a partner in a common endeavor, but also the content of particular commands and policies take on meaning for the individual. The reason for this is that the purpose of religious obedience is not submission for its own sake, but submission to a community endeavor toward a goal of

spiritual development and apostolic effectiveness. Hence, the importance of communication between superiors and subjects and the formation of enlightened public opinion, and also the function of subjects to contribute to the effective governance of the institute through personal initiative, representations to superiors, and participation in chapters.

The new orientation of religious obedience offers a special challenge to superiors, whose government must shift from the management of things to the leadership of persons. Thus a proportionate amount of the literature is directed to helping superiors fulfill their difficult post. The virtues of a good superior are constantly stressed. The psychological laws of interpersonal relationships are explained. The evangelical ideals of authority are fostered. Institutes and in-service training programs for religious superiors are being held, especially for nuns.

It would be a mistake to regard the new studies on obedience as a compromise of the traditional ideals or as a manifestation of a rebellious and independent spirit. Sympathetic reading will convince us that the breath of the Spirit is moving over the face of the Church and causing her to update her institutions and practices. The result will be a renewed relevance and effectiveness of the Church and of religious orders for the spread of Christian holiness and the building up of the Mystical Body of Christ.

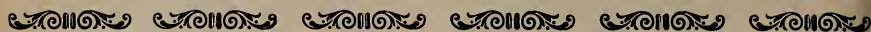
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Centenary of the PASSIONISTS IN MEXICO



THE centenary of the Passionists in Mexico was observed at the Shrine of the Sacred Passion in Mexico City, March 21-25, 1965. Passionists from all of the retreats in the country participated in the solemn and magnificent services.

On Sunday, March 21, the main altar of the Shrine and the new rectory were blessed. Very Rev. Paulino Alonso, provincial of Holy Family Province, officiated.

A Triduum of Thanksgiving began on March 22. On each day of the triduum there was a full program of liturgical services, preaching, sacred and orchestral music.

March 22 was sponsored by the Passionists of Guadalupe. The evening mass was celebrated by Most Rev. Jose Villalon Mercado, auxiliary bishop of Mexico City.

The Passionists from Tacubaya were in charge on March 23. The evening mass was offered by Very Rev. Epifanio Fassardi, provincial of the Commissariat of the Pure Heart of Mary.

On March 24 the Fathers from

Toluca sponsored the festivities. The bishop of Toluca, Most Rev. Arturo Velez Menendez, celebrated the evening mass.

March 25, Feast of the Annunciation, was the actual centenary day. The Apostolic Delegate, His Excellency Luigi Raimondi, presided at the morning mass and general communion. Most Rev. Francisco Orozco Lomelin, auxiliary bishop of Mexico City, celebrated the Pontifical High Mass at the closing ceremony in the evening.

THREE intrepid Passionists established the first house of the Congregation in Mexico in 1865. Fathers Domingo of the Child Jesus, Pedro of St. Joseph and Amadeo of the Virgin Mary arrived in the Capitol in March of that year. They were offered the College of Tetzatlan and an attached parish, where they resided from April to October. Since the work in Mexico City did not well accord with our spirit, the Archbishop, Most Rev. Pelagio Labastida, gave them the church of San Jose in Tacubaya. They

took possession on October 20, 1865.

The Fathers at once undertook a fruitful ministry of missions and retreats. Their work was rudely interrupted when civil war broke out in 1867 and they were expelled from their home. Because of the civil unrest they decided to leave Mexico, but stayed to carry on as best they could, at the request of the Archbishop. Conditions gradually grew worse, however, and the Passionists were arrested in May, 1873, and after four months' imprisonment, were expelled from the country.

In 1877 the Passionists returned to Mexico, working in the diocese of Chiapas. In 1879 they transferred to Mexico City. The church of St. James there was under Passionist care from 1880 to 1908.

The first true retreat of the Congregation, Our Lady of Guadalupe, was built at Chiapas in 1896. The church was opened in 1908. In 1932 these buildings were confiscated by the anti-clerical regime and have not been returned.

BECAUSE of the constant political unrest and even religious persecution it was impossible to establish a program of seminary training in Mexico. For the most part, the students were educated in Italy.

With the coming of religious peace this situation has been happily remedied. The new minor seminary at San

Angel, D.F., was opened in 1952. In 1958 a new novitiate was opened at Apasco, and in 1965 the beautiful major seminary at Cuernavaca, Morelos, was completed.

At present the Passionists in Mexico number 42 priests, 16 professed students, 8 brothers, 10 novices and 85 minor seminarians. There are 8 Passionist houses in Mexico. Three Mexican priest were ordained in August 15, 1964.

One of the glories of the Passionists in Mexico is the Shrine of the Sacred Passion. For 14 years after the loss of the retreat of N.S. de Guadalupe the fathers lived in private homes. In 1946 an ideal location was found in the Colonia Guadalupe Insurgentes, Mexico City. Plans were made for a great national Shrine to the Sacred Passion. Work was begun in 1951 and in 1954 the central crypt was completed. Two side naves have since been added. The main altar and the new rectory were dedicated on the occasion of the centenary. When finally completed, the shrine will be one of the great churches of Mexico.

Through the years the Cross has weighed heavily on the Passionists in Mexico. But now religious peace has come to the country. There is every hope that the tears of the past will result in an abundant harvest of Passionist vocations, and that a glorious future lies ahead for the Sons of St. Paul of the Cross in Catholic Mexico.



PASSIONISTS IN THE UNITED STATES

HOLY CROSS PROVINCE

PROVINCIAL CHAPTER

The twentieth Provincial Chapter of Holy Cross Province will open at Our Lady's Retreat House, Warrenton, Missouri, on July 26. Most Reverend Theodore Foley, superior general, will be president of the chapter. He will be accompanied by Very Reverend Paul Mary Madden, assistant for English speaking countries. The chapter will select the four provincial consultors for 1965-1968 and consider pertinent legislation.

Besides the 19 ex officio members of the chapter, the following delegates-at-large were elected from the Province: Fathers Alvin Wirth, Barnabas

M. Ahern, Barry Rankin, Bartholomew Adler, Boniface Fielding, Campion Clifford, Carroll Stuhlmueller, Clarence Vowels, Ignatius Bechtold, Jerome Stowell, John Devany, Kent Pieper, Melvin Glutz, Nathanael Kriscunas, Paul F. Ratterman, Paul M. Boyle, Rian Clancy, Thomas M. Newbold, Vincent M. Oberhauser.

ORDINATIONS

On May 8, 1965, six Passionists were ordained to the priesthood at the hands of the venerable Archbishop of Louisville, Most Reverend John L. Floersh. Six clerics received the order of subdeacon at the same ceremony. They are Fraters *Eric Meyer, Matthew Sullivan, Daniel M. Malain, Ronald*

M. Corl, Thomas Rutledge and Christopher Mercier.

Relatives and friends of the newly ordained gathered at St. Agnes Hall on the evening of the 8th for a supper of thanksgiving. The students entertained with a songfest. The first Masses were said in St. Agnes Church the following morning at 9:00. On the evening of May 11th there was a parish reception for the young priests, and the next day they journeyed to the minor seminary in Warrenton for a celebrated Mass of Thanksgiving.

Father *Venard Ormichea* offered his First Solemn Mass at St. John's Church, Baldwin Park, California. Father Randal Joyce preached.

Father *Bernard Curran* offered his First Solemn Mass at Maternity of Mary Church, Chicago. Father Melvin Glutz gave the sermon.

Father *David Kohn* returned to St. Henry's Church, Erlanger, Kentucky, to offer his First Solemn Mass. The preacher was Fr. Nicholas Schneiders.

Father *Marion Weiss* celebrated His First Solemn Mass at St. Jerome's Church in St. Louis, Missouri. Father Carroll Stuhlmüller was the preacher.

Father *Paul Emmanuel Schrodt* sang His First Solemn Mass at Holy Trinity Parish, Des Moines, Iowa. The sermon was given by Father Terence Powers.

Father *James Mary Basham* offered his First Solemn Mass at Blessed Sacrament Church in Hollywood, California. Father Randal Joyce gave the sermon.



Father Venard



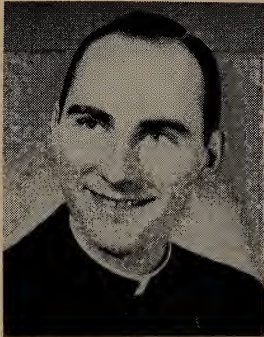
Father Bernard



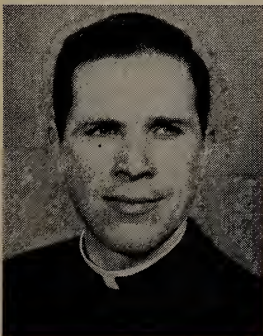
Father David



Father Marion



Father Paul Emmanuel



Father James Mary

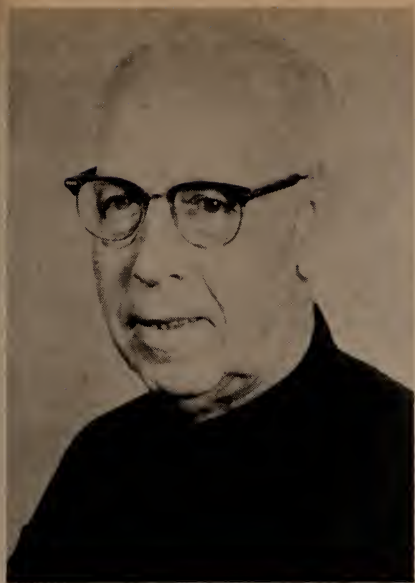
Four of the newly ordained took their entire course of studies in our seminaries. They are Fathers Venard, Bernard, David and Marion, who entered the Prep at Normandy in 1951. Father Paul Emmanuel took his high school at Dowling in Des Moines, and Father James Mary came to the Passionists after college work at Notre Dame and U.C.L.A.

GOLDEN YEARS

Fifty years of priesthood were climaxed on June 13, 1965, when Father *Vincent X. Ehinger* celebrated his Golden Anniversary. A Solemn Mass of Thanksgiving was offered in Immaculate Conception Church, Chicago. Father James P. White, Provincial, was deacon of the Mass, with Father Jordan Grimes, rector, as subdeacon. A nephew of Father Vincent, Rev. Alban Berling, O.S.B. assisted as archpriest. Father Walter Kaelin, Houston rector, gave the jubilee sermon.

The Mass was followed by a banquet and reception at which a host of friends joined Father Vincent in happy celebration.

Lawrence Ehinger was born in Decatur, Indiana, June 10, 1889. After graduating from the Catholic High School there, he spent a year at Dunkirk, and then entered the novitiate in Louisville. Professed as Vincent of the Sorrowful Mother in 1908, he then spent seven years in various monasteries, engaged in study. Father Vincent was ordained in St. Paul, Kansas, on June 13, 1915. For a time he served



Father Vincent Ehinger

as vice-master. In 1918 he entered the service as a chaplain and was stationed at Camp Taylor, Kentucky.

Following the war Father Vincent helped with the foundations in Des Moines and Sierra Madre. During the 1930's he served for three years as a CCC chaplain, traveling from Texas to Montana. Father Vincent was recalled to active army service with the outbreak of World War II. He was retired for health reasons in 1942 with the rank of captain.

Both before and after his military assignments, Father Vincent did a good deal of mission work. One of his vivid memories is a short period when he was chaplain at Alcatraz.

Father Vincent is resident in Chicago and continues a busy round of priestly activities. Ad multos annos!

JUBILEE OF BROTHER COLUMBAN

Brothers from many houses, the students from Louisville, Father Provincial and visiting priests converged on Holy Cross Monastery, Cincinnati, Ohio, on June 3. They came to honor a good and faithful servant of 50 years, Brother *Columban Gausepohl, C.P.*

A concelebrated Mass on June 3, at which Very Rev. James P. White, provincial was principal celebrant, was offered on June 3 in Holy Cross Church. Father Joseph M. O'Leary gave the sermon. The students choir from Louisville rendered the music. Following the Mass a banquet for relatives and religious was given at Vernon Manor.

On Sunday, June 6, a parish Mass was offered at Holy Cross in honor of the Jubilarian, by Father William Westhoven, rector. Father Roland Maher was the preacher. A reception was held in the afternoon.

On September 28, 1893, twin sons were born to Francis and Catherine Gausepohl in Covington, Kentucky. One twin died at birth. The other was baptized William in the historic German Church of St. Aloysius. The name William was given in honor of Father William Gausepohl, an uncle, who later celebrated his 60th anniversary of priesthood as pastor of St. Mary



Brother Columban Gausepohl

Magdalen Church in Louisville. The Gausepohl family, parents and eleven children, moved to Louisville in 1899.

Young William came to know and admire the Passionist Fathers, who lived on a quiet country estate just outside the city in the Deer Park area. He entered the novitiate there in 1914 and was professed as Columban of the Holy Spirit, June 1, 1915.

During the years Brother Columban has seen service at all of our monasteries. He was the first Passionist to live at the Sierra Madre foundation. Thirty of his 50 years have been spent in Cincinnati. Brother has been tailor, infirmarian and doorman for the past 40 years, offices that he has filled with

great efficiency and fidelity.

Holy Cross Province extends grateful and heartfelt congratulations to our good Brother Columban.

SILVER JUBILEE

Seven stalwart Passionist priests reached the silver anniversary of their ordination on May 18, 1965. They have rendered distinguished service to the Church and the Congregation.

The monastic itinerary followed by the class through the years of training began with novitiate in Louisville, classics in Cincinnati, philosophy in Detroit, and theology in Chicago and Louisville. The year of Sacred Eloquence was taken in Cincinnati.

Father *Elmer Sandmann* will return to Immaculata parish, Cincinnati, for a Jubilee Mass on August 8. After receiving his M.A. at Notre Dame University in 1942, Father Elmer taught social studies at our minor seminary for eight years. From 1950 to 1953 he was rector in St. Paul, Kansas, and from 1953 to 1956 he was rector in Normandy, Missouri. After a period of missionary activity in St. Paul, Father Elmer was appointed director of students of the Sacred Eloquence class in Sierra Madre, 1960-1961. Father Elmer is especially well known for his retreat work for religious.

Father *Roderick Misy* joined with the community at Sacramento in a Mass of Thanksgiving on May 18. The sermon was given by Father Gordian Lewis. Through his priestly years Fa-

ther Roderick has been engaged in an active ministry of missions and retreats. He was assistant pastor for a time at Holy Cross Church, Cincinnati, and also conducted the retreats for laymen in Cincinnati during 1957- 1958. Father Roderick spent many of his years working out of Detroit where he is well known. On July 5 he will offer a Mass of Jubilee in Houston, where for some years he was chaplain of the retreat guild. Father Walter Kaelin will preach. His home parish of St. Mary of Czestochawa in Milwaukee will be the scene of a celebration later in July.

Father *Jerome Stowell* offered a solemn Mass of Thanksgiving at St. Thomas Church, Decatur, Illinois, on May 23. Father Brendan McConnell, C.P., was deacon. Monsignor Michael O'Driscoll, a boyhood friend, gave the sermon. Beginning in 1941 Father Jerome taught languages at our minor seminary in Warrenton. In 1946 he was transferred to Sierra Madre and then to Tacubaya, D.F., Mexico, during the re-organization of the Mexican foundation. Father Jerome has served as retreat master in Sacramento, Sierra Madre, Houston and Cincinnati. He was vicar in Houston for some years. A long-time interest in the liturgy came to fruition in 1964, when Father Jerome received his M.A. in liturgy at Notre Dame University. He is a member of the Liturgical Commission of Holy Cross Province. Father Jerome conducts many retreats for clergy and religious, as well as many parochial missions.



Father Elmer



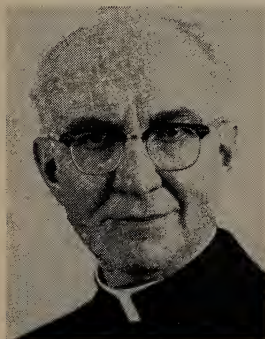
Father Roderick



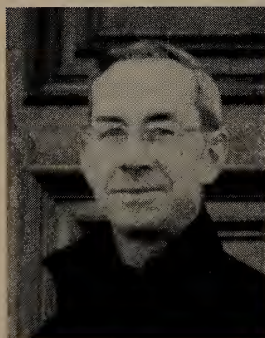
Father Jerome



Father Cyril Mary



Father Bartholomew



Father Kyran

Father *Cyril Mary Jablonovsky* came to the United States from Czechoslovakia as a boy of eight in 1920. Following his Sacred Eloquence year, he took special studies in the Slovak language. In 1943 he entered service as an Army chaplain and for two years was stationed in Burma and India. He was recalled to the service in 1951 and two more years were spent overseas, this time in Germany. Father Cyril has given hundreds of missions and retreats. He received the bi-ritual privilege in 1960, enabling him to offer Mass in the Ukrainian rite. Over 100 of his missions have been given in Slovak. Father Cyril offered a Mass of Thanksgiving in Youngstown, Ohio, on May 16. Assisting him were his brother, Father Gabriel Jablonovsky as deacon, and Frater Anthony Blasko, C.P., a nephew, as sub-deacon. V. Rev. Gregory Staniszewski, provincial consultant, gave the sermon. A celebration was held in Detroit on May 24. Father John Devany preached at the Mass of Thanksgiving.

Father *Bartholomew Adler* entered the army as chaplain in February, 1942. Four years of overseas duty followed, in Panama, the China-Burma-India theater, and in the Marianna Islands. Father Bartholomew was a "Founding Father" in Houston in 1946, at Sacramento in 1947, and again at San Anselmo in 1962. His priestly years have been fruitfully spent in preaching missions and retreats. He has several times been retreat master in various retreat houses of the Province. He has

been a member of the Mission Commission since its organization. Father Bartholomew offered a private mass for his aged parents in the family home in St. Louis on May 18. The Warrenton Seminary was the scene of a Jubilee Mass of Thanksgiving on May 20. Father John F. Kobler gave the sermon. On June 6 Father Bartholomew offered a Mass of Thanksgiving at our monastery in Detroit, where he was stationed for many years. Father Finan Storey gave the sermon.

Father *Kyran O'Connor* was appointed director of students at the minor seminary in Normandy, Missouri, in 1942. In 1944 he was appointed vicar at the seminary, and in 1947 was elected rector, serving for six years. In 1953 he was elected first provincial consultor, and again in 1956. Three years were spent in St. Paul, Kansas, in mission and retreat work, 1959-1962. In 1962 Father Kyran was elected second consultor. Father General assigned Father Kyran to the Vice Province of the Five Wounds for a period of five years in July, 1963. Father Kyran is at present rector of the monastery at Maria Schutz, Austria. On May 16 he offered a Mass of Thanksgiving in the pilgrimage church. On May 18 there was a celebration for the clergy.

Father *Wilfrid Flanery* is pastor of the united parish of Holy Cross-Immaculata in Cincinnati, Ohio. He offered a Mass of Thanksgiving at Holy Cross on May 16 and at Immaculata on May 18. Father Declan Egan preached. After missionary duty in



Father Wilfrid

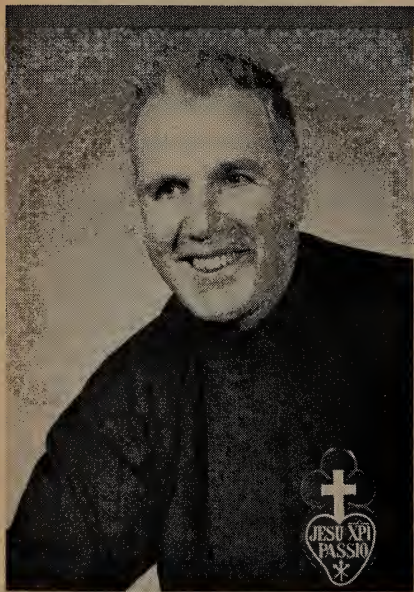
Des Moines, Iowa, Father Wilfrid served for a year as chaplain at Hines Hospital in Chicago. He was vicar at St. Paul's Monastery in Detroit from 1944 to 1948. After another period of mission work he was appointed director of retreats at Cincinnati (1951-1956). From 1959 to 1964 he was assistant pastor at St. Agnes in Louisville. He was appointed pastor in Cincinnati in September, 1965. Father Wilfrid celebrated a Mass of Jubilee at St. Agnes Church, Louisville, on May 23. Fr. Carroll Stuhlmueller preached. He offered Mass for his family and friends at St. Joseph's Cathedral, Sioux Falls, South Dakota. Father Ignatius Bechtold gave the sermon.

CONGRATULATIONS, BROTHER PHILIP

Silver Jubilee Day will come for Brother Philip Frank on July 15. And his many friends will be on hand to join him in a great celebration.

On July 13 there will be an evening

Mass celebrated offered by Father James Busch, rector in Detroit, for the religious and for relatives and special guests. Father Conleth Overman, consultor, will preach for the occasion. The jubilee supper will be at the retreat house after Mass.



Brother Philip Frank

The retreatant friends of Brother Philip will gather on the evening of July 15 for a Solemn Mass at 6:15. Father James will celebrate the Mass, with Father Campion Clifford, retreat director, preaching. A banquet and reception sponsored by the St. Paul of the Cross Retreat League will follow at Roma Hall.

Brother Philip Frank was professed on July 15, 1940, at St. Paul, Kansas.

After some years as infirmarian in various houses, Brother Philip returned to the novitiate. He was cook there and had charge of the novice brothers for almost ten years.

Brother Philip has been stationed in Detroit for the past eight years. His exceptional skill in the culinary department has made St. Paul of the Cross Retreat House noted for its cuisine.

Because of his expert knowledge of equipment and area planning, Brother Philip was appointed to the Province Building Commission in 1965.

Congratulations and best wishes, Brother Philip!

FINAL PROFESSION

Brother *Xavier Kenney* of St. Paul of the Cross professed his final vows into the hands of Reverend Kevin Kenney, C.P., on February 27, 1965. Assisting at the ceremony in Immaculate Conception Church, Chicago, were Fathers Gerald and Francis Kenney, priests of the Archdiocese of St. Paul. Among other visitors present for the profession were Mrs. Teresa Kenney, Sister Kevin Marie, C.S.J., and seven other brothers and sisters. Father Emmet Linden preached. A gala banquet rounded off the day's festivities.

IMPORTANT POST

Word was received during May that Father Barnabas Mary Ahern had been appointed a Consultor of the Pontifical Biblical Commission. Congratulations, Father Barnabas!



Brother Xavier and Brothers

DEATH OF FATHER EDWIN RONAN

A long life for God and fellowman ended March 1, 1965, when Reverend Edwin Ronan, C.P., died in Cincinnati, Ohio. His was a priestly career marked with greatness.

John Ronan was born in Fort Smith, Arkansas on November 5, 1884. He took his vows as a Passionist in 1901 as Edwin of the Sacred Heart. Upon completion of his theology in Rome, Father Edwin was ordained to the priesthood, May 29, 1907.

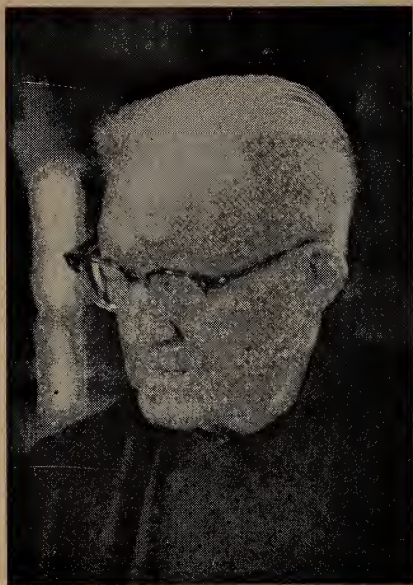
During World War I, Father Edwin served as chaplain with the 77th (N.Y.) Division. At war's end he had become chief of Catholic chaplains in France. The French government recog-

nized his services with the award Officier de Academie.

Six years (1920-1926) were spent in Chicago as rector. In 1932 Father Edwin was elected rector of Sierra Madre and 1935 in Detroit.

In 1937 Father Edwin resigned his office in Detroit to accept the invitation of Hon. Manuel Quezon, president of the Philippines, a personal friend, to organize the chaplains corps in the Philippine Army. His highly successful work was recognized in 1941 when he was made Vicar Delegate for all troops in the Far East.

Father Edwin was serving on Corregidor when the fortress fell to the Japanese in May, 1942. He had earlier



Father Edwin Ronan

refused to leave with General MacArthur's party.

For three years Father Edwin bore the rigors of prison camps in Japan. Now and then he was allowed to offer Mass for his fellow prisoners. He was released in 1945 and had to spend many months in recuperating his strength.

The missionary apostolate of the Congregation was ever a great love and interest for Father Edwin. Whenever his duties allowed, he had engaged in mission work. He now entered upon a very fruitful period of mission and retreat preaching. He retained his vigor and effectiveness well past his 75th year.

On the occasion of his Golden Jubi-

lee of priesthood in 1957, Father Edwin was awarded the Legion of Honor in the Philippine Army. It was a great joy for him to journey back to the scenes of his earlier work to accept the decoration.

The final three years of his life were spent as chaplain at Mount St. Joseph College in Cincinnati.

Commenting on the notices of Father Edwin's death which appeared in Manila, Father Malcolm writes, "He certainly left here a Passionist image difficult to emulate."

Funeral services in Cincinnati were held at Mt. St. Joseph College, and in Chicago at Immaculate Conception Church. Father James Patrick, provincial, was celebrant, and Father William Westhoven, Cincinnati rector, preached at both services. Burial was in the monastic cemetery in Chicago. May Father Edwin rest from his labors in the peace of Christ.

NEW BUILDING

Plans are underway for the new seminary college building in Louisville. Brother Cajetan J. B. Baumann, O.F.M., F.A.I.A., has been retained as architect. The building is planned for 100 student rooms, with classroom, recreation, dining and kitchen areas. The library, assembly hall and chapel will not be built at this time, although they will be included in the overall planning. The new building is to be ready for occupancy in August, 1967. As previously announced, a plan of collaboration has been worked out by

which the Passionist clerics will be enrolled at nearby Bellarmine College and receive their degrees from the College.

WORKS OF THE MINISTRY

During 1964 the missionaries of Holy Cross Province conducted 400 parochial missions and over 1000 retreats for clergy, religious and laymen. Statistics for the various retreat houses are as follows:

	Retreats	Attendance
Sierra Madre	81	4,818
Warrenton	104	6,218
Detroit	73	5,338
Houston	49	1,474
Citrus Heights	46	1,578
Cincinnati	37	1,226
Mefu	43	988
Fukuoka (6 months)	17	497
	450	22,087

AROUND THE PROVINCE

Chicago

SEMINARY MEETING

On April 8 Immaculate Conception monastery was host to the Chicago Catholic Seminary Association. About fifty priests from neighboring seminaries were present. Father Ignatius Bechtold explained the arrangements for transferring our seminary college to Bellarmine College in Louisville. Father Kieran Conley, O.S.B. discussed the area plan and team teaching being used at St. Meinrad abbey, where our students will study their theology beginning next semester. Father Paul Boyle spoke on the Council and the updating of the seminary.

BROTHERS' NIGHT

"Brothers' Appreciation Night" was held on May 26. Special guest of honor was Brother Philip Frank whose silver jubilee is July 15th. After the banquet there was a musical program by the students' harmony octet. Father Jordan Grimes, Chicago rector, spoke on the great debt of gratitude due to our brothers for their selfless service and their contribution to the happiness of our Passionist communities.

MOOT COURT

On the morning of April 9, Father Kieran Conley, O.S.B., professor of theology at St. Meinrad School of Theology and member of the Commission on Population Studies, gave the Fa-

thers of the community a masterful lecture on the historical background of the controversy on marital morality and the present status of the controversy on birth regulation.

STUDENT ACTIVITIES

On March 6 the students and brothers enjoyed a three and a half hour conducted tour of the Argonne National Laboratory. The Laboratory is

operated by the University of Chicago and the U.S. Atomic Energy Commission. Among the many features of nuclear science, the group was able to view the CP-5 research reactor and the ultra-modern Zero Gradient Synchrotron.

The annual symposium in honor of St. Thomas Aquinas was held on March 23. The senior students chose as their topic, *The Existentialism of*

FIFTY YEARS AGO

(1-r) Richard Hughes, Matthias Coen, Leo Scheibel, Alban Hickson, Felix Bauer, Joseph Gartland, Linus Burke, Bede Murphy, Christopher Link, Walter Coveyou.



Soren Kierkegaard. In addition to the community, there were twenty-five Dominican students present, together with several visiting priests. Because of the excellence of the students' presentation the symposium was repeated for the public on Sunday afternoon, April 11, in the parish hall. Attendance was good, and the audience expressed appreciation for the students' work. Another symposium was held in the monastery April 30 on *Galileo, Science, and the Church*. During the early part of June a third symposium was presented on *Teilhard de Chardin*.

A talk was given the community by Dr. Gerald Kreyche, dean of the department of philosophy at De Paul University, on *Aggiornamento and Philosophy*. Another visiting lecturer was Robert Short, nationally famous author of *The Gospel According to Peanuts*, who explained and illustrated his novel method of catechetics. The students attended the Seminary Lay Apostolate Conference at Techny on April 24-25. Frater Alexander Steinmiller, C.P., was elected to the coordinating committee. On the evenings of April 28 and 29 the students were guests at Northwestern University for centenary readings of Yeats' poetry.

Cincinnati

PILGRIMAGE

Fervor has continued undiminished as thousands of the faithful again made the traditional Good Friday pilgrimage up the hundred steps to Immaculata

Church. The people started coming at midnight and continued throughout the day. The pilgrimage ends with the blessing of the True Cross in Holy Cross Church.

RETREAT NEWS

One hundred guests attended the annual dinner meeting for officers and wives of the Holy Cross Retreat League, May 8. Following the dinner in Holy Cross Hall, spirited campaigning took place for league officers for the next two years. The voting results showed that Charles Eppinghof, former national president of the retreat conference, and Nicholas Link of Assumption parish, had been elected president and secretary.

Father Declan Egan, retreat director, announced that the average retreat attendance for the past season has been 34.24 men, an increase of two men per retreat. He also pointed out that six prospects for our seminary are listed among our retreatants or their sons.

On Sunday, May 30, Father William Williams offered his First Solemn Mass in his home parish of Holy Cross. Very Reverend Father Provincial gave the sermon.

Louis Doherty, C.P.

Louisville

MOVING DAY

The big push to St. Meinrad Archabbey began on June 15. Placid Hall, now re-named Holy Cross Hall, which is to serve as a residence for the Pas-

sionist clerics has been completely renovated. New heating and washrooms, a complete plastering and painting job, new basement recreation areas and new furniture have made the place sparkle plenty.

The theology library has been moved from Louisville and is now housed in the spacious third floor of Holy Cross Hall. Reading and reference areas are also located there. There will be space for 44 clerics on the first and second floor of the Hall.

The Passionists will have a separate refectory in the Abbey, served from the central kitchen. The crypt chapel at the Abbey Church has been assigned to the Passionists. The Blessed Sacrament will be reserved in an oratory in Holy Cross Hall.

Five meetings of the teaching personnel of both seminaries were held during the past year. As a result the union of the faculties and the teaching assignments for 1965-1966 have been carefully worked out. The faculty members will reside in contiguous rooms in the Abbey.

The Passionist clerics made two get-acquainted visits to the Abbey during the spring. In return, the Passionists have hosted groups of students from the Abbey. On April 1, the officers of the various student committees of the School of Theology at St. Meinrad's came to Louisville to explain the extracurricular activities of the student body.

After the Sem Weeks and vacation at Warrenton, our 26 theologians will

go directly to St. Meinrad's, August 13. Classes begin September 3.

The newly professed students will arrive in Louisville on July 19 and the second year college will come during the week of August 1. Registration at Bellarmine College is during the week of August 23, with classes beginning on August 30. This coming year our students will take English, Modern History and Fine Arts at Bellarmine.

VARIA

One of the first concelebrated Masses in this country took place in our monastery choir on January 25, 1965. Permission was granted to the Board of Governors of the Canon Law Society of America who were meeting in Louisville under the presidency of Father Paul Boyle. Father James P. White, provincial, was principal celebrant of the Mass. Concelebration again took place each morning of the annual retreat, May 3-8. At these Masses the brothers and students received holy communion under both species.

During February and March WAVE-TV carried a series of programs to demonstrate the new liturgy. By request of Bishop Charles Maloney the Passionist student choir and St. Agnes choir were featured on February 28. The ordinary of the Mass according to the arrangement of Dom Gregory Murray, O.S.B., was sung. Father Barry Rankin, C.P., was commentator.

The prominence given the diaconate

by Vatican II has been reflected in practice in Louisville. Our deacons have given the homilies at the morning community Mass. During lent they carried the lenten course of sermons at St. Agnes Church, giving in turn one of the six evening talks. They also frequently serve in Solemn High Masses and distribute holy communion.

On March 1, 1965, Dr. Samuel Keene, professor at Presbyterian Seminary, gave a lecture at our seminary on the philosophy of Gabriel Marcel. Dr. Keene's dissertation was written on the works of the French existentialist. On May 8 Gabriel Marcel came to Louisville to deliver a lecture which was jointly sponsored by the Presbyterian and Passionist seminaries.

Father Terence O'Toole has been transferred from Warrenton to Louisville to continue the successful recruiting program of senior vocational prospects. A beautifully appointed office and workroom has been installed for Father Terence's important work.

Myron Gohmann, C.P.

Warrenton

CARDINAL'S VISIT

Cardinal Ritter made the first clergy retreat of 1965 at the retreat house. It was conducted by Rev. Servace Ritter, O.F.M. On Friday morning, the closing day of the retreat, the Cardinal graciously consented to offer Mass for the seminarians in the Seminary chapel. He also delivered an inspiring homily on the priesthood, for which the boys are striving.

The first concelebrated Mass in the Archdiocese of St. Louis was offered by twenty Passionists in the Seminary chapel on March 8, during the Provincial Visitation. The permission had just recently come through from the post Conciliar Liturgical Consilium, and was signed by Card. Lercaro. So, Fr. Provincial granted permission for the Fathers of the Seminary and Retreat House staff to use the permission for the first time. Nineteen priests gathered around the altar, with Fr. Provincial as principal-celebrant to celebrate the Votive Mass of Christ the Eternal High-Priest.

ACTIVITIES

Fr. Roger Mercurio, rector of the Seminary, was chosen recently to serve as part of the organizational group of the St. Louis "Little Council." This Little Council is patterned after the II Vatican Council, and is intended to implement the recommendations of Vatican II and to meet the particular problems of the St. Louis area.

During Lent, as many have observed, Fr. Roger also had a series of articles in *Our Sunday Visitor*. The series was intended to prepare the layman for intelligent, fruitful reading of the Sacred Scriptures.

Dr. Carl Kisslinger, head of the Geology Department, St. Louis University, lectured at the Seminary on Feb. 12. Besides, several field trips were arranged for various classes throughout the past months. On Feb. 10, the junior and senior English and

music classes attended a St. Louis performance of Gilbert & Sullivan's *Mikado*, put on by the D'Oyly Carte Company of London. In May the sophomore classes took a field trip to the St. Louis Art Museum and Planetarium, and the physics and chemistry classes attended a NASA lecture at Kiel Auditorium.

ing many clergy days of recollection. Father Victor Salz continues a heavy schedule of mission work. The vocational department, assisted by Father Benedict Olsen, sponsors many high school retreats and days of recollection.

Conventions highlighted Easter week. Frs. Rector and Germain Legere, principal, went to New York for the



Warrenton: 1965 Graduates, Novitiate Bound

The academic emphasis at the seminary has not resulted in lack of preaching assignments. Fathers Carl Tenhunfeld, Hugh Pates, Peter Berendt and Augustine Wilhelmy conducted lenten series in neighboring parishes. Father Lucian Hogan continues his work with the laymen's retreats, and midweek finds him conduct-

National Catholic Education Association Convention. Fr. Aloysius Hoolahan, Seminary librarian, attended the National Library Convention in Philadelphia. Here in St. Louis the Archdiocese hosted the National Catholic Homiletic Convention and the Catholic College Religion Teachers Convention. Many members of the province, in-

cluding several from the Warrenton community, attended sessions of one or both conventions.

William Nault, senior from Gary, Ind., won a \$25-savings bond and a certificate from The Missouri Bar. He was district winner in The Missouri Bar LAW DAY USA High School Essay Contest. Fr. Carl Tenhundfeld, social studies teacher, was also awarded a certificate for "excellence in teaching," as a result of Bill Nault's victory. Both were afterwards guests of The Missouri Bar in a tour of the Missouri Supreme Court and other state offices at Jefferson City.

Debates conducted entirely in Latin featured the second semester. Pitting juniors against seniors, these debated took up such questions as: Should the U.S. pull out of Vietnam? Should the Communist Party be outlawed in the USA? Should the government give aid to parochial schools? Should the power of absolute veto be retained in the U.N.? and many others.

Two major plays were produced by the seminarians this year, under the direction of Fr. Germain Legere. In March the seniors put on three performances of Reginald Rose' *Twelve Angry Men*. It was staged "in the round," or on a platform put right in the midst of the audience. In May the juniors put on two performances of Leo Brady's *Brother Orchid*—once for the community, once for relatives and friends. Besides these major performances, interested students have organized a Drama Club to put on shorter entertainments through the school year,

SPRING-SUMMER, 1965

ATHLETIC EXCELLENCE

The Seminary basketball team concluded a very successful season winning the Championship in the Second Annual Seminary Basketball Tournament, held at St. Louis Preparatory Seminary. Successive victories over LaSalle Institute and the St. Louis Prep brought the trophy to Warrenton, and gave the team a 14-1 season.

The Seminary entered three track meets this spring. One was the customary seminary-meet, with Maryknoll and Holy Family with our boys winning handily. Two other meets marked the first time the Seminary has competed with non-seminary high schools. The first, at neighboring Warrenton, showed the boys how much practice they needed, as they took on two district champions in Warrenton and St. Clair high schools. After placing last in this meet, the boys came back strong to take their last meet at O'Fallon, Mo., against St. Dominic and Ft. Zumwalt high schools. The seminarians were very cordially received by the administration and students of the other schools.

The Seminary Guild, under the direction of Fr. Peter Berendt, has been quite active this year. On Feb. 5 it sponsored a card party for the benefit of the Seminary, using St. Ann's parish hall, Normandy, Mo. Much assistance and cooperation was given by the members, including many relatives of priests and seminarians. Approximately 600 attended.

On May 22, an auction was held

on the Seminary grounds. Several weeks before, the Guild members had been contacted and urged to make or find donations of usable items for the auction, especially household items and machinery. Donations were so plentiful that many felt that even the scheduled starting time (1 p.m. Saturday) was not enough to handle so many articles. However, the auction was a success and promises even better returns in the future after the experience and wisdom gained from this first one. Colonel John Knight, father of one of the seminarians and a professional auctioneer, handled the auction.

Preparations for the Family Festival, June 27, are under full steam. Along with Frs. Leon Grantz and Isidore O'Reilly, director and assistant director of retreats, the following laymen are carrying a heavy load of the preparatory work: Clem Helmsing, Bill Davidson, Roland Kulla, and Gus Heitzler. The Kick-Off Dinner was held Easter Monday evening at St. Mary Magdalen parish hall, Brentwood, Mo.

Native St. Louisan and former retreatmaster at the Retreat House, Fr. Bartholomew came back on May 20 to offer his Silver Jubilee Mass. It was a High Mass in the Seminary chapel, at which the Seminary choir almost outdid itself. Fr. John F. Kobler preached for the occasion. Afterwards, Fr. Bartholomew and his family and friends were feted in the Seminary refectory. Father's mother was present, but his father was too ill to attend.

The previous Sunday, May 16, the Seminary had also held open-house for the Sisters of the Archdiocese of St. Louis. Over 300 Sisters came out to avail themselves of the Seminary facilities on a very beautiful day. They came from St. Louis and many schools and parishes around Warrenton, to enjoy hiking, tennis, and other less strenuous exercises. Dinner was served them from the pavillion overlooking the Seminary lake.

GRADUATION

May 29 brought graduation and departure for twenty-six senior seminarians. Fr. Gerard Steckel, disciplinarian of the Junior Division, preached at the graduation Mass. Many relatives, of course, were present. The seniors were allowed to leave right afterwards, since they have only two weeks at home before they return to the Seminary, June 14, to prepare for entry into the novitiate. The other classes had their final examinations the following week and left for summer vacation on June 4 or 5.

The faculty, too, began to scatter soon after the end of school, some on vacation, some for summer study, and others, finally, to Louisville, where they will take up residence in the college department of the province. A government grant was awarded to Fr. Owen Duffield on the National Defense Education Act, to study at an 8-week Reading Institute at Central Michigan University.

Owen Duffield, C.P.



Novices, St. Paul, Kansas. Front, Father Frederick Sucher, Master.

Saint Paul

Brother Robert Schmitt of Waterloo, Iowa, and Brother Ronald Glastetter of Marthasville, Missouri, took their first vows on the Feast of St. Thomas, March 7.

The liturgical emphasis is now seen in the monastery choir. A beautiful altar facing the religious has been installed. The first concelebration took place on Holy Thursday and a second at the Vigil Services on Holy Saturday.

The novice choir sang at the dedication of the new church in Girard, Kansas, earlier in the year. Bishop Leo Byrne of Wichita was most gracious and complimentary on that occasion

and promised to come to the novitiate for a visit. He recently kept his promise and spent several delightful hours with the novices, telling them of the exciting developments in the Vatican Council and the modern Church.

Spring came early to Kansas this year. The trees on the property were professionally trimmed. The lawns and flower garden are in excellent condition. Kansas is blooming under the green thumbs and devoted care of the novices. The property will be at its best when the new novices arrive on June 25 and for profession day, July 12.

Ambrose M. Devaney, C.P.

Des Moines

On February 3 came the happy announcement of the appointment of Most Reverend George J. Biskup, D.D., to fill the vacant see of Des Moines. For the past eight years Bishop Biskup has been auxiliary bishop and vicar general of the Archdiocese of Dubuque.

The new Ordinary was installed as 5th Bishop of Des Moines in a colorful ceremony at St. Ambrose Cathedral on March 19. Since his installation the Bishop has taken a very active leadership in church affairs and has been given warm acceptance by clergy and laity alike.

On February 15, 1965, Father Forrest Macken delivered the main address at the testimonial banquet in Buffalo, New York, when Mr. and Mrs. William Courtade received the NCWC award the "The National Catholic Family of the Year." Father Forrest is a member of the Advisory Board of the Family Life Bureau, NCWC.

Columban Browning, C.P.

Sierra Madre

COMMUNITY EVENTS

The Fiesta Kick-off Dinner is the big Spring event in the Foothills of the Sierra Madres. Three hundred and seventy five men assembled for the evening at De La Salle High School in Pasadena; Vice Presidents of the Retreat League, Parish Captains and Co-captains, the Fiesta Committee and

their tireless workers. As usual "Peg" Wambacker supplied the ideas and the perennial Fiesta Spirit flamed anew.

On Monday, May 17th Father Elmer Sandman said a Solemn High Mass to commemorate his Silver Jubilee of ordination with Father Damien Cragen, deacon, and Father Faustinus Moran subdeacon. Father Elmer came to Sierra Madre as Spiritual Director for the Sacred Eloquence classes and has been recently active as a Retreat Master, during the summer conducting Sister Formation Classes for the Sisters of St. Joseph, Wichita, Kansas.

May nineteenth was the golden anniversary of Dr. and Mrs. R. L. Kirsch. For many years Dr. Kirsch, a prominent physician and surgeon in Pasadena most generously took care of the Fathers and Brothers at Mater Dolorosa. As a token of appreciation, Very Reverend Father Rector offered a Solemn High Mass in the monastery chapel for the Kirsch family. Along with the community, many diocesan priests and Sisters of St. Joseph from St. Luke's Hospital attended the Mass. A brunch was served to the guests in the monastery patio.

WORKSHOPS

The Catholic Homiletic Society of America has noted with approval the pioneering work of Father Pius Leabel, C.P., in the Los Angeles area. Father Pius, a charter member and Board Director, has been asked to organize four workshops in key areas of the country. The following workshops

have been set up: Immaculate Retreat House, Willimantie, Conn., June 20-25; Mt. Angel Abbey, St. Benedict, Oregon, July 18-23; Now Subiaco Abbey, Subiaco, Arkansas, August 9-13; Franciscan Seminary, Cleveland, Ohio, August 15-20. Father Pius will be assisted by a staff of five priests and two laymen, all of them experienced and prominent in the field of homiletics and speech. The theme of the workshops is The Homily or Sunday Sermon.

The quiet of a mountain retreat has been rudely disturbed lately by carpenters and workmen in the monastery. Noisy air compressors outside the building and jack hammers within as carpenters are re-modeling the first floor guest rooms. The J. A. McNeil Company is in charge of the project. New lights, draperies and furniture complete the picture.

Pius Leabel, C.P.

Detroit

MONASTERY NEWS

Archbishop John F. Dearden of Detroit was the guest of the Fathers at dinner and recreation on April 22. He gave the community many insights into the machinery and objectives of the Vatican Council.

Father Nilus Goggin, pastor of St. Gemma's parish, recently announced that the \$183,000 debt has been paid in full. On the feast of St. Gemma the Archbishop granted Father Nilus permission to begin planning for a

new St. Gemma Church and offices. This will give the parish a worthy place of worship and release space now used in the school for the temporary church. Congratulations, Father Nilus.

The work of the Sacred Eloquence class in the twilight retreat apostolate was highlighted by a recent article in Our Sunday Visitor. It was written by Father Hugh Pates, a member of last year's class. During 1964-1965 the young priests have conducted twelve twilight retreats for public high school students.

Assignments received at the conclusion of the pastoral year were as follows: Father Alphonse Engler, Japanese missions; Father Blaise Czaja, vice-master; Father Joseph Van Leeuwen, provincial secretary; Father Kenneth O'Mally, teacher at the minor seminary; Father Timothy O'Connor, vocational department; Father Justin Paul Bartoszek, Korean missions.

The college department is preparing for the move to Louisville and Bellarmine College. Departure for vacation in Warrenton took place on June 28. The class will arrive in Louisville early in August. Fathers Casimir Gralewski, Raphael Domzall and Francis X. Keenan will reside in Louisville. Father Alfred Pooler will be stationed in Warrenton as assistant principal.

RETREAT HOUSE

At the quarterly meeting of the National Laymen's Retreat Conference held in Cleveland in May, Archbishop John J. Wright of Pittsburgh com-



Father Campion Clifford and
Father Claude Leetham

missioned Father Campion Clifford, C.P., to prepare a special edition of the *Constitution on the Church* for use in retreat houses throughout the country. Father Campion is National Moderator of the Retreat Conference. He is being assisted in this work by Father Claude Leetham, I.C., of London, England. Father Leetham is a Peritus to the Commission of the Apostolate of the Laity, and the Church in the Modern World. He is visiting the United States as a guest of Bishop Wright and is conducting clergy retreats in various places. The work is to be finished in September.

Firmian Parenza, C.P.

Citrus Heights

The community gathered in the retreat house chapel on May 18 for a high mass offered by Father Roderick Misesy on his 25th anniversary of priesthood. Father Gordian Lewis spoke on the theme of the priesthood. After the Mass, Father Roderick re-

sponded with words of appreciation to God and the brethren. A jubilee dinner followed.

Two of the community have assignments as auxiliary chaplains. Father Neil Parsons attends Camp Beale on weekends, and Father Bernardin Johnson is at McClelland Air Force Base.

The choir has been altered in keeping with liturgical advances. The lecterns have been arranged to face forward. The tabernacle reposes on a small altar at the back wall, while the altar of sacrifice has been moved forward and faces the choir.

Bernardine Johnson, C.P.

Houston

For the first time, the clergy of the diocese of Galveston-Houston have made their annual retreat at Holy Name Retreat House. There were six retreats in all, one each in January and February, and four during the weeks following Easter. Father Roland Maher, retreat master, was given warm praise by all the Fathers. Each morning of the retreats 32 priests joined in concelebration.

Religious clergy have also made use of the retreat house facilities this year. The Basilian Fathers came to Holy Name for their annual retreat in February. In June Father Dominic Merrihan conducted four retreats for religious men, two for the Josephites and two for the LaSalette Fathers.

Bishop Thomas J. Drury of San Angelo was the main speaker at the

Annual Dinner Party of the St. Paul of the Cross Club on May 5th. The bishop urged active support of the retreat movement. "Lay participation means that you should take care of the material facilities, so that the Passionist Fathers can concentrate their efforts on the spiritual accomplishments of the retreat movement." Also attending the dinner were Bishop John L. Morkovsky, Apostolic Administrator of Galveston-Houston, and Very Rev. James P. White, Passionist provincial.

Father John M. Render conducted retreats for married couples at Holy Name on the Mother's Day weekend, May 7-9, and again on the Father's Day weekend, June 18-20. This apostolate for married couples has elicited much favorable comment in the Houston area. However, because of the full schedule of weekend retreats for men, only these two retreats have been fitted into the yearly program.

Walter Kaelin, C.P.

Ensley Mission

The basketball team of Holy Family High School broke all team records during the 1965 season and took three first place trophies. In the final week of play the Tornados won two tournaments, the Single A and the Jefferson County. Much credit is due the coach, Mr. Harold Boykin, and Father Philip Schaefer, athletic director. Four graduating senior players will enter college in September.

Five Holy Family students have been awarded National Science Fund sum-



Triple Champions

mer school grants. Three students are attending the Summer School of the Christian Apostolate in Hendersonville, North Carolina. Eleven students are attending the YCS study week at Cullfan, Alabama. Six graduating seniors have won college scholarships for 1965-1966.

Philip Schaefer, C.P.

ST. PAUL OF THE CROSS PROVINCE

SILVER JUBILEE

Most Reverend *Theodore Foley*, superior general, was ordained to the priesthood on April 20, 1940. In observance of the Silver Jubilee of his ordination, Father General joined with the provincials of the Italian Provinces in a concelebrated Mass in the Basilica of SS. John and Paul on May 11th. Most Reverend Stanislaus Battistella, C.P., bishop of Teramo, Italy, delivered the jubilee sermon. Father Gen-

eral will be honored in this country during his jubilee year by festivities in both Provinces.

THIRTY-FIFTH CHAPTER

The 35th Provincial Chapter of St. Paul of the Cross Province convened on July 6 at St. Michael's Monastery, Union City, N.J. Presiding at the chapter was Most Reverend Theodore Foley, superior general. Also in attendance was Very Reverend Paul M. Madden, consultor general. Chapter results will be given in the next issue of *The Passionist*. The nineteen delegates-at-large from the Province were Fathers Aquinas McGurk, Berchmans Lanagan, Bertin Farrell, Brendan Breen, Cassian Yuhaus, Columbkille Regan, Damian Reed, Edward Hennessy, Ernest Welsh, Fidelis Rice, James Verity, Jerome O'Grady, Leander D'Veneri, Neil Sharkey, Nicholas Gill, Norbert Dorsey, Richard Kugelman, Roger Elliott and Sylvan Rouse.

The capitulars and many others joined in a festive dinner at the Jamaica monastery on the evening of July 5 to honor Most Reverend Father General in his silver jubilee year.

ORDINATIONS

The Province was gladdened at the end of April when twelve sons of St. Paul of the Cross reached their goal of the priesthood. There were two ceremonies.

At St. Michael's in Union City on April 30, Most Reverend Cuthbert

O'Gara, C.P., ordained Fathers Lucian Clark, Eugene Guzak, Hilary Glaccum, Robert Molyneaux, Joseph Jones, Felix Miller, Simon Lynch and Jeremiah Fuelner. Father Gerard Rooney, provincial, was the archdeacon, with Father John C. Ryan, rector, as notary. Others assisting were Fathers Richard Kugelman, Nicholas Gill, Fintan Lombard, and Aquinas McGurk.

Four clerics, natives of Canada, were ordained on May 1, 1965, in St. Gabriel's Monastery Church, Toronto, Ontario. They are Fathers Bernard Bell, Matthias Simmons, Richard Soucie, and Gerald Meyer. The ordaining prelate was Most Reverend Francis V. Allen, auxiliary bishop of Toronto. He was assisted by Father Provincial, archdeacon; Father Boniface Buckley, rector, as notary, and Fathers Campion Cavanaugh, Antoine Myrand and Aquinas McGurk. Seventeen Canadian seminarians from the Passionist seminary in Dunkirk were present for the ceremony.

SUMMER EDUCATION

A refresher course in preaching for Junior Fathers was held at the Shelter Island Retreat House, June 7-9. The general theme was the Preaching Apostolate. Fathers Richard Kugelman, Sylvan Rouse, Edward Hennessy and Stephen Paul Kenny made up the staff, speaking on the impact of the renewal in scripture, theology and liturgy on preaching.

The Biblical-Liturgical Study Week held at Hartford, June 21-25, was a



Ordination, Union City. (Back, l-r) Fathers Lucian Clark, Eugene Guzak, Bishop O'Gara, Fathers Hilary Glaccum, Robert Molyneaux. (Front, l-r) Fathers Joseph Jones, Felix Miller, Simon Lynch, Jeremiah Fuelner.

signal success. Attendance for priests and brothers of the New England area was by invitation. The lecture series, each of five sessions, were given by Father Barnabas M. Ahern, C.P., "The Eucharist and Ecumenism"; Father James Egan, O.P., "The Eucharist and the People of God"; and Father Richard Kugelman, C.P., "The Eucharist, the Cross and the Parousia." Mrs. Mary Reed Newland gave a lecture on "The Liturgy and Family Life."

Evening seminar discussions were

led by Fathers Edward Hennessey, Stephen P. Kenny, Aelred Lacomara, Carroll StuhlmueLLer and Aldo Tos.

Each morning there was communal lauds followed by community mass. Vespers were said in English before supper. The study week was an unusually worthwhile experience in Christian living and learning.

A summer session for students in philosophy and theology will be held at Hartford, July 28-to August 28. Father Norman Demeck will be dean of



Ordination, Toronto. (l-r) Fathers Matthias Simmons, Bernard Bell, Richard Soucie, Gerald Meyer.

studies at the session. Required courses will be "Heidegger and His Impact on Religious Thought," by Father Joseph Oppitz, C.S.S.R., and "The Theory of the Religious Life According to the Constitution on the Church," by Father Timothy Fitzgerald, C.P. Elective courses will be offered in Contemporary Literature, French, Spanish and Modern Science.

DEATH OF BROTHER VIRGIL PASI

The first death among our Brothers

in almost eleven years occurred on January 27, 1965, at Mercy Hospital, Buffalo, N.Y., when Brother Virgil Pasi died of a ravaging illness. At the time of his death Brother was the first Athletic Director at our Prep Seminary, Dunkirk, N.Y.

Brother was born in Coytesville, N.J., in 1930, and he attended the Fort Lee, N.J., Grammar and High Schools. In 1953 he entered our Novitiate in Pittsburgh, Pa., being professed on March 13, 1954. From then

until the time of his death Brother served in our Various Monasteries in Hatford, Conn., Toronto, Ont., Springfield, Mass., Jamaica, N.Y., and the Prep Seminary in Dunkirk, N.Y. where he was assigned in 1963 as Athletic Director.



Brother Virgil Pasi

Holy Mass was offered at the Holy Cross Seminary, Dunkirk, N.Y., the evening following his death after which his remains were brought to St. Michael's, Union City, N.J., where a Solemn Mass was sung on the following Saturday. His Rector, Very Rev. Colman Haggerty, C.P., was the celebrant. Brother was buried in the Monastery Cemetery, Union City, N.J.

DEATH OF FATHER NELSON McLAUGHLIN

The Easter Joy of the Province was overshadowed with the news of the tragic death on April 20 of Father Nelson McLaughlin who was fatally injured in an accident. The accident occurred the previous day. Father never regained consciousness.



Father Nelson McLaughlin

Father Nelson was born in Pittsburgh, Pa., in 1931, and after attending the Pittsburgh Parochial Schools entered our Preparatory Seminary in Dunkirk, N.Y. He was professed in 1952, and he was ordained by Bishop

Cuthbert O'Gara, C.P., in St. Michael's Monastery Church, in 1959.

After Sacred Eloquence Father Nelson served as Assistant Parish Priest at St. Michael's Monastery Parish from 1960 to 1962 where with zeal and devotion he attended to the spiritual needs of the people, especially the youth. After his assignment as a curate, Father was assigned to our Mission and Retreat Band until his death.

Requiem Mass was celebrated in St. Paul's Monastery, Pittsburgh, Pa., by Very Rev. Gerard Rooney, C.P., Provincial, assisted by Very Rev. Charles A. Oakes, C.P., Rector of St. Paul's. Burial was in our Monastery Cemetery.



Father Terence Connolly

DEATH OF FATHER TERENCE CONNOLLY

Father Terence died quietly on May 2, 1965. When news of his death reached the various houses, many asked "Who is Father Terence?" Well might they ask, especially the present generation of Passionists, since this all but unknown yet noble religious had spent the greater part of his priestly life "hidden with Christ in God."

He was born in Woburn, Mass., on August 24, 1898, and baptized Joseph Connolly. At his profession on August 13, 1917, he became Terence of St. Paul of the Cross. He was assigned to the Passionist Chinese Missions at the end of his studies and ordained in St. Vincent's Archabbey, Latrobe, Pa., on October 28, 1923.

Within a few months he found him-

self deep in the China mainland, a Passionist missionary in Hunan. After a year of language study he was assigned to the most difficult mission district in the Passionist Prefecture, the large area surrounding Yungshun. Later he was sent to care for one of the out-missions. For two years he lived alone, enduring the hazards and primitive conditions of life. These two years proved to be the only active years of priestly ministry in his entire sacerdotal career.

In 1927 Father Terence came face to face with the Communist menace in all its naked and brutal horror when the Reds attempted to subjugate Hunan. He was driven from his mission, broken in health of body and mind.

He returned to the United States and while medical aid restored much of his physical strength, no remedy could be found to aid his mental illness. He entered Seton Institute in Baltimore—never to leave it again.

The hospital was to be his Gethsemani where he would live out the remainder of his Passionist life, in the spirit of St. Paul of the Cross, "the spirit of penance, of solitude and devotion to the Passion." His penance was in being stripped of all personal dominion, of the exercise of his priestly powers, even at times of the full use of his most precious human faculties. His solitude was a cloistered existence which cut him off completely from monastery, home, family, and, at times, even from his true self. His devotion to the Passion was in drinking the bitter cup of mental sickness for 35 long years.

Father Terence was buried from St. Gabriel's Monastery, Brighton, Mass., and interred in our community cemetery. There he awaits the glorious resurrection; his soul already receiving the divine reward for his long Gethsemani.

May he rest in peace with God and the Saints.

EXPANSION PLANS

After extensive investigation, the Provincial Council has decided that a new foundation should be made in Sudbury, Ontario. The clergy of the region had invited the Passionist Fathers to consider locating in this prom-

ising area. They indicated that the Passionists would be most welcome to establish a retreat house for clergy and laity, as well as a Catholic Information Center in Sudbury, and to staff the Newman Club at the Laurentian State University.

Bishop Alexander Carter of Saulte Sainte Marie has graciously approved the undertaking and Father General has given his permission. Negotiations have been initiated for an excellent property some ten minutes from the center of Sudbury, a city of 50,000. A community of four Passionists is now in residence in Sudbury. Father Paulinus Cusack is Superior.

This expansion is an important step toward the goal of an autonomous Province in Canada.

Final design has been approved for the new retreat house in Riverdale, N.Y. It will be placed to best advantage on the lordly site, overlooking the Hudson River and the Jersey Palisades. The striking chapel will be visible for miles. There will be rooms for 147 retreatants on the three floors of the building. If needed, 50 more rooms can be added in a fourth floor. Bids were taken in April and it is hoped that the building can be ready for occupancy in the spring of 1966.

The Province has contracted for a new wing at St. Joseph's Monastery in Baltimore. The addition will enable to Passionist Fathers to conduct closed retreats for clergy and laity and also to expand the fruitful apostolate of recollection days for religious.



Students' Liturgical Festival, Jamaica, March 16-17, 1965

LITURGICAL FESTIVAL

A Liturgical Festival was held at our monastery in Jamaica, L.I., on March 16-17. Students throughout the Province had requested the meeting so that they could better understand the liturgical renewal in the Church and appreciate the place of the Passionists in its development.

Guest speakers included the Fathers Provincial of both Provinces, Father Xavier Hayes, "Liturgy and Participation"; Father Norman Demeck, "Liturgy and Contemplation"; Father Edward Hennessy, "Liturgy and Community"; and Father Aelred Lacomara, "Liturgy: Word and Response."

On the evening of the 16th there was a Students' Program, with short papers, discussions and a songfest. The opening community mass was celebrated by Father Gerard, provincial. His homily dwelt on community and charity.

The festival was attended by 83 students, 17 junior brothers, and 8 members of the Sacred Eloquence class. Student reaction was grateful and enthusiastic.

FIFTY YEARS A PRIEST

St. Ann's Monastery Church in Scranton, Pennsylvania, was the setting for the Golden Jubilee Mass of Father Stephen Sweeney, on May 27. The

celebration honored fifty active and fruitful priestly years.

The missionary life has been Father Stephen's first love. He began his work of preaching missions and retreats less than a year after his ordination in 1915.

For some years Father Stephen worked with the St. Peter Chapel Car. It was during this time that he gave the first mission in North Carolina exclusively for the colored.

Father Stephen also worked with Father Harold Purcell during the founding years of *The Sign*.

He was a member of the first group of Passionist missionaries to be sent to New South Wales, Australia. The intensive missionary apostolate ended when World War II broke out and Father Stephen spent 39 harrowing days in enemy waters on his return voyage to the United States.

For four years he was chaplain at the Passionist Convent in Dunmore, Pa., where he directed the women's retreats. Other preaching assignments have taken him to Ireland, Egypt and the Holy Land.

Father Stephen is the author of several popular books and pamphlets on spiritual subjects.

A native of Dunmore, Pa., he graduated from the Catholic school there and then from St. Thomas College. He was professed at Pittsburgh in 1909, and ordained by Bishop O'Connor of Newark on May 26, 1915.

His Passionist brethren of East and West congratulate Father Stephen.



Father Stephen Sweeney

OTHER JUBILEES

Other memorable jubilees which observed in recent months are those of Most Reverend Cuthbert O'Gara and Reverend Edward Goggin (50th—Priesthood), May 26. Profession anniversaries were noted by Fathers William Harding (60th—March 7), Leopold Snyder (60th—June 15) and Claude Leahy (50th—April 5).

The autumn issue of *The Passionist* will give full details.

Bonaventure Griffiths, C.P.



PASSIONISTS AROUND THE WORLD

SPAIN

Province of the Precious Blood

DEATH OF BISHOP UBALDO CIBRIAN

The Passionist Congregation and especially our missionaries in Bolivia sustained a heavy loss, when Most Rev. Ubaldo Cibrian, C.P., Prelate of Corocoro, died in Santiago, Chile, on April 14.

The death of Bishop Cibrian brings to a close the foundation period of the Prelature of Corocoro. In 1950 Father Ubaldo was named Apostolic Administrator of the recently erected ecclesiastical territory. He arrived with a group of Passionist missionaries in 1951 and immediately set to work. So excellent was his leadership that on March 1, 1953, he was named Titular

Bishop of Bida and Prelate of Corocoro. Bishop Cibrian was consecrated at La Paz, May 17, 1963.

Bishop Cibrian's pastoral accomplishments in 14 years are truly exceptional. He labored to establish a native clergy. He founded a society of missionary Sisters. He built many mission churches and restored others. He looked to the health and comfort of the missionaries by providing adequate rectories. Under his direction a missionary rest house was opened in La Paz in 1964. Schools and a hospital were constructed. A liturgical and pastoral program to bring the reforms of Vatican II into his mission area was inaugurated. And needless to say, all of this took its toll of his time and strength.

In recognition of his achievements the Spanish Government, in July, 1964,



Most Reverend Ubaldo Cibrian, C.P.

honored Bishop Cibrian with the Cross of St. Raymond of Penafort.

Evaristo Cibrian was born in Villanueva de Odra, Burgos, in 1906. He took his first vows in 1923 and was ordained in 1929.

Bishop Cibrian was stopping in the retreat of Our Mother of Sorrows in Santiago, Chile, for a short rest, when he died suddenly. At the request of the Papal Nuncio and the bishops of Bolivia, his body was brought from Chile for burial at Corocoro. May this

great Passionist and true Pastor rest in peace.

PROVINCIAL RETURNS

Very Reverend Carlos Gomez, provincial of Precious Blood Province, has returned to Madrid after four months on visitation in Chile. He was in Chile when Bishop Cibrian died and accompanied the body to Corocoro. A visit to the foundation in Guayaquil concluded his Latin American trip.

Norberto Gonzalez, C.P.

Province of the Holy Family

HONDURAS MISSION

During February it was announced that Holy Family Province had accepted a new mission in Honduras, C.A. A band of 12 priests and brothers will begin work in Honduras in August, 1965. Many religious have volunteered for work in the new mission field. Holy Family Province has priests in Mexico, Cuba, Venezuela, El Salvador and now, in Honduras.

PASTORAL INSTITUTE

Eleven young priests of the Province are taking their pastoral year at the Institute of Pastoral Studies in Barcelona. The Institute has been set up by the Spanish Conference of Religious Men. The staff is made up of specialists in many fields, both priests and laymen. Religious of many Orders and Congregations attend the Institute.

NEW NOVITIATE

Holy Family Province has been blessed with a great influx of vocations. The old novitiate building at Corella, Navarra, is outmoded and cramped. A beautiful new novitiate of 80 rooms is now under construction at Corella. It will be ready for occupancy in the fall. The old building is to be torn down.

MINISTRY

Missionaries of the Province were in great demand during lent. Besides a

full schedule of missions, retreats and conferences, a number of radio talks were given. The Spanish language has been introduced into the liturgy. This has resulted in enthusiastic participation by the laity. Pastors report that there has been a definite increase in the reception of the sacraments as a result.

Some time ago Father Herminio Gil, C.P., editor of *El Labaro*, a very popular magazine, published a book of meditations on the Passion, *Para Aprender A Amar—Learning To Love*. The reflections are short, unctuous and scriptural. The book was an immediate success and has achieved a wide circulation in Spain and Latin America.

Pablo Garcia, C.P.

PORTUGAL

HISTORICAL NOTE

The first Passionists arrived in Portugal in 1931. The founding fathers were from the Spanish Province of the Precious Blood. Among them was our correspondent, Father Faustino Barcinella de Peral. In 1942 the construction of the retreat of Our Lady of Fatima at Barroselas was begun. The majestic church adjoining the retreat was consecrated in 1962.

In 1955 the Commissariat of Portugal was erected and religious from other Provinces and countries came to assist, Brazilians, Italians, French and Spaniards from Sacred Heart and Holy Family Provinces. One priest, Father Hermenegild Vido, was from the Portuguese Colony of Angola.



Novices at Barroselas with Father
Eugenio Sola, Master

Growth has been steady. There are now three retreats, Barroselas, Arcos de Valdevez and Vila de Feira near Oporto. At present there are 14 native Portuguese priests, with three more to be ordained soon. Besides the newly ordained (see Italy, news) there are 9 students in theology and philosophy, 7 clerical novices, and over 50 boys in the minor seminary at Arcos de Valdevez. The students of the Commissariat make their studies in Italy, at Mondovi and Isola del Gran Sasso.

The Passionists are well known as missionaries in Portugal. Area missions always finds the Passionist participating. The mission band is solidly

booked for the next two years.

NEW FOUNDATION

The property at Antezude in Coimbra was sold recently and a more suitable location acquired in Vila da Feira near Oporto. The area is important for both agriculture and manufacturing. The Passionists took solemn possession of the new property and building on May 9. A warm welcome was given them by church and civic authorities and by an enthusiastic gathering of laity. Father Sebastian Terradilos is superior of the new foundation.

Faustino Barcinella de Peral, C.P.



Ordination at Isola Del Gran Sasso. (Back, l-r) Fathers Tito Amici, Silvestro Bartolini, Gabriele Cingolani, Eugenio Fernandes, Romano Di Filippo. (Front, l-r) Fathers Girolamo Coelho, Carlo Ferreira, Serafino Di Marco, Gabriele Miranda, Armando Ramos.

ITALY

Pieta Province

ORDINATIONS

The Feast of St. Gabriel on February was doubly joyous at Isola del Gran Sasso because of the ordination of ten Passionist students.

The new priests are: Fathers Tito Amici, Silvester Bartolini, Gabriele Cingolani, Romano Di Filippo, and Serafino Di Marco, from Italy; and Fathers Eugenio Fernandes, Girolamo Coelho, Carlo Ferreira, Gabriele Mi-

randa and Armonado Ramos from Portugal.

Nine of these Fathers were ordained at the Shrine of St. Gabriel by Most Reverend Stanislaus Battistelli, C.P., Bishop of Teramo. Father Gabriele Cingolani was ordained by the Bishop of Recanati, Most Rev. Emilio Baroncelli, at our monastery in that city.

Very Rev. Feliciano Rodriguez, consultant general, represented Most Rev. Father General at the ordinations. Father Sebastiano Terradilos, superior at Vila Da Feira in Oporto represented the Commissariat of Portugal.

There are 36 students taking their theology at St. Gabriel's Retreat. Of these, 23 are from Pieta Province, 2 from the Italian Commissariat of the Crucified, and 11 from the Commissariat of Portugal. It is a great inspiration for our students to live at Isola del Gran Sasso, the very monastery that saw the flowering of holiness in St. Gabriel of the Sorrowful Virgin.

Ferdinando Zicchetti, C.P.

FRANCE

LETTER OF FATHER LOUIS

April, 1965

Dear Father,

Thank you for having sent *The Passionist* to me at la Classerie. I greatly enjoyed reading it. Do not lend it to Longeron as we have leased our house there for three years to the Young Christian Farmers. I can pass my own copy along to those who read English and to the young students.

On the 20 February we welcomed Father General who came for the Provincial Chapter. We had been somewhat uneasy, in view of our small numbers, that Most Reverend Father General would annex us to another Province.

But Father General was most understanding and kind toward us. He has kept the Province of St. Michael in its own right, although it will now be administered as a Commissariate directly under Rome. Father General did not overlook the fact that the Passionists in France have been twice exiled; that all of their houses were confiscated

by an anti-clerical government; that they have borne the weight of two wars, having lost many religious on the battlefield or in concentration camps. We are truly grateful to Father General for his kind understanding.

Our new Provincial and his two Consultors have selected the superiors of our three houses. When the nominations have been approved by Rome, I will write and give you the details for the next number of *The Passionist*.

Every best wish to you, and, again thanks for your kindness.

Louis De Gonzague, C.P.

BELGIUM

PEACE IN THE CONGO

Peace has now returned to the Passionist mission field in the Congo. But there are many sad memories and much re-building to be done. Two white crosses in the cemetery at Tshumbe Ste. Marie mark the graves of Father Lambert and Father Raymond.

Most of the devoted missionaries, priests, sisters, nurses and laymen, are gradually returning to their ravaged mission stations. Bishop Eusebius Hagedorens, C.P., has urgently asked them to come back, since there is so much to be done. But he realizes the psychological shock suffered by many and is not insisting that all return.

The good Bishop won great admiration by his fortitude during the months of crisis. He stayed with his people, sharing their danger, and left for a short time only when the army commanded him to do so.

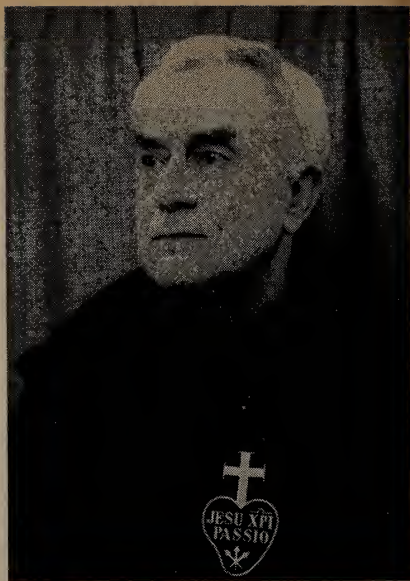
He writes, "All is very quiet now in the Sankuru diocese. But we badly need doctors and medical equipment. There is an acute shortage of medicines. Prices for all commodities have risen skyhigh. In the Sankuru Province, 100,000 sq. miles, four times the size of Belgium, there is not one doctor remaining. Moreover, the local government is still re-organizing and cannot help with many of our problems." This appeal by the Bishop was published in many Belgian newspapers and resulted in a generous response from doctors, hospitals and mission societies.

Since Tsjumbe, the chief city of Sankuru, is difficult to reach by highway, the more so since the roads have been extensively damaged, Bishop Hagendorens organized a civic project to build an airport. Three months of hard work with everyone pitching in, has resulted in a rough but usable airfield. The main runway is 7,500 feet long. Bishop Hagendorens was on the first "official" flight from the new airport, April 29, and was greeted with a mighty cheer from the crowd. The people have given him the title, "Builder of Airports."

The airport will be of the utmost importance to the whole area. "Air-Brousse" has inaugurated regular service between Luluaburg national airport and Tsjumbe.

DEATH OF FATHER XAVIER

Funeral rites were held at the Monastery Church at Natoye-Namur on April 3, 1965, for Father Xavier Van Nieuwenhoven, C.P. Father Xavier



Father Xavier Van Nieuwenhoven

was a legendary figure in the Belgian Province, one of the pioneers and founders. In the words of the brethren, "he lived with a rosary in one hand and a trowel in the other."

Born near Brussels in 1879, Father Xavier was professed in 1897 and ordained by Cardinal Mercier on March 26, 1905, at Malines. Living in the period of the first development of the Province of St. Gabriel, he was put in charge of building because of his many practical talents. He first helped build the monastery at Wezembeek (Brussels), then crossed to Holland to supervise construction of the monastery at Mook. During World War I he was chaplain for the Belgian refugees at Milford-Haven, England. In 1920 the monastery at Natoye-Namur was be-

gun, and again Father Xavier was climbing up the scaffolds.

Father Xavier never lost sight of the more important "spiritual building." Between 1930 and 1940 he preached 58 missions, 18 retreats, 33 tridua and gave innumerable sermons to religious and layfolk.

Since 1945 he had been on the sick list. He offered his painful illness (neuritis) with great generosity. He died on March 30 in his 86th year. R.I.P.

STATISTICS

Religious life is thriving in Belgium. The Central Office for Religious published the following figures for 1964: members of clerical institutes, 11,556 members; institutes of Brothers, 3,369 members; institutes of women, 42,590 members.

Walter De Brabandere, C.P.

HOLLAND

NEW MONASTERY

The new monastery at Frankfort am Main (Germany) was solemnly blessed on February 14, 1965, by Rt. Rev. Georg Hohle, vicar general of the diocese of Limburg. The Dutch Passionists were invited to Frankfort in 1961 and were given a fast-growing area, Preungesheim, to develop. The new parish church of St. Christopher was dedicated in 1963 (see *Passionist*, summer, 1964, p. 85). A parish center has been built and a primary school. The latest addition is the new monastery for ten priests. The average

parish in Frankfort has 2 or 3 priests for perhaps 15,000 souls. St. Christopher's numbers 6000 members, but is growing rapidly. The apartment house area and the rapid turnover among residents are a real challenge to the Fathers.

NEW MAGAZINE

The Dutch Passionist periodical "Golgotha" has stopped publication after 50 years. In cooperation with five other religious Orders the Passionists now give their efforts to the new monthly "Kruispunt"—"The Crossing." This is a forward step to improve the quality of the Catholic Press by consolidation.

PROVINCE EVENTS

Perpetual profession of vows was made during March by Brothers Michiel Boomaerts and Bertrand Aldenhoven.

Three province priests kept their silver anniversary of ordination on May 5, Fathers Hilarion Hansen, Bellarmine Elberts and Plechelmus Dullaert. Father Plechelmus is in Holland on furlough from the Indonesian mission (Kalamantan Barat) and so was able to celebrate with his family, including his two Passionist brothers, Fathers Theodore and Augustine. The latter is a missionary in Borneo.

Four young Dutch Passionists will be ordained to the priesthood on July 17. They are Fathers Peter Snel, Leo Hovens, Leon Goertz and Theo Verbeek.

Gerard Kok, C.P.

AUSTRALIA

NEW MONASTERY

The formal dedication of the new Holy Cross Retreat, Templestowe, Victoria, took place on May 23. Most Rev. J. D. Simmons, Archbishop of Melbourne officiated. The class of 19 theology students and their lectors are now well settled in the new house of studies.

LETTER OF FATHER ANTHONY

St. Joseph's Retreat
Hobart, Tasmania

This church is one of the oldest in these parts of the world. It was built by convict labor over 150 years ago. The parish extends down as far as Macquarie Island in the Antarctic. The area nearby is very ancient, very un-modern, very romantic. Being so far south this can be a cold place. We have already had three falls of snow on Mt. Wellington which rises just a mile and a half from here. We had heavy snow over Easter and it looks like there could be more today.

This church is right in the middle of the city of Hobart. We have Exposition daily and Masses at noon and 1 p.m. each week day. These are packed with workers from shops and offices, plus a big sprinkling of professional people. I think we hear just about all the confessions that are going in the city and suburbs. If you give the service, you get the results.

Over and above this there is a laymen's retreat house attached to this place, even though it is right in the

city. We also get a tremendous amount of parlour work. I think everybody with a problem, whether they are Catholics or not, comes up to St. Joseph's. We have two big hospitals to attend to and a large maternity hospital. We have charge also of the port of Hobart, which is only a few hundred yards down the street. Ships dock here practically in "main street." We frequently have Catholic visitors from U.S. bases in the Antarctic.

The Archbishop and 24 priests celebrated for the consecration of the holy oils. Father Xavier, our rector, was one of the co-celebrants. The ceremonies in English were well entered into by the people, who are quite used to the vernacular by now.

Anthony Herring, C.P.

VOCATIONS

The preparatory college at St. Ives, N.S.W., began the schoolyear with an enrollment of 28 postulants.

In February 17 clerical novices were received into the novitiate at Mary's Mount, Goulbourn. The novitiate is now quite filled with cleric and brother novices.

St. Paul's in Glen Osmund is now the residence for students in philosophy. These number 19, of whom 17 made their first vows in February.

Father Bernard Kenny, vocational director, addressed the provincials of religious orders of men in March. His talk resulted in several requests for vocational talks in colleges for men.

Father Gregory Manly preached at

the Mass for Teaching Religious at the Cathedral in Melbourne during an April triduum. His talk received quite widespread publicity.

GERMANY

JUBILEE

May 18 happily joined two anniversaries: the silver sacerdotal jubilee of Father Kyran O'Connor, rector at Maria Schutz, and Austrian Independence Day.

A torchlight procession and benediction began the festivities at Maria Schutz on the evening of May 15. On Sunday morning, May 16, Father Kyran offered a Solemn High Mass, assisted by Very Rev. Rene Champagne, General Econome. Abbot Isfried Franz, Norbertine, the Secretary of the Conference for Religious Superiors, gave the sermon. There were 2,000 of the faithful at the Mass. In the afternoon a bible service of thanksgiving was held.

On May 18 Father Kyran welcomed the clergy of the Deanery for community vespers and a clerical gaudeamus.

ORDINATION AND PROFESSION

On April 4-6 four students received tonsure and minor orders in the Regensburg Seminary Chapel. They are Fraters John Pressl, Henry Prechtl, Michael Hoesl and Bonaventure Pihan. This was the first time in eight years that students of the Vice-Province had

received minor orders. The last ordination, Father Clement Hayduck, was in 1959.

Brother Joseph Beer made his final profession of vows at Schwarzenfeld on May 3. A gathering of clergy, relatives and friends attended the ceremony. Brother Joseph is in charge of the kitchen at Schwarzenfeld.

VOCATIONAL NEWS

The Archdiocese of Vienna sponsored a Vocational Exposition in the Arcade of the Episcopal Palace, April 25-May 9. Various programs and exhibits highlighted the work of various Orders and Congregations of men and women. A ban on distributing vocational literature was lifted on the second day of the Exposition because of popular demand for this material. Over 80,000 people attended.

In connection with the Exposition the Austrian Conference of Major Religious Superiors invited Very Rev. Godfrey Poage, Director of the Pontifical Office for Religious Vocations, to visit Vienna and address the assembled superiors.

Father Godfrey spent April 26-28 as guest of the Abbot General of the Augustinian Canons. On April 27 he addressed the major superiors, both men and women, at the Abbey of the Scotch Benedictines. His talk was followed by an animated discussion period. Father Joseph Natter, S.V.D., was interpreter. Copies of Father's talk were given to the group.

Walter Mickel, C.P.

IRELAND

STUDY WEEK FOR CLERGY

This year's Study Week for Clergy at Fatima Retreat House, Coodham, Scotland, was held from May 10-14. The programme included lectures on Holy Scripture by Father Clifford Howell, S.J., on Marriage by Dr. John Marshall of London University, and lectures on Ecumenism by Father Stephen Virgulin of the Pontifical Urbanian University, Rome.

A notable feature of these annual study sessions is the large attendance of non-Catholic ministers and their active and whole-hearted participation in the discussions.

STUDENTS ON TV

During lent the Passionist students at Mount Argus made their television debut in five Sunday evening programmes in the Telefis Eireann series "Watch and Pray."



Study Week at Coodham. Front (l-r) Monsignor Hardy, V.G., Galloway Diocese; V. Rev. Valentine Murphy, Provincial; V. Rev. Stephen Virgulin Rome. Back (l-r) Rev. Raphael Snort, C.P., Superior, Coodham; Rev. Clifford Howell, S.J., Birmingham; Dr. John Marshall, London; Very Rev. Andrew Kennedy, Rector, Dankeith.

INDEPENDENCE

The territory of Bechuanaland received internal self-government on March 1. This is the first step toward eventual complete independence. The new Prime Minister, Seretse Khama, is not a Catholic, but he is kindly disposed toward the Church. The avowed aim of his party, which won 28 seats out of 32 in the legislature, is to keep Bechuanaland a place where negroes and whites can live together in mutual respect and peace.

Our Fathers and Sisters had an important part in instructing the people in the major step of casting their vote. Monsignor Urban Murphy, C.P., Prefect Apostolic of the territory, was invited to broadcast over the local radio on the great significance of the occasion.

In Dublin, where two native Bechuanas, Dr. David Sebina and Segomo Khama (nephew of the Prime Minister) are attending the university, a solemn Mass was offered at Mount Argus to beg God's blessing on the new government.

Sylvan McGaughey, C.P.

ARGENTINA

MARIA

Since 1957 Immaculate Conception Province has been sending its students in philosophy and theology to the Jesuit University, "Colegio Maximo" at San Miguel. The Capuchin Fathers have recently established a house nearby and like many other Orders, are

sending their students to the "Colegio Maximo."

Holy Week this year was truly "ecumenical" at our student house. All ceremonies as well as the divine office were held in common with the Capuchin Fathers and students. The preaching was done by both Passionists and Capuchins.

On April 3, Father Alberto Maria Cabrera, C.P., was ordained deacon in the Cathedral of Buenos Aires by H. E. Cardinal Caggiano. Father Alberto Maria will be raised to the priesthood in July.

The primary section of the new Holy Cross parochial school was officially inaugurated and blessed on May 8 by Very Reverend Ambrose Geoghegan, provincial. The school is attached to the Passionist parish of Holy Cross in Buenos Aires. Father Charles O'Leary directed the fund raising for the school, and the many parishioners and friends of the Fathers were most generous in support.

NEW NOVITIATE

The Sisters of the Cross and Passion (founded by Mother Mary Joseph Prout) have been in Argentina since 1925. They conduct one of the leading English-speaking grade and high schools in Buenos Aires. On March 25, 1965, they opened their new novitiate. Father Ambrose was celebrant at the solemn services. Mother Anuntia, C.P., superior, and Mother Gemma Dolores, C.P., mistress of novices, are at present engaged with Sisters of other



Passionist Sisters, Buenos Aires

Congregations in a joint project to recruit vitally needed vocations to the sisterhood.

Henry Whitechurch, C.P.

NEW ZEALAND

RETREAT MOVEMENT

The significant news from the retreat front in New Zealand is the formation of the National Retreat League. The purpose is to co-ordinate the work of the retreat houses throughout the country and to stimulate interest in the retreat movement by a national advertising campaign. There are five full time retreat houses for men and two for women in New Zealand. The Franciscan Fathers have two houses, the Redemptorists, Marists and Pas-

sionists one each. The Religious of the Cenacle work with the women in Wellington and Auckland.

The first national president is a member of the Passionist Retreat League in Hamilton, Mr. T. C. L. Booth.

There is much work to be done retreat-wise in New Zealand. The entire Catholic population is only 330,000. These are scattered over a large area and problems of contact are considerable.

In Hamilton there is much to be thankful for. In spite of being in a country area where men have to travel sometimes a hundred miles and more, the yearly weekend average has been 21, with a capacity of 23. In the five years since the retreats were started in

Hamilton, much of the success is due to Brother Jude, our one and only Brother. He has labored beyond the call of duty since we came here. And if the way to a man's soul is through his stomach, then Brother Jude has converted more than any of us.

MISSIONS

Two Passionists are on a four and a half months tour of the Fiji Islands giving missions to the natives and retreats to clergy and religious. They are Fathers Benignus Duffy, rector, and McCartan Daly. Fiji is a strange mixture of races with 210,000 Indians forming about half of the population. There are some 190,000 native Fijians, 10,000 Chinese and a few thousand Europeans. Less than one in ten is Catholic. The disadvantage of this extended tour is that it leaves only three priests to take care of all other Passionist work in New Zealand.

VOCATIONS

Our fine young Passionists give great hopes for future expansion of the Congregation in New Zealand. On February 7 five New Zealand boys made their first profession of vows at Goulbourn, Australia. They are now beginning their philosophy studies in Glen Osmond. When ordained, they will return to New Zealand to work here. The newly professed are Fraters Raphael McIndoe, Columba Hodge, Justin Cleary, Terence Brown, and Paul Francis Barber. Frater John Leonard Kay, a New Zealander, has begun his

theology at Melbourne. By arrangement with Holy Spirit Province, candidates from New Zealand make their novitiate and studies in Australia.

Eugene Kennan, C.P.

JAPAN

VOCATIONS

Fraters Paul Yoshimura and Michael Suzuki received the habit on March 18 and began their novitiate training. These young men had been in residence for study at our house in Toyko.

Three postulants are now at Tokyo, studying at Sophia University, Fraters John Oda, John Yokoyama and Louis Koda.

It is interesting to note that the bishops of Japan have set a policy of giving all their seminarians a half year of pastoral experience in some parish before they begin their theology studies.. Vatican with a vengeance!

FIRST APPOINTMENT

Father Augustine Paul Kunii recently finished his requirements for the S.T.L. in Tokyo. He is now working as assistant pastor in our parish in Ikeda. This will give him a background of experience for his future apostolate. A paragraph from a recent letter gives an interesting experience of Father Augustine.

"Perhaps I should mention in the first place a catechism class I have been teaching in a nearby parish on Tuesday evenings. There were some ten to fifteen people, mostly young

people in their early twenties and college students. One thing I always tried to emphasize was the joy of being called to be a child of God. It was quite interesting to watch how the idea caught on. Some think that his dad is OK but a bit impatient. So, he thinks, if God is my Father, He may be a little impatient too. Another girl thinks that God will allow her to do anything she pleases, because her own father is rather indulgent. But they gradually came around to see, as they saw how Christ loved his heavenly Father with His whole heart, and how the Father loves us even to the extent of giving us His only Son. From that class two received baptism, Augustine and Clara. Please pray that many more will follow."

STUDY WEEK

All our Japanese missionaries assembled at Mefu during Easter week for a special period of study and discussion. The mission and retreat apostolate came in for a hard and critical look: aims, methods, successes and failures, ideas for adaptation and improvement. Vocational recruiting and student training was discussed. One day was devoted to talks by a Japanese professor from the Franciscan language school in Tokyo. His remarks on preaching to a Japanese audience afforded many insights.

The highlight of the week was the series of talks by Father Barnabas M. Ahern. The groundswell of new thought that reaches Japan chiefly

Retreat at Mefu. Priests (l-r) Fathers Denis, Paul and Peter.



through periodicals has created a hunger for instruction and deepening in the new theology. Father Barnabas did much to up-date us in a number of fields. He also gave talks to other groups of priests and sisters and they listened to him, as one of them put it, "like starving men receiving bread."

Denis McGowan, C.P.

FUKUOKA

To be in Japan in the springtime is to understand why it is called "The Flowery Kingdom." The trees and bushes break out into a hundred shades of green and so many of them blossom in a variety of delicate pastels. The Japanese people have an innate knack for horiculture. They also, without exception, have a love for the beauties of nature. If only they would go a step further and see in created beauty the traces of Him whose beauty is beyond praise!

The landscaping of the property continues. The area immediately around the building has been tastefully planted. The hillside above the monastery has been cleared of underbrush and paths laid out. The floor of the valley in front of us was marshy and dark. A large hour-glass shaped pool has been dug, its waist spanned with a rustic bridge. The place now looks like a park. A marvelous place for retreatants to walk and meditate.

Father Leonard had five missions during lent, in the prefectures of Kumamoto and Miyazaki to the south of Fukuoka. Father Carl had six mis-

sions, four of them in Fukuoka city. Some of this was follow up work for retreat groups. The missions were blessed with good attendance.

May opened with 25 high school students on retreat at St. Joseph's. The summer and early fall will be devoted to retreats. In the late fall the missions will again take over. With only two priests at the house in Fukuoka, missions and retreats are allotted time on a seasonal basis.

Carl Schmitz, C.P.

PHILIPPINES

FOUR GLORIOUS CENTURIES

The National Eucharistic Congress at Cebu City at the end of April climaxed the Fourth Centenary of the Faith in the Philippines. Cardinal Antoniutti came as the personal envoy of the Holy Father. Hundreds of thousands attended the services. Other celebrations were held throughout the length and breadth of the Islands.

The evangelization of the Philippines began in 1565. It continues to amaze historians of culture how the Spanish Friars changed the islanders from pagan malayans to devout Christians in just 40 years. The Faith has ever remained strong in the Philippines despite many trials and even heresies. Key factors are a tender devotion to Mary and to the Passion of Christ. The Philippines were Catholic a generation before the pilgrims landed at Plymouth Rock in 1620.

LITURGY

The wisdom of Vatican II is abundantly evident in the response to the new liturgy in the Prelature of Marbel. There is widespread use of the vernacular in the Mass, the new order of services has been inaugurated, in the larger churches the altars now face the people. The response and the participation have been tremendous. And all of the missionaries report a noticeable increase at Mass attendance and in reception of the sacraments.

Bishop Olwell concelebrated the Mass of the Chrism with seven priests, including the one secular priest, Father Antonio Magbuana. Over 1,500 persons attended.

SCHOOL NEWS

Another successful schoolyear ended in May. Due to the pioneering work of the Oblates and the follow-up of the Passionists, the Prelature now has 7 elementary schools, 13 high schools and 3 colleges. Very good, but not yet adequate. Total enrollment is 9,000 students. This year 1,000 students graduated from high school and 200 from college. The future of the area depends in large part on a widespread and excellent school system.

HOLY WEEK LETTER

On Holy Thursday we have a little bit of color added to the liturgy by the



New Crispin Lynch Memorial,
Polomolok, Cotabato

presence of the twelve apostles in the sanctuary. In every mission it is considered a great privilege to be an Apostle, to dress up in the bright-colored, ancient robes of the Apostles and to have one's feet washed by the celebrant, to go about the town begging alms for the church and to gather for the evening meal with the priest.

On Good Friday, following the Sacred Liturgy, we have the outdoor Stations of the Cross. The stations, which are erected along the route, are each under the care of a different family. The good people go all out in putting up as a impressive station as they can. This year in Dadiangas more than 5,000 people participated in these Stations with true love and reverence. In Marbel close to 10,000 people were present. When the official Stations are over the people insist on continuing! The image of the Dead Christ (carried in a coffin) and of the Sorrowful Mother are carried throughout the entire town. The whole populace joins in this procession which finally winds its way back to the church. The figure of the Dead Christ is placed near the sanctuary and the people file by to kiss the wounds of Christ with great devotion. This veneration continues far into the night. The great love and devotion of our people for the Passion of Christ has been an enduring inspiration for all of us here.

The sadness which prevails throughout Holy Saturday changes to joy with the first streaks of light on Easter morning. Two processions are seen coming out of the early morning dark-

ness. They meet in front of the church just at dawn. One procession is made up of men carrying a large figure of the Risen Savior. The women carry a figure of Our Blessed Mother. When the two figures are brought close, a small child dressed as an angel is lowered "from on high" and she reaches down to lift the heavy black veil from our Lady's face. At this moment when His Mother sees her Risen Son for the first time, a choir of angelic children shatters the morning silence with ringing Alleluias which bring Easter joy to all who hear. Then they know that the Lord is risen indeed!

Harold Reusch, C.P.

ENGLAND

PASSIONIST LIFE ON TV

Recently, the Retreat of the Immaculate Heart of Mary, Minsteracres, Northumberland, was on view to almost 3 million people. In making this possible the Passionist Fathers were grateful to Tyne Tees Television, who went to great pains to portray on the television screen the life of Passionists at Minsteracres. For a few days, whilst the film was being prepared, the monastery took on the role of a film studio with cables and cameras installed in various parts, and technicians having an almost free run of the house. The finished article when shown on television on May 21st was a credit to the Television company, who in the space of some 28 minutes were able to show the life and work of the Passionists both inside and outside the Monastery.

NEW-STYLE MISSION

History was made at St. Joseph's Stockport when a mission was conducted by six Passionists from St. Ann's Retreat Sutton from the 13th March to the 28th of March. The first week was entirely devoted to visiting of the Parish. The mission proper began on the second week with meditation in the morning and instruction and sermon in the evening.

This particular mission was a breakthrough in many ways. Firstly it would normally be considered only a two-man mission. Secondly, five of the missionaries were young priests still engaged in their Pastoral course—a thing unprecedented in the history of St. Joseph's Province. Thirdly, the mission opened on a Saturday night and closed on the following Saturday, with the Papal blessing being given the Sunday morning following the closing of the mission.

With so many men on the mission there was ample time for visiting, and they were able to do it thoroughly and effectively. This form of visiting resulted in a packed Church for each night of the mission, and for the wonderful and tremendous confessions. The sheer number of missionaries made a real impact on the parish not only on the Catholic but also on the Non-Catholic people.

The normal evening mass continued during the mission. It was gratifying to note that this mass did not interfere with the mission and that the two hundred or so who attended the eve-

ning mass remained for the service which followed even though this meant for most of them that they were spending approximately two hours in the Church each evening.

The mission was so successful that priests from the neighbouring parishes have invited us to give a mission in their parishes and they are prepared to book a hotel for our accommodation.

PASTORAL YEAR

Pastoral experience under expert guidance has resulted in a fruitful year of priestly internship for the five recently ordained priests of St. Joseph Province. During the course of the year, besides catechetical work, regular preaching assignments and the ministry of the confessional, the fathers have engaged in two missions, but under the leadership of Father Austin Smith.

The first was a school mission at the grammar (high) school for boys in Sutton. Each young priest took a different age group during the four days of the mission. Response by the pupils was unprecedented. The De La Salle Brothers were quite amazed at the results. The task of synchronising the schedule of lectures, discussions, confessions and Masses was worked out by Father Austin. The mission closed when the whole school, en masse, came down to the tomb of Blessed Dominic, for the closing service in St. Ann's church Monastery Church.

The second mission was the six-man mission at St. Joseph's Stockport. Camillus Nolan, C.P.

Silver Anniversary of Priesthood



Most Reverend Theodore Foley, C.P.

SPIRIT
OF
JESUS

RENEW THE
FACE OF
THE
EARTH

WINTER 1965



PASSIONIST

ACROSS THE EDITOR'S DESK

Hello there! Quite some time has passed since I talked with you across the editor's desk. And as Confucius observed, "We're all getting older."

First of all, an announcement. Our Provincial, Father *James P. White*, has kindly agreed to increase the staff of the *Passionist*. Father *Thomas M. Newbold*, superior of our community at St. Meinrad's, is now our associate editor. And my good man Friday, Frater *Andrew J. Buschmoble*, will be assisted in the layout and sundry chores by Fraters *Dominic Brophy* and *Henry Meyer*. Since these students can look out the window of Holy Cross Hall, where they live, and see the Abbey Press, where the *Passionist* is printed, well, many conclusions could be drawn. An obvious one is that there will be a great saving in time and postage.

This issue is a few weeks late. I hope it is worth waiting for.

Father *Stephen Balog* sketches the youth retreat against the background of adolescent psychology. Valuable insights here!

And I finally managed to get clearance for a chapter from Father *Jerome Stowell's* milestone thesis on the Renewal of the Parish Mission.

From England Father *Aelred Smith* sends a spiritual piece on the Servant theme.

And Father *Bertrand Weaver* gathers together the threads of Pope John's contact with our Congregation and weaves them into a literary tapestry.

Where do you suppose Miss *Olga Peterson* got her uncanny awareness of the needs and problems of the seminary library? Perhaps someone has been talking.

All this without any increase in subscription rates!

What with the beefed-up staff I hope the spring issue will be out in good time. Who was it that wrote, "If winter comes, can spring be far behind?" Possibly the same person who wrote that the pun is the most primitive form of humor. Cheerio!

Fraternally yours in Christ,
Ignatius P. Bechtold, C.P.
Editor

The PASSIONIST

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CRISIS OF FAITH | and

DURING this past year another priest and I arrived at a Catholic men's college to conduct the annual retreat. The college authorities had decided to allow attendance at the retreat on a completely voluntary basis. There was but a pitiful handful of students at the opening conference. If attendance had been compulsory, the chapel would have been crowded. We would have congratulated ourselves on the wonderful turnout. But why the lack of interest? Can we say that previous retreats at that college had been truly relevant to the students needs? We finally did get to the students by holding discussions with them in the residence hall lounges. They were alert, interested young men. Before we left the president of the Student Council invited us to come back next year. But not to give the traditional kind of retreat.

In the past five years the finger of change has touched countless areas in the Church. If these changes have come so rapidly and so extensively, it can only be that somehow, much of the Church's practice and some of her thinking had failed to relate to the

needs of modern man. In this article I will detail some of the new ideas that have been applied to retreats for youth. For the retreat, like other aspects of Catholic life, has been subjected to re-evaluation under the merciless searchlight of relevancy. If in places the article seems unduly autobiographical, this is because I write against the background of my experience, even though it is limited.

RETREAT DE JURE

The classic idea of a retreat has been a time set aside for God, when an individual is alone with God, to think deep thoughts, to take stock of himself in the light of eternity. It is a time for listening to conferences, for serious reflection, for prayer. The purpose of the retreat has been to lead the retreatant to a personal decision of commitment to Christ, or to renew this commitment. Then, with Christian ideas and ideals again in focus, the inner man purified and strengthened, the retreatant returns to his everyday life, to bring Christ there and to serve him there. And always included in the

YOUTH RETREATS

classic idea of a retreat is silence, its essential atmosphere and something of a gauge of its success. The *How To Do Manual On Youth Retreats* sums it up: "A clear cut distinction must be made between a retreat and anything else. Are you running a retreat? If so, run a retreat. Therefore, 100% silence, recollection, seriousness." And further, "... an effective youth retreat must be a closed retreat."

CLOSED OR OPEN RETREAT

The ideal retreat, certainly, is a closed retreat. The retreatants are taken out of their accustomed environment to a retreat house. The size of the group is limited to perhaps 40, 50, 60, retreatants. Obviously, the atmosphere of the retreat house, the relatively small group, even the novelty of the surroundings, is a great advantage.

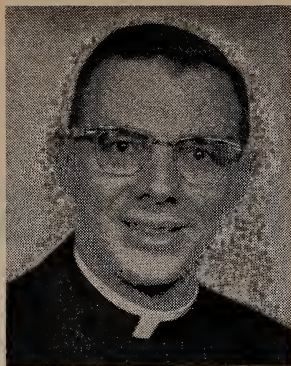
But that a closed retreat for youth is automatically a success, I deny. And that the only effective retreat is a closed retreat is contrary to considerable experience. While setting is important, far more important is the spirit and structure of the retreat, whether it be closed or open.

An open retreat is one in which the retreat master goes into a school and conducts the retreat there. Many times he will be dealing with hundreds of young people. Sometimes he has an audience of a thousand. Often the retreat is conducted in limited physical facilities, in a gym or auditorium. At times you have two groups using the same facilities and the teachers are hearing them in and out. And after school hours the retreatants are "on their own," at their homes, at their jobs, with their friends.

RETREAT DE FACTO

Many times when I have walked into a school to begin a retreat, I have been given the impression by the faculty, "They're all yours, Father. You entertain them for the next three days. Good luck!" And at times the schedule reflects this attitude: "The longer the retreat master is talking to them, the less will we have them on our hands." In one place the students were expected to stay in church all morning. I could not help but think of the old question, "Suntne Angeli?"

Most open retreats in the past have



Father Stephen Balog served as vice-master for two years after his ordination in 1959. During three years on the mission band, he has given special attention to youth retreats. Studies at the Institute of Pastoral Catechetics at Loyola University, Chicago, convinced Father Stephen of the value of modern catechetical methods for mission and retreat preaching. He is spending the academic year of 1965-1966 at Lumen Vitae in Brussels, Belgium, where he will specialize in homiletics.

been conducted on the blotter principle. The students were there to sit in stoical silence and soak up the words of a retreat master of varying abilities as he talked at them four or five times each day for 30 or 40 minutes. Between conferences they "proceeded" to the classroom where a choice collection of pamphlets was available. "Is it a Sin to Kiss?" "Is God Calling You?" Then, perhaps, there was the rosary to

get through, and the stations of the cross. There was daily mass, of course, but it was rarely highlighted as the central act of the retreat day. Mostly that day consisted in a steady diet of talks by the retreat master, of reading those pamphlets, of vocal prayer. And, of course, silence.

After a few hours of this the students were tired of sitting, tired of listening, tired of reading, tired of praying, tired of the whole thing. By the second day the retreat master had to be a combination of Jackie Gleason and the Beatles rolled into one.

Small wonder that many priests felt that the retreat accomplished next to nothing. Or that others conceived its chief value to be, "At least it gives them the chance to get to confession." Small wonder that many students endured it all with bored indifference. Or resented it. Perhaps the very students who needed it most.

THE CRISES OF ADOLESCENCE

A retreat to youth comes at a crucial period in their development. The teenager is laying aside the thinks of the child. He has a new consciousness of himself as a person. He is aware of a new power of introspection and reflection. At times a strange rationalism pervades his thinking. And always there is a surge of great human vitality as the full awareness of his physical and emotional life is unlocked.

At this time there is often a definite crisis of faith. The assumptions of childhood must be come the convic

tion of the adult. The routine religious practices of the child must become the personal choices of the mature man or woman. Religion must pass from the phase of "I have to" to that of "I want to." All this involves struggle and turmoil.

This is all for the good. Unless this awakening or crisis of faith occurs the young person will never become a truly adult Christian. But he must be helped through the crisis with understanding, respect and affection.

Accompanying the crisis of faith is a crisis of love. Every impulse in the adolescent impels him to reach out to others, to give, to fly, to love. Life means joy, accomplishment, experience, finding one's real self. It means relating to others outside the family walls in joy and in love. Often there is a fierce antagonism to all that would inhibit personal development or stifle love. The person is fighting to protect his new-found identity. Authority in all its forms is resented.

If religion is felt to be just another barrier to a full and joyous life, if it is an endless series of rules and prohibitions, "Don't do this, don't do that, this is an occasion of sin, there is danger there, etc.," then it will be resented and even rejected.

Only if religion is seen as an avenue to a richer life, only if it is pervaded with a spirit of joy and vitality, only if it catches up the young person in a spirit of action, of doing things, will it engage his interest and loyalty. Only if he realizes from an experience of Christian living that love is the essence

of Christianity and joy its echo, will he pass through this crisis of love to truly adult Christianity.

In meeting with youth all over the country my impression has been that their needs are precisely in these areas, faith and love. I must help them to want Christ, for in him is joy. I must convince them that Christianity means not fear, but love, the joy of freedom to love and to give. I must show them that Christ can be brought into all areas of life, that all things in their life are good.

I try to teach them that they are made for love. They cannot serve Christ well or for long without loving Christ. They must find Christ in others. The most important commandment is not to attend mass or be pure, but to give themselves to others in Christian love. I remember having read somewhere that Christ came preaching the *good news* of salvation.

THE RETREAT

For a retreat to be relevant to youth I feel that there must be three basic conditions:

- 1) there must be a *sense of community*, of doing the retreat together;
- 2) there must be an *experience* of Christian love and living, not simply instruction;
- 3) they must *enjoy* the retreat, instead of suffering through it.

If possible, a retreat, at least a large retreat, should be given by two or more priests working as a team. These men should share the same ideas about the youth retreat, should plan it before-

hand, and should cooperate in the group activities. To do this work *well*, a priest must do it *often*.

And here I might as well interject a word on the retreat master. As Father Alphonse Nebreda, S.J., expert on adolescent psychology remarked to me, "They will forget 99% of what you tell them. But they will never forget the impression you make on them." The retreat master must radiate the joy, the love, the understanding that are the spirit of Christ. He must be interested, he must be friendly. He need not be a clown. In fact he should not be. Young people respect sincerity and dedication. But if a retreat master looks down on them, if he doesn't take them seriously, if he gives the impression that he doesn't want to work with them—worse, if he antagonizes them by harshness or condemnation—he would do better to stay away.

I (we) try to arrive the day before the retreat opens to have a meeting with the faculty. I ask for their ideas and cooperation. I try to explain my idea about the retreat and I ask them not to be surprised at some of the "gimmicks" that are used. Everything has a purpose.

When I wrote to tell one Sister Superior how we wanted to run the retreat, she showed my letter to the sister who had requested me and asked, "Sister, what did you get us into?" There was an air of tension when we walked into that school. But after the retreat was over, the same superior wanted to know who we could

recommend to conduct the same kind of retreat the following year.

ACTIVITIES OF THE RETREAT

The activities of the retreat consist of the conferences, bible service, group discussions, songfest or hymn nanns, and a special attention to the mass. The principles of group dynamics are applied to this experience in Christian living. The atmosphere throughout is one of controlled joy.

The schedule is purposely kept fluid. You have to play many things by ear. Often it is better not to let the student know the schedule, to keep them guessing, to keep one step ahead of them.

Usually the retreat opens with a talk on "What is a Christian?" or "Honesty with God." After a short period for reflection I give another talk, not too long. Then the student return to their classrooms and begin the discussions. They break up into groups no larger than 10. Ideally, if each group could have a room of its own it would be better. Then they discuss the conference. And remember the conferences must be given in such a way as to leave room for discussion. Don't give all the answers. Ask a few questions. Challenge them to search. What they discover, the questions the answer for themselves, are far more important than what I say. I do give them guide outlines or lead questions which they can use if they wish.

After the discussion, each group of young people expresses its ideas on posters. These are not meant to be

works of art (though some of them are). They are meant to express in colorful, picture form, their idea of what the talk meant. And as they struggle to find a good expression of their ideas, they re-live the talk, they absorb it.

It's very simple. One school I was at just bought a big roll of white wrapping paper and 5¢ boxes of crayon. "I think Father was talking about this." Or else have them bring a stack of old magazines, scissors and paste. This might be even better. These pictures in the magazines are real life to them. And you get them talking with each other about Christ, about charity and love, about prayer, about responsibility or grace. These are the topics of the talks. These and such subjects as penance, sacraments, Mystical Body, real (not phoney) piety, challenges to maturity. But it takes thought, reading, discussion and *sweat* to put these subjects into a form they will understand.

Somewhere around noon we have a hymnanny. Have the fellows and girls bring their guitars. It serves many purposes. To practice songs for the bible services. To relax the young people, to let them blow off steam, to bring a spirit of joy. "I never thought a retreat would be like *this!*"

We sing *their* songs with Christian words. And how they sing! The melody is familiar, "Blowin' in the Wind," but the words are new:

"How many years must my people
exist before they know they are
one?

"How many times must their blood

be shed before they know that it's
Mine?

"The answer, my friend, is living in
all men.

"The answer is living in all men."

There are countless such adaptations — "Gather Christians to hear his word — Alleluia!" to the melody, "Michael row the boat ashore"; or "Oh, He is present in another way, For we find Him in each other!" to the tune of "Gypsy Rover." You don't know these melodies? Then you're out of touch with the folksongs the kids are singing.

In Owensboro, Kentucky, some of the boys were acting smart and just yelling. My companion knows boys. He had the mike. While I would have said, "Now let's sing, no fooling around!" he said, "You know, I think this one is a little louder and a little better." And they cheered. The principal of that school told us later, "Father, I saw boys here singing that I bet if you could get to open their mouths."

On the first day of the retreat there can be a bible service on penance. The scripture readings and the homily delve into the meaning of sorrow and amendment. Sin is ingratitude, heartache, to a loving God. Sin is a sickness in the Mystical Body. And again, the responses and the songs and the group recitation of the confiteor and the act of contrition involve the whole group in an active way. Here might be the place for short, sincere, spontaneous prayers said aloud by various members of the group.

THE MASS

The ideal place for the mass, in my opinion, is at the end of the retreat day. You build them up to full participation in the mass. You prepare them to get into the act. Have them sing! Guitars are not out of place. What was the psaltery that David used but a primitive guitar? There should be a short homily. The prayer of the faithful should be their own composition, expressing their needs and their wishes.

The mass is a place for symbolic actions and the young people love them. The offertory expression should be carefully explained. "What meaning are you going to put into mass with this host?" On the first day the retreatants can place on the altar a list of their failings. The mass is death to self. On the closing day they put a list of their resolutions on the altar. The mass is a new life in Christ. A warm handshake at the time of the pax can emphasize their brotherhood in Christ. And send them on their way with Christ in their heart, full of joy, and singing their praise and love.

There are many other things we do on the youth retreat. Instead of those pamphlets, why not try tapes or short movies? Some of the tapes that register with them are talks by Dr. Tom Dooley, by Martin Luther King "Letter from the Birmingham Jail"; "The First of Us to Die," from the Hour of St. Francis; or the NBC program, "Apathetic American." One of the most popular tapes with boys is "Brain-

washing," an account by Major Mayer of the defections in Korea. The students can be jolted and set talking to themselves by such short movies as "The Malignant Heart," which shows teenagers who kill another boy, or "The Corrupters," on traffic in dope and pornography. You have to scrounge for these tapes and movies, but the results are worth your effort.

Parent Night is a good idea. We have a talk with the parents in the school gym, followed by a discussion of the problems of *their* sons and daughters. I have each group of students make sacrifices for the next retreat I am to give, to emphasize the spirit of the Mystical Body, a spirit of love and interest in their brothers and sisters hundreds of miles away.

After the closing mass or bible service, try to have an Agape. Have the young people bring the food, something of themselves to share with others. Have the girls bake the cookies, the boys bring the coke. Many have remarked that it is the first time they have seen seniors talking to freshmen. Let them dance. They will want to sing. Don't we believe that Christ can be brought into all areas of life?

These retreats will be different. Not as tidy, as well-oiled as the old kind of retreat. But the kids love them. I was telling an older priest about this new approach to the retreat and he objected, "Well, yeah, I suppose I could give a retreat and let them sing and dance and they would think it was terrific. But would they get anything out of it?"

I think they *are* getting something out of it. The reaction to these retreats have been tremendous. Not only the young people, but the faculty priests, and sisters, young and old, conservative and liberal: I have never received so many letters telling me how much they got out of the retreat. And at the very least, presuming they aren't getting anything else out of the retreat, I would rather give a retreat that young people enjoy, in which a spirit of community and joy prevails. At least they go home without resentment, or feel-

ing that something not too pleasant called religion or holiness or Christianity has been shoved down their throat.

I feel that a missionary is a man sent from God. Others might be discouraged in preaching to youth. They may complain that youth retreats are a waste of time. But, "How are they to believe him they have not heard? And how are they to hear, if no one preaches. As it is written: How beautiful are the feet of those who preach the gospel of peace; of those who bring *good tidings of good things!*"

COMMON LIFE

Common life, fashioned on the model of the early Church where the body of believers was united in heart and soul, and given new force by the teaching of the Gospel, the sacred liturgy and especially the Eucharist, should continue to be lived in prayer and in the communion of the same spirit. As members of Christ living together as brothers, Religious should give pride of place in esteem to each other and bear other's burdens. For the community, a true family gathered together in the name of the Lord by God's love which has flooded the hearts of its members through the Holy Spirit, rejoices because He is present among them. Moreover, love sums up the whole law, binds all together in perfect unity and by it we know that we have crossed over from death to life. Furthermore, the unity of the brethren is a visible pledge that Christ will return and a source of great apostolic energy.

Council Decree on Religious

metanoiete!

CONVERSION

the object
of mission
preaching

JEROME STOWELL, C.P.

USUALLY we talk as if converts were a distinctive group in the Church—those who were not born in the Faith, but came to it sometime later on in life. Conversion, it is true, may involve a change in religious affiliation; in this use of the term we speak of G. K. Chesterton, or Cardinal Newman as being great converts to the Church. But this use of the term makes an inadequate distinction. For in fact all Christians are “converts.” Conversion is necessary for all, as a condition of salvation. “Except you be converted . . . you shall not enter the kingdom of heaven” (Mt. 18, 3).

NOTION OF CONVERSION

We cannot think of conversion as an event that happens once and for all, like a person “entering the Church” by being baptized, or renouncing heresy.

For the sincere Christian goes on being converted for the rest of his life; his conversion is a continuing process of directing his life ever more completely towards God.

Authors generally distinguish this religious conversion from a merely moral conversion. Moral conversion deals with behaviour. Thus, a man may be converted from a bad habit of gambling or uncontrolled drinking. The man gives up the bad habit because it interferes with his job, or is a threat to his marriage. God may not even enter his thinking Father Häring writes:

The so-called ‘mere moral conversion’ is incomparably inferior to the true religious conversion of which we speak. The moral conversion is a mere renunciation of some species of non-value or defect of value for

a new relation toward moral values.¹

But a true religious conversion affects what is most personal, what is deepest in a man's character. It is well described by Yves Congar:

Conversion means, by and large, changing the main principle which governs the shape and direction of a human life... All manner of psychological and moral movements are involved; all manner of cognitive and affective motivation enter into the ensemble. Environmental factors are present, sometimes as inhibitions, and so also are constitutive factors.²

A psychology, however, which ignores the working of Grace will never be able to account for a permanent conversion. Psychological explanations of conversion may call attention to certain contributing factors, but they stay at the level of phenomena, and never reach the heart of the matter. Thus William James regards conversion as the end product of a period of subconscious incubation of idea and sentiments which appear in our consciousness when an emotional shock or fresh insight releases the pressures of our desire to cast away the ill fitting and worn-out articles of our past.³

DESCRIPTION OF CONVERSION

One would be hard put to find a more exact description of the steps involved in the convert's turning to God than the outline given of the act of

justification by the Council of Trent:⁴

1) Faith

They are disposed for justification, when spurred on and helped by divine grace, they receive *faith* from hearing, and are freely moved to God, believing that those things are true which have been revealed and promised, and in the first instance this, that the sinner is justified by God through his grace, through the redemption which is in Christ Jesus;

2) Fear

and coming to the awareness that they are sinners, they are shaken in a salutary way by *fear* of the divine justice;

3) Hope

and thence they are lifted up to *hope*, having considered the mercy of God and confidently believing that God will be merciful to them for the sake of Christ;

4) Love

and now they begin to *love* him as the source of all justice;

5) Contrition

and therefore they are moved against their sins by a certain hatred and *detestation*, namely, through that penance which it behooves them to do before baptism;

6) Amendment

and finally when they resolve to receive baptism, to begin a *new life* and to keep the commandments of God.

These various acts are classified according to a logical order. However, theologians are perfectly aware that



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the movement of life is not always a respecter of logic. It is, as often as not, synthetic and intuitive. But ordinarily the process of conversion will embrace these acts, though not always explicitly or in the precise order that that the Council outlines.

We thought it advisable to present this schematic outline of the steps involved because this is the primary object of mission preaching. This object embraces more, and goes deeper, than just trying to "get the people to the sacrament." Furthermore, the failure to evoke such a conversion explains the ease with which so many Catholics

lapse later on. Even if previously God had been assented to as an "object" of belief, now after the experience of genuine conversion, his reality and his sovereign claims become the very mainspring of life. For it is possible that our people may be very well instructed in the truths of the catechism, but still only superficially convinced of their existential implications. In the expression made famous by Cardinal Newman, their assent has been only "notional"; it has not been the "real" assent of the whole personality.

GENESIS OF CONVERSION

A genuine conversion, which involves the whole of man, comes from a meaningful personal encounter with God. It is not due to "salutary reflections on eternal truths." Although new ideas and forceful arguments can have a profound effect on a man, yet far deeper is the effect of a new friend. A man's entire life can be restructured by the experience of meeting a person who brings out the best, the noblest in a man. Therefore, if this is the goal of mission preaching—a conversion which in every way is the most utterly personal movement, the most complete and radical change conceivable—then the missionary must do more than present "proof." His chief effort must be to present a person. He must preach Christ. The vocation of the missionary is thus expressed by St. Paul: "We are Christ's ambassadors, then, and God appeals to you through us:

make your peace with God" (2 Cor. 5, 20). The whole idea might be diagrammed:

We preach kerygma = in order to meditate
(Announce Christ) as "ambassadors"
Effecting encounter = Which will result in:
with Christ radical conversion.

The primary concern of mission preaching, then, is not just instruction in the faith; it is not, primarily, moral reformation; it is to bring the hearer into a vital contact, a genuine awareness of, a real encounter with the personality of Christ. For the first step of genuine conversation takes its origin from the meaningful encounter with Christ. Man's conversion, his turning to God is in response to a call; the sinner recognizes the voice of God in the words of his ambassador.

MEANING OF ENCOUNTER

Abbe Girault, professor in the Major Seminary of Poitiers, claimed that it is possible to write the history of the church in the twentieth century simply by explaining certain key words that became current from one decade to the next.⁵ Certainly, no one could do justice to the history of the development of theology in our decade without treating the word "encounter." But, as E. Schillebeeckx points out⁶ it is more than a "modeword." It is simply a current term for a reality always recognized in religious life to express a profoundly personal relationship with God. Père de Letter thus summarizes the key position the idea of "encounter" holds in respect to many of the

new insights gained by recent developments in theology:

The idea of an encounter with God is central in a theology which conceives the life of grace as a complex of relationships, in the first place with Christ and the Triune God. It is basic in a personalistic theology of faith, which sees in faith, first and foremost an enlightened and trustful surrender to a Person. . . . It is one of the hinges of a theology of the sacraments conceived as actions of the glorious Christ present and active in the grace giving rites of the Church, his Mystical Body.⁷

Here then is where the true drama of life is played when man meets Christ in the good news proclaimed by his ambassador. Without such an authentic encounter with Christ, a man's conversion will be very unstable and short-lived. The mission sermon, therefore, cannot be content with getting people to perform a religious exercise—getting to Confession. For there is a danger than in stressing the importance of making a good confession we would be pointing only to the sign, and not the thing signified. But unless a man is aware of the reality, he may never go beyond the impersonal sign, and his conversion remains superficial. He has done "something," he has "gone to Confession." But has he himself become changed, turned inside out like a glove? Has he, in short, become personally involved in the reality of conversion?

Genuine conversion, as we have in-

dicated above, results from a significant encounter with Christ. To give some idea of what we mean by this encounter we here summarize the lecture *Personal and Impersonal* delivered by Dr. Josef Goldbrunner in his course at Notre Dame, the Summer of 1961.⁸

A personal encounter is more than the meeting of two people. Thus you may have two men who come together to work out the details of a business contract. This is an encounter of two people, but still it may be very impersonal. The men are not interested in one another as persons. What the one may think, what may be his political or religious affiliations do not interest the other in the least. The interest of these two men is confined to working out the terms of the business contract.

Advancing a step further you may find an example of a personal encounter in the meeting of a man with his physician. The patient suspects he may have cancer; a number of tests have been made, and the patient returns to the doctor to hear the results of the laboratory tests. This is a very significant encounter for the patient. First of all, his selection of this doctor was made on a personal basis; it was not just by taking a name from the "yellow pages" of the phone directory. For his plans, his future, depend on the doctor's verdict. So he gives his complete attention to every word the doctor says; he stud-

ies the doctor's attitude; he tries to discern the significance of every pause, every gesture of the doctor. The patient is completely and very personally involved in this encounter. But that is not the case with the physician. The man in his office is simply another patient. Thus, while this may be a personal encounter, still it remains only a one-sided personal encounter.

It is hard to find a good example of what we mean by a mutually significant personal encounter. It does not occur frequently. In fact, we tend to shun such meaningful encounters. We do not like to expose ourselves. We fear being hurt. So we have to cultivate the art of small talk, the bright cliché, the casual encounter. Possibly the best example of a significant personal encounter is the meeting after a long separation of two very close friends. Here, each one is completely open to the other; there exists a full, mutual understanding. There are no discreet reservations. Absolute candor governs their dealings. There is no standing on ceremony. While there will be exquisite courtesy there is no uneasy formality. Each person is accepted for what he is; and each has absolute confidence that he means something to the other. In fact it is his awareness of his acceptance by the other that creates his own realization of his mature worth as a person.

The *sine qua non* of this personal

encounter is complete openness: In fact, the encounter became possible only because one party took the risk of revealing himself, his most personal sentiment and his innermost nature, to the other.

The task of the mission preacher as ambassador of Christ is to initiate the personal encounter of the sinner with God. Mission preaching in presenting the good news of what God has done for man must make it plain that Christ has already taken the initiative in opening his heart to the sinner. "I have called you friends, because all things I have heard from my Father I have made known to you" (Jn. 15, 5). Even secrets beyond human words were expressed by the outstretched arms, the body drained of its blood, the heart opened by the lance of the Centurion.

Preaching after the model of the *Kerygma*, the missionary will show that God treats man seriously. He has made it clear that the individual soul has mature worth in his eyes. Man is assured, on the part of God, of his acceptance.

ELEMENTS OF ENCOUNTER

1) FAITH. The approach of the mission preacher will not be an instruction on "what man must do in order to be saved"; rather he will announce what God has done for man's salvation. Rather than offer his hearers a list of truths to be believed, the missionary will preach Christ—his personality, and his saving work. For

the profession of faith reads: "Credo in Deum," and not "credo quod." In other words, faith must be presented as belief in a person, rather than acceptance of a creed.

St. Thomas thus clearly puts what has ever been the traditional teaching on faith (however badly concealed it may have become in some manuals of instruction):

Everyone who believes gives his assent to someone's word. Thus in any form of belief, it is the *person* to whose words the assent is given, who is of principal importance while the individual truths are secondary.⁹

Faith is, of course, both these things: belief in a person and adherence to a creed. But it is faith in a person that comes first. Father Durrwell shows how belief in a truth is intertwined with belief in a person:

The faith demanded by Christ is almost always his faith in a person: "Dost thou believe in the Son of man?" (Jn. 9, 35). He told Martha of Bethany, "I am the resurrection and the life; he that believeth in me, although he be dead, shall live. Believest thou this?" (Jn., 11, 25-26). In the text faith has a double object—first a person, the person of Christ, "He that believeth in me"; then a statement: "... though he be dead (the believer) he shall live. Believest thou this?" Here faith bears upon a person and upon a truth, but the second is closely dependent on the first: it is faith in

Christ, who is the Resurrection and the Life. The object to which faith attaches, then is more sublime than any truth of reason. . . .¹⁰

One does not accept the articles of faith as a shelf of books taken from the library. Our first concern is with the person: because of our confidence in him we accept as true whatever he testifies. So the primary concern of kerygmatic preaching is to bring the hearer into a vital contact, a real encounter with Christ.

2) FEAR. Mission preaching is conversion preaching, because it places a man in the presence of Christ, judge as well as redeemer. In this unprotected encounter of a man with God he is faced with a decision—to take his stand for or against Christ. It is a decision that means life or death—a fearful decision. “The drama that was once played around Christ in the flesh” writes P. Hitz, “continues to be played around Christ in the word.”¹¹ The man who makes his response in wholehearted faith finds salvation; the man who refuses to respond places himself under condemnation. “He that believeth in him is not judged; but he that doth not believe is already judged” (Jn. 3, 17).

Recalling once more the *Kerygma* of Christ. “Be converted . . . for the kingdom of God is at hand” (Mk. 1, 15), we can see that the announcement of the kingdom is the *kairos*, the time of grace when man may no longer remain neutral or undecided. Christ demands that man become converted

if he would escape condemnation when the kingdom comes. The threat of judgment weighs upon all men; no one can escape it. This Christ emphasizes in many parables. “The kingdom of heaven is like a net cast into the sea. . . .” (Mt. 13, 47). But after the net is drawn, there will be a separation of the good from the bad. The kingdom of heaven is like a crop that is planted (Mt. 13, 24-30). But only the wheat is gathered, the cockle is for burning. The kingdom of heaven is like ten virgins on their way to meet the bridegroom (Mt. 25, 1-13). But those who neglected to make the required personal preparation for meeting the bridegroom are cast out of the banquet hall into outer darkness.

Faced with a decision of such momentous consequences, it is right that man should fear. “With fear and trembling work out your salvation. For it is God who worketh in you both to will and to accomplish according to his benevolent design” (Phil. 2, 12-13). Man can find no grounds for assurance in himself, nor in the help of others, situated as they are in the same critical circumstances. He should fear; but what he fears is that he may fail to believe in the gift of God’s justice.

3) HOPE. For one reason or another, man finds it difficult to believe in the reality of God’s tremendous love for him. He is inclined to keep at arm’s length this thought of Christ’s concern for the strayed sheep, the lost coin, the prodigal son. Man finds it hard to really believe in the tireless

pursuit of the "Hound of Heaven." He tends to feel that he should first try to get his life tidied up a bit, then he might feel a bit more deserving of Christ's love. But a genuine faith in Christ is impossible without hope and love. Faith without hope and love is in an unnatural condition like a plant without leaves and fruit. But genuine faith in Christ, St. Paul tells us "works through charity" (Gal. 5, 6).

Man's turning to God is in response to a call. In the words of the herald the sinner recognizes the voice of God. His conversion begins when he says "amen" to the Word of God. A. M. Henry draws a very illuminating analogy from this word "amen." He traces the term back to the Hebrew root *beemin*, which signifies "to put one's weight upon another."

Amen in this sense is typically the cry of faith. It signifies: "This is solid, I can rely on it, I do rely on it, I place absolute confidence in it." This is what faith basically is.¹²

If I may be permitted to intrude the personal. . . . The day I read this note on "amen" I went out mountain climbing with another to explore a canyon north of Santa Fe. We were at an altitude of over 7,000 feet, when we found our way blocked by a waterfall. The only possible way to get around was by scaling one side of the canyon wall. My companion, an experienced climber and one who had spent years in this area, went on ahead to show me the way. But when I followed I came to a point, when in order to cross a

crevasse I had to lean out and reach for the hand of my guide. Then for a brief moment I had to let go of the rock behind me in order to catch the hand of my guide held out from the other side. The moment I let go of my grip on the rock I was putting my life, literally, in the hand of my guide. My venture was a supreme act of faith in the stability and strength of my guide. But I felt I could say "amen" —I could put my weight upon him. So the convert realizes that when the help of God is extended to him he must let go of the many things from the past he found so comforting and so important to his sense of well-being. In an act of complete trust he must dare to release his hold on many things upon which he relied, in order to reach the strong support of the hand that is held out to lift him up higher. Trusting in the goodness and power of God, he says "amen" to the announcement of the good news brought him by the ambassador of Christ.

The mission preacher who bases his appeal for conversion on the saving work of Christ is proclaiming that "the gospel is the power of God" (Rom. 1, 16). Therefore, "all things are possible to him that believeth" (Mk. 9, 22). For, as Father Durrwell puts it: "The object of faith is God who raises the world in Christ; and this object of faith is at the same time our motive for hope. One cannot have faith without having hope too."¹³

4) LOVE. The object of mission preaching is not simply to give a plain

instruction in the truths of the Faith. The end in view is to unite man to the person of Christ through charity. For it is possible that a person growing up in a Christian environment may admit the existence of many Christian truths—heaven, hell, the Eucharist—but not possess supernatural faith. St. James notes that even the devils believe (cfr. Jas., 2, 19). But theirs is not a saving faith for their wills are set against God. "What have we to do with thee, Son of God?" (Mt. 8, 29). Therefore a saving faith is not something exclusively of the intellectual order. The will must also be involved in the act of faith. The classic definition of the act of faith given by St. Thomas, and accepted by the Council of Trent says that faith is: "actus intellectus assentientis veritati divinae, ex imperio voluntatis a Deo motae per gratiam."¹⁴ Faith involves the movement of the whole man—intellect and will—towards God. Of its nature, faith tends towards union. And that union can be effective only when the will of man is drawn towards God by charity. So the parish mission is directed, like the conversion exhortation in the Apocalypse to those whose faith is "grown cold," by a waning of charity.

5) CONTRITION AND AMENDMENT. "Contrition," writes Max Schaler, "is the most revolutionary force in the moral world."¹⁵ By its influence a man's entire life receives a new orientation. And so Bernard Häring maintains that:

Contrition is a central act of the virtue of religion. because God is holy and we are sinners; because religion means personal encounter between God and man. To repent of sin is the right response of sinful man to God."¹⁶

Contrition thus understood, it is obvious is something more than mere ethical regret, which sees sin as a hazard to self perfection, or simply the violation of law. Genuine contrition sees sin as an offense against a person. Nor should contrition be confused with a natural sense of shame and guilt which springs from remorse.

As the most essential step in the process of conversion, contrition results from a deep personal encounter with Christ. When confronted with an awareness of the holiness of God, every son of Adam is immediately conscious of his own sinfulness. His spontaneous reaction will be like that of St. Peter falling at the feet of Christ and exclaiming "Depart from me, for I am a sinful man, O Lord" (Lk. 5, 1-8). The Council of Trent defined sin as "grief of soul." Speaking of Contrition, the Council of Trent described this step of conversion as grief of soul, abhorrence for sin committed, together with detestation of the past evil life, and the resolution to avoid sin in the future.¹⁷ This "grief of soul" is the chief characteristic of contrition. The etymology of the word "contrition" suggests this. For it comes from the verb *contero*, which means to break into pieces, to pound,

to grind.”¹⁸ So contrition is something more than a decision of the will alone. It affects the whole personality. The Biblical examples of contrition for sin show this grief of soul affects the entire man: Thus, Peter “went out and wept bitterly” (Mt. 26, 75). The penitent woman “began to bathe his feet with her tears” (Lk 7, 38). And St. Paul in his contrition, at the time of his conversion was so penitent that “he neither ate nor drank” (Acts 9, 9).

By this sincere compunction the nerve center of sin is killed off. For sin and guilt are not just events of a man’s past. They continue to exert an influence, in many ways, in a man’s attitude later on. Every sin works a change in man; it leaves its influence on the psychic structure of the soul. And the less a man dares to face its influence in the subconscious. But contrition kills sin at its root because it expels pride and self-love which are behind every act of sin. Contrition thus gives a new direction to a man’s life; it is no longer towards self, but directed in humble gratitude to the merciful Lord. But only genuine sorrow for sin can work this softening influence on man’s will.

Without this sorrow for sin and this detestation of one’s own waywardness there can be no reversal of direction, no definite turning back to God. But contrition, by which the soul tears itself away from sin makes this new beginning possible. Without this genuine compunction a turning to

God would amount to terrifying insolence as well as pathetic self-deception. As Father Bernard Häring puts it:

Only a man psychically unbalanced would approach his creditor with such an attitude: “Don’t worry! I will not incur any further debt!” He should pay what he owes first of all, or beg that the debt be cancelled!¹⁹

SPIRIT OF COMPUNCTION

So we can understand how the monks of the East prayed for true contrition, which they called the “gift of tears.” They strove to attain it by meditation, by self denial, by their life of solitude and detachment.²⁰ For Christ promised a special blessing to those who mourn (Mt. 5, 5). And he declared “blessed” the “poor in spirit” (Mt. 5, 3). These poor in spirit are not just the victims of material wants, but they are those who have made themselves humble and needy in the sight of God—the anawim comforted by the prophets. They have made themselves lowly in the sight of God by their humble contrition—like the Publican who stood afar off (Lk. 18, 13) or the penitent woman who knelt at the feet of Christ (Lk. 7, 37) or the penitent prodigal (Lk. 15, 11).

For the spirit of compunction helps a man to realize that he is under a verdict of condemnation. But it is a verdict of condemnation which the contrite sinner sustains with Christ. However, by the aid of grace the penitent

by his own admission makes his own that verdict of the heavenly Father which Christ took upon himself in his Passion. The penitent's sorrow looks hopefully to the merciful judgment of the cross coming between it and the judgment of the last day. "For all of us must be made manifest before the tribunal of Christ" (2 Cor. 5, 10). But this unprotected encounter of a sinful man before God leads the soul to the joy of finding that God has revealed himself, as our Jesus "for he shall save his people from their sins" (Mt. 1, 21).

Here conversion becomes more than correct behaviour, more even than just "seeking perfection." Man's whole life will henceforth begin to have the character of a religious response to the call of God. And this type of loving encounter with Christ makes for a conversion that is radical, complete, and one involving all that is most personal in a man.

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On Seminary Libraries

OLGA PETERSON



MARGARET HALSEY once said English shoes looked as if they were made by someone who had heard shoes described but had never seen a pair. I am a librarian who has never seen a seminary library; in fact I have never even heard one described. So all I can do is assume that seminarians are ordinary young men between the ages of fourteen and thirty, that their teachers are ordinary mortals like teachers everywhere, that their librarians are noteworthy examples of meekness like librarians everywhere, accepting bad conditions when necessary without even the expectation that they will one day inherit the earth.

In general librarians are also poor, because available funds are earmarked for gymnasiums and band coaches, or maybe in the case of seminaries for chapels. They mourn because nobody understands their demand for books, when their shelves have already been filled by librarians long gone to their rest. They hunger and thirst after righteousness, praying that the administration may see righteousness as they do. They are merciful, for they do not upbraid the Rector when he steals

magazines from the periodical shelves. They are pure in heart, because all they want is to match the right book to the right person at the right time. They are blessed, because men revile them, persecute them and say all manner of evil against them falsely. Ask any librarian.

Of course seminary librarians, since they are priests or brothers, must exemplify all these virtues more than the rest of us. And they suffer under one terrible handicap from which others of their kind are happily free. They are under the vow of obedience.

The sensitive imagination shrinks at the prospect of running a library under a superior who says "Karl Rahner is a radical. Give that book to the garbage man!" But let us be masochistic for a moment and consider the following orders which furnish stuff for a librarian's nightmare:

"Stop encouraging the seminarians to read things that contradict what their teachers say in class. Don't you know how embarrassing that is for the teacher?"

"They have plenty to do keeping up with their textbooks. You don't need

to buy all this recreational reading when they haven't got time for it."

"I remember in the first World War, the *New York Times* said Irish girls were immoral. I don't want to see that sheet around the library again."

"Sorry we can't afford to give you more room. Please don't mention it to me again until 1975."

MAYBE these situations don't arise in seminary libraries. They do in high school and college libraries elsewhere. But lay librarians can resign and manage supermarkets where they make much more money.

Recently, administrators have been careful about the feelings of librarians who are free to come and go because nowadays there are ten jobs for every graduate of a library school; jobs which offer adventure at the ends of the earth, jobs that challenge ingenuity, imagination, specialized knowledge, jobs that demand skill in leadership, public relations, financial management, personnel handling and many other abilities that would fit the individual for a variety of careers.

This has changed the philosophy of library schools, so that today's graduates are no longer skilled technicians only. They have learned to take a wide view of their careers. The vast potentialities which have been shown to them have given them a new sense of mission. This makes the modern librarian harder to handle. If his superior does not have the same concept of the library's crucial position in the curriculum, he may feel that it is better

not to entrust the library to a trained librarian who will only give him headaches.

But this solution must be abandoned if he hopes to maintain his school's standards, for accrediting agencies use the library as a gauge to measure intangibles which are either glossed over in departmental reports, or which cannot be fitted into the normal methods of examination. I know of one case where a new college received provisional accreditation in its first year, because, according to the accrediting committee's report, the financial support of the library and the obvious cooperative relationship between faculty and library demonstrated that the college was on the right track.

AN alternative solution is to select and train as librarian a man known for his meekness and self-effacement, a man who shuns controversy and loves peace. But here again, the superior is doing his school no favor. For the crusading philosophy of librarianship is a magnificent philosophy, which can electrify faculty and students, providing the spark of enthusiasm which makes teaching and learning the noblest and most satisfying venture of the human mind. The spark must be in the man himself and in his staff, before it can be passed on.

The man who is selected to run a library must have a dynamic personality first of all, because he deals with scholars and students. Now scholars tend by the nature of their calling to confine their interests within narrow chan-

nels. Students by their nature "go unwillingly to school." The librarian should be the beckoner, who lures the man of narrow interests out into the broad stream, who attracts the student in spite of himself, and who unites the two by giving them a common ground for communication.

So the wise superior accepts the cross of a librarian who is never satisfied. He gives him his full support. This does not mean financial support only. It means the weight of his backing when it is needed to convince teachers that the large investment in a library must be justified by use. It means giving the librarian a position of prestige on the faculty, not for the librarian's sake, but for its effect on teachers and students. There are many schools and colleges where the librarian has the status of a clerk. When this is so, it is unrealistic to expect anyone to treat him as anything else. The principle is of such consequence that the librarian is sometimes dean of studies or chairman of the curriculum committee, empowered to recommend coordination between departments as well as with the library.

INTEGRATING the library with the curriculum is a two-way responsibility. The teacher must supply the background, helping with book selection by giving his specialized knowledge. He must also require use of the library from his students. On the other hand, the librarian must be aware of the teacher's aims and needs, and must supply bibliographical tools, books,

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films, recordings and anything else that will vitalize the teaching process. As Fr. Jerome Stowell says in the *Passionist* for March, 1963. Courses should "have to them an inspirational note, enlightening the mind as to values, and moving the will to pursue these values." "Inspirational . . . values . . . moving the will . . ." expresses the essence of good teaching, accomplished most effectively when the student sees a subject in depth, particularly when the insight is achieved by his own initiative in using library materials

What can the seminarian get from the library apart from course-related reading? Another article in the *Passionist* by Dr. John Ford of Bellarmine College points out that the modern layman faces a complexity of problems and a barrage of influences from which the seminarian is isolated. He applauds, rightly I think, the current trend to a merger of seminaries with colleges and universities intended primarily for lay students. It is true that the seminarian

comes in contact with the lay mentality of his generation. But how is he to interpret it? It is unlikely that he has been nourished on the bitter fruits of parental conflict, illusions shattered too early, hostility between generations, overindulgence combined with lack of love, or the many other factors forming the psyche of modern youth. In other words, his contact with lay mentality will rarely come from personal experience.

As Father Augustine P. Hennessey points out in a recent issue of the *Passionist* (Summer, 1965), "The modern apostle must know the problems, speak the language and feel the tension of the people whom he helps to save." And Father Hennessey suggests a broad and even daring program of reading to give the seminarian "a passionate feel for the real."

And so the library becomes the key to understanding the world as it is, full of bewildered authors describing bewildered people; beset by desperate philosophers trying to find a meaning in a life they have already declared to be meaningless; plausibly catalogued by historians and sociologists who can find a pigeonhole for every human aberration. It is not prudence which denies hearing to an author because he is bewildered, or to a philosopher because he is desperate, or to any writer because he is misled. It is willful blindness. However unpleasant they may be, modern authors in general are honest in their reporting, and their concern for their material is sincere. For

the seminarian, supervised reading may be the answer but read he must, to know in his heart what his lay brothers and sisters are learning and have learned the hard way.

During his years in the seminary the priest forms tastes which will stay with him the rest of his life. One of the most rewarding of these is the love of reading and study, because through it he will continue to grow. Wisdom does not come to him full-blown through the laying on of hands. The librarian who helps seminarians to plan private reading programs is training them to form good permanent habits.

An extension of this idea is the encouragement to scholarship. Many a college student has discovered a vocation for research in the moment when he met for the first time a little known document located and procured by someone on the library staff. The University of St. Thomas in Houston has a copy of a letter of Edmund Campion's written the day before his execution. The original is in the library of the Archbishop of Canterbury. The only other recorded copy in the United States is in the Huntington Library in California. The story of its acquisition produced at least one literary James Bond.

WHICH leads to another responsibility of seminary libraries in an order such as the Passionists, who number so many writers and scholars in their ranks. The responsibility does not end with the ordination of the priest. It continues as an obligation to

all engaged in further studies, and this is particularly true when the studies are related to the history and special interests of the order. The librarian should be alert to every opportunity for acquiring materials which may have little value today but will be of incalculable value a hundred years from now. It is true that he may accumulate trunks full of useless paper, but this is worthwhile if the mass contains a descriptive letter from the first Passionist to establish a foundation on the moon. Librarians take a dim view of office files. Papers which may ultimately be of value should be in archives controlled by librarians.

THE establishment of archives is a question which should be decided by superiors, but the methods of management should be reserved to librarians. The problems common to all or several libraries make regular meetings of all librarians necessary. Coordination of all libraries is an imperative in a field where duplication of materials and effort are often wasteful but unavoidable without a clearing house of information and a forum for discussion. Cooperative buying as well as cooperative cataloguing have been found practical elsewhere and might be considered in the present context. In spite of their comparatively low initial cost, periodical files are one of the greatest drains on library resources, because of the time spent in handling, the high cost of binding and the extravagant amount of space they require. Micro-filming and division of respon-

sibility for maintaining files are possible answers. Other topics for exploration are interlibrary loans and interchange of librarians on a temporary basis to freshen up jaded view points.

Wherever the word 'librarian' has been used in this paper, it has been intended to serve in its generic sense. It does not imply that a library is staffed by one man, with a few hours help from seminarians who know the alphabet. There should be at least two trained men, if possible, since librarianship requires two very different types of mind. Cataloguers, compilers of archives, bibliographers need to be methodical and logical, gifts which do not often go with creative imagination and skill in personal relations. Moreover, there is usually too much work of too many different kinds for one man to handle it all effectively. Here is a place where a seminary can meet accrediting standards without really meeting standards of quality. Accrediting standards are quantitative, (e.g., one librarian for every 300 students), based on the minimum number of students reasonably to be expected in the average school, but rarely reached in a seminary. Probably this difficulty is like a weak thread running through the whole fiber of seminary administration, to be overcome only by the merger of seminaries.

Summing up these random thoughts, we conclude that the most important factor in the library is the librarian, followed closely by financial support and the moral support of those he

works with. The library must be tightly dovetailed into the purpose of the seminary, and also into the larger structure of the order as a whole. No one library in the system should see it-

self as an island. If desirable, it should wish rather to become part of a consolidated unit which will have the manpower and scope for satisfactory service.

INTERIOR LIFE

Let those who make profession of the evangelical counsels seek and love above all else the God who has first loved us and let them strive to foster in all circumstances a life hidden with Christ in God.

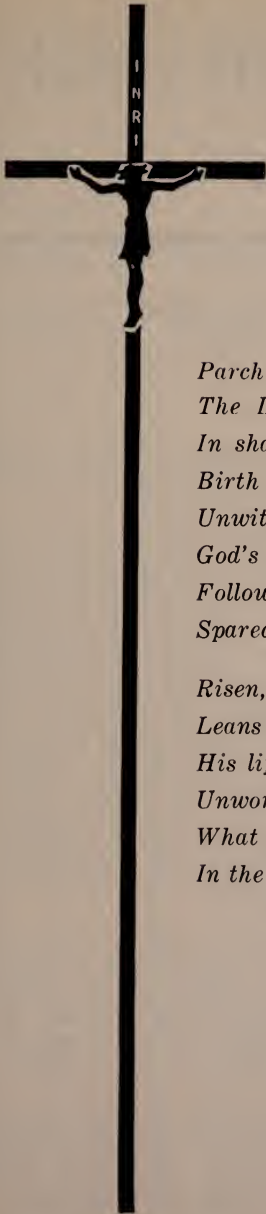
This love of God both excites and energizes the love of one's neighbor which contributes to the salvation of the world and the building up of the Church. This love, in addition, quickens and directs the actual practice of the evangelical counsels.

Drawing, therefore, upon the authentic sources of Christian spirituality, members of Religious communities should resolutely cultivate both the spirit and practice of prayer. In the first place they should have recourse daily to the Holy Scriptures in order that, by reading and meditating on Holy Writ, they may learn "the surpassing worth of knowing Jesus Christ" (Phil. 3:8).

They should celebrate the sacred liturgy, especially the holy sacrifice of the Mass, with both lips and heart as the Church desires and so nourish their spiritual life from the richest of sources.

So refreshed at the table of the divine law and the sacred altar of God, they will love Christ's members as brothers, honor and love their pastors as sons should do, and living and thinking ever more in union with the Church, dedicated themselves wholly to its mission.

Council Decree on Religious Life



SILVER JUBILEE

*Parched for fulfillment of the Pasch, I leach
The Lord's last blood and water from his side
In sharing of the priesthood. The lance pried
Birth in water and the Spirit from this breach,
Unwittingly. Speech in act, act in speech,
God's revelation comes. The blind's blind guide,
Following in witting faith, lives to stride,
Spared, on the pit's far edge he leaped to reach.*

*Risen, established in power, the Lord
Leans in mercy to his servants; sluices grace,
His life, to leader and the led in flood
Unworthiness does not dam. Lets faith trace
What blind eyes fail to see, our Savior's face,
In the sign-actions wherein he is adored.*

Alban Lynch, C.P.

Good Pope John and The Passionists

BERTRAND WEAVER, C.P.

DURING an audience that Pope John XXIII granted to the Superior General of our Congregation not long after his elevation to the Chair of Peter, the Pontiff recalled his many contacts with the Passionists over the years. With the warmth which was characteristic of him he spoke with pleasure of the retreat that he had made at our monastery of SS. John and Paul in Rome, in preparation for his ordination. He praised the work of our priests in Bulgaria, where he served as Apostolic Visitor for almost ten years. During that time he had worked closely with Msgr. Damian Theelen, C.P., bishop of Nicopolis. He recalled, too, the happy occasion in 1956, when as Patriarch of Venice, he had presided at the solemn closing of the centenary feast of the Apparition of Our Lady, in the Passionist sanctuary of Basella, near his native Bergamo.

Pope John's attachment to the Congregation is more fully revealed in his

fascinating diary, *Journal of a Soul*,† which has been on the best seller lists since its publication.

More than a year before his ordination to the priesthood, which took place in 1904, Angelo Roncalli confided to his diary: "Today I visited the glorious mortal remains (of St. Paul of the Cross), still almost incorrupt, up there in the pleasant church dedicated to the two indomitable martyrs, St. John and St. Paul, on the Caelian Hill . . . I begged him to obtain for me a real love for Jesus Christ, a devotion to his Passion, and a great longing for a life of sacrifice."¹

THE deep impressions of his ordination retreat at the Passionist Motherhouse were recorded in the diary during nine days, August 1-10,

† Pope John XIII, *Journal Of A Soul*, translated by Dorothy White. McGraw-Hill Book Co., New York. © 1965. Quotations used with permission.

1904. We will return to these impressions later. Before doing so, however, we quote recollections of the retreat which he penned in his diary eight years later. This is done in order to furnish background material for the earlier statements.

Writing of the retreat of 1904, Father Roncalli said: "At this point the modest notes made during those Spiritual Exercises were interrupted, but the holy impressions of those days, so full of blessings, did not end there. After a lapse of eight years, they are still clearly in my mind and, please God, will never be forgotten."²

So clearly etched in the memory of the young priest were the associations of that retreat that he could write of it with vividness almost a decade later. "I was particularly impressed," he wrote, "by the solemn Christian associations of that venerable place. From my window I could see the Colosseum, the Lateran and the Appian Way. From the garden could be seen the Palatine and the Caelian Hill, with its crown of Christian monuments, the Church of St. Gregory, etc. As the side of the house where I was staying was the basilica of St. John and St. Paul, and I went down to it every evening, as I said, for the Novena of the Assumption. Under the basilica, inside the *Clivus Scauri*, was the martyrs' house; near my room was the room where St. Paul of the Cross died. There every afternoon we practiced saying Holy Mass. So everything there breathed of holiness, nobility and sacrifice. O Lord, how I thank you for having sent me

to that holy place for my immediate preparation for the priesthood!"³

IT was also in 1912 that Father Roncalli recalled that during the retreat of 1904, he had found "great help . . . in listening to the life of the recently beatified Gabriel of Our Lady of Sorrows which we read in turn at mealtimes; and in the fine example of austere living given by the Fathers themselves. I still remember the impression made on me every night, when they rose for Matins, and I heard the sound of their footsteps and the trailing of their long habits along the dark corridors."⁴

Father Roncalli paid generous tribute to the Passionists who were in charge of his ordination retreat. He referred to the retreat director, Father Ferdinando Gori, as "our excellent director," and he remarked on the fervent conferences of Father Martino Simonetti, the retreat master.

In view of the scorn for worldly ambition so constantly expressed in *Journal Of A Soul*, it is hardly surprising that the Passionists who stands out most prominently in the diary of a future Pope was a lay brother.⁵ The long, glowing paragraph in which Father Roncalli heaps praise on this brother must surely be one of the most eloquent in the entire journal. It was written at the time of the retreat.

AFTER stating that Brother Thomas cleaned his room and served him at table, the young ordinand observed that the brother "gives me plenty of



Father Bertrand Weaver has published more than 200 articles in such national publications as The Sign, The London Tablet, The New York Times, and The Catholic World. In 1961 he authored the book, "His Cross and Yours." His latest book, "Joy," published in 1964, was selected by three book clubs and has attained a circulation of almost 40,000. Besides his writing, Father Bertrand finds time for an extensive mission and retreat apostolate. An interesting historical note: when the Monastery of St. Michael was established in Union City, N.J., one hundred years ago, Father Bertrand's grandfather gave the address of welcome. We welcome Father Bertrand to the pages of The Passionist.

food for thought." Describing Brother Thomas's physical appearance and manner, he wrote: "He is no longer young, his manners are refined, he is

quite tall and robed in a very long black habit which he never refers to without calling it 'holy.' He is always cheerful and speaks only of God and divine love; he never raises his eyes to look anyone in the face. In church, before the Blessed Sacrament, he prostrates himself on the bare ground, as still as a statue."

The youthful Roncalli uses a few exclamation marks to stress the impact of his encounter with Brother Thomas. He writes that the brother "is ideally happy, at everyone's beck and call, as simple as a creature can be who has no alluring ambitions, no glowing mirages ahead, content to be a poor lay brother for the rest of his life." And the man who was to become one of the greatest Popes continues, "Before the goodness of Brother Thomas I feel my own nothingness; I ought to kiss the hem of his habit and take him for my teacher. And yet I am almost a priest, the recipient of so many graces! Where is my spirit of penitence and humility, my modesty, prayerfulness or true wisdom? Ah, Brother Thomas, what a lot I am learning for you!"⁶

If it is said that the foregoing statements should be taken with a grain of salt as outpourings of youthful enthusiasm, it can be pointed out that the spiritual ardor which characterizes the early portions of *Journal Of A Soul* continues unabated to the final pages.

In July, 1961, Pope John again read through his old notebooks. The recollections of days gone by brought



Pope John in prayer, university students' chapel.

tears to his eyes. Reluctantly he gave permission for their publication, realizing that they would help many souls spiritually.

THE impressions of his retreat, however, did not need to be revived from the notebooks. On January 29, 1959, Angelo Roncalli returned to the monastery of SS. John and Paul as Pope John XXIII. This was his first visit to the generalate of any of the religious institutes in Rome after his coronation. The memories of earlier years flooded into his soul. In his discourse to the community he again recalled the graces of his ordination retreat. And he later spoke of the visit as "a great feast for our spirit."⁷

In the passages which we have quoted from *Journal Of A Soul*, we

look at the Congregation through the eyes of a man whose pontificate was to win for him acclamation and affection perhaps unparalleled in the history of the papacy. He makes us realize better the influence of the saints of our Congregation. He shows us how our monastic observance looks to an acute and deeply spiritual observer. He allows us to see through his eyes of a guest, the priests of our Congregation engaged in one of its primary works, conducting and preaching retreats. And he gives us a greater appreciation of the contribution which our lay brothers make to our apostolate.

HUNDREDS of thousands of men have made retreats in our monasteries and retreat houses. Some of them were to become Popes. One of them was to become President of the

United States.⁸ We rejoice that we have been spiritual fathers to men of high rank and low. But there is a particular satisfaction and encouragement in recalling the ordination retreat made at our monastery of SS. John and Paul in Rome, by the man who was to serve the Church and all mankind with such distinction as Pope John XXIII.

It was in 1957 that he wrote: "The occasions on which I can renew my feelings of devotion to the dear and worthy Passionist fathers are dear to me. I have known them from my youth. I prepared myself for my priestly ordination among them at SS. John and Paul from August 4 to 9, 1904. I met them on their difficult labors in Northern Bulgaria. I have been their friend at Basella. I keep myself united to their prayers and works and I bless them from the bottom of my heart!"⁹

REFERENCES

- ¹ *Journal Of A Soul*, p. 120.
- ² *Ibid.*, p. 158.
- ³ *Ibid.*, p. 158
- ⁴ *Ibid.*, p. 158.
- ⁵ Brother Thomas of the Passion (Eugenio Viso) was the lay brother who took care of Father Roncalli. He was 35 years of age at the time. Brother Thomas was born in Armoya, Orense, Spain in 1869. He was professed on April 1, 1897. After some years of service at Ste. John and Paul, he was assigned to the new foundation in Brazil, at our retreat in Curitiba. Brother Thomas was an exemplary religious, renowned for his spirit of poverty, prayer and charity. He died at Curitiba on July 9, 1939.
- ⁶ *Journal Of A Soul*, p. 156.
- ⁷ *The Passionist*, June, 1959, p. 143.
- ⁸ John F. Kennedy made a retreat at St. Gabriel's retreat house in Brighton, Massachusetts in 1933. The retreat master was Father Emmanuel Carey, C.P.
- ⁹ *The Passionist*, June, 1959, p. 143.

CHRIST

the Servant of the Lord

His Vocation and Ours

AELRED SMITH, C.P.

WE live in days when "change" and "adaptation" have become household words. The Church is widely criticised as out of touch with life and reality. The urgent need for renewal is clamorously and constantly brought to our notice. We read of it, hear of it, and at times feel just a little weary of it.

Granted that there is a need for renewal, a girding of the loins, a trimming of the lamps. But this cannot mean a whole string of new departures. We would leave too many good things behind. Rather it is a return that we want. A return to Christ, to "the rock from which you were hewn and the quarry from which you were digged" (Is 51, 1). In Him are "hid all the treasures of wisdom and knowledge" we are seeking. Upon Him alone can man lay a foundation of renewal. Otherwise we might go chasing mere novelties as fragile and ephemeral as soap bubbles and in the end find that we have nothing.

We must turn to the Sacred Scriptures and there "dig deep" for that rock foundation upon which to build our house of God. Study and meditation on the Word will bring us to the mind of Christ. The Holy Spirit works so that "the man of God may be complete, equipped for every good work" (2 Tim 3, 17).

FOUNDATION STONE

A primary truth Christ would teach us for these modern times is the poverty of man without God. "Unless the Lord builds the house, those who build it labour in vain" (Ps. 127:1). The wonderful "I" passages of Second Isaiah leave us in no doubt as to man's utter need of the Lord and His complete dominion over all things. He is the Lord in Whom "there is no hunger that needs to be filled, only plenteousness that desires to give."¹ We are His Poor. It is a simple, solid truth, as simple, uncomplicated and solid as a three ton cube of granite.

A good foundation stone for any edifice!

Our task of offering modern man true life and true reality in his sharing of God's own knowledge and love is a superhuman task. To achieve such an effect demands a divine causality. We therefore aspire to that wonderful vocation of being the mirrors of God to the men of our generation. We are not at all necessary to Him. We are all equally dispensable and if He chooses to use us He is doing us the favor. In a lesser but no less essential degree, the Passionist, like Mary,

This one work has to do,
Let all God's glory through.

(Hopkins, *The Blessed Virgin*)

This divine activity in and through creatures flows from and is everlastingly sustained by God's love: "For thou lovest all things that exist, and hast loathing for none of the things which thou hast made" (Wis. 11, 24). All men are to meet this love in Christ. Through contact with Him the Love of God is to be poured into the stone heart of a man to transform it into a heart of flesh. This is the work of Christ and of those who are members of His Body.

In this article I wish to trace this work of Christ as manifested in His role as the Servant of the Lord. I hold also that we have to share this role. To reflect upon it and to live it in union with Christ will be a deepening of peace in our vocation: the strong and tranquil peace of a house well-built because built by the Lord; the

unshaken peace of a house rock-founded, because founded upon that Rock which is Christ.

CHRIST THE SERVANT OF THE LORD

It is accepted by most scholars today that Jesus saw Himself as fulfilling the role of Servant of the Lord as he is depicted in the Songs of the Servant in Second Isaiah.² The close parallel between many texts in the gospels and the Prophet leaves little doubt that Christ deliberately wishes to draw attention to Himself as the Servant of the Lord, particularly as the One who suffers for the many. "If he gives his life as an offering for sin, he shall see his descendants in a long life, and the will of the Lord shall be accomplished through him. Because of his affliction he shall see the light in fullness of days; through his suffering my servant shall justify many, and their guilt he shall bear . . . and he shall take away the sins of many and win pardon for their offences" (Is. 53, 10-12). "On the contrary, whoever wishes to become great shall be your servant; and whoever wishes to be first among you shall be the slave of all; for the Son of Man also has not come to be served, but to serve, and to give his life as a ransom for many" (Mk. 10, 43-45).³ C. R. North writes, "The Prophet, then, saw Reality in a few brief but vivid flashes, and he pictured what he saw, not indeed in a portrait photographically exact, but full and exact enough for Jesus to recognize it as pointing to Himself."⁴

His followers came to understand His life, Passion and Glorification under the same light. In the speeches recorded in Acts, Jesus is often referred to as "thy holy servant" (Acts 3, 11-14; 4, 30). Zimmerli and Jeremias agree that "the designation of Jesus as *pais theou* (servant of God) belongs to a very old (pre-Marcian) layer of tradition."⁵ They and Cullman make a strong case for translating the cry of John the Baptist not as "Behold the Lamb of God" but rather, "Behold the *Servant* of God."⁶ Christ's baptism is seen as a confirmation of Him in the role of Chosen Servant. Cullman in this context remarks that "For Jesus, 'to be baptized' means the same as 'to die'."⁷ The First Epistle of Peter uses the servant theme in reference to Christ (2, 22-26). St. Paul is quoting an early Christian hymn when he writes of Jesus, "... who though he was by nature God, did not consider being equal to God a thing to be clung to, but emptied himself, taking the nature of a *servant* and being made like unto men" (Phil. 2, 7-8).

If we devote ourselves to a study of the Prophetic texts in the light of Our Lord's Life and Work we can, I believe, trace four main qualities of the Servant's rôle which are matched in the Life, Work, Death and Glory of Him Who is the "Fullness of Israel." These are His Mission of Mercy; His Mission to Guide; His Mission to Suffer and, in all three His Submission to the Spirit of the Lord.



Father Aelred Smith is a native of Yorkshire, England, and a member of St. Joseph Province. After his ordination in 1958 he journeyed to Rome for higher studies in theology and scripture. He is now teaching at St. Savior's Retreat, Broadway. Father Aelred also finds an outlet for his learning and his zeal in ecumenical dialogue with the separated brethren.

MISSION OF MERCY

In the first Song (Is. 42:1-4) we meet the Servant as the Chosen One in possession of a Divine mandate. Yet in the exercise of this mandate He reveals mildness and mercy. By right He could be demanding but He chooses rather to be gentle:

"He shall not cry nor make any clamour,
Nor let his voice be heard in the street;
A reed that is bruised he shall not break,

And the wick that burns dimly he shall not quench" (vv. 2, 3).

Matthew quotes this text as fully realized in the person and conduct of Christ (12:19-21). Apart from direct reference like this we certainly have ample proof in the Gospels of this divine quality of Our Lord. We easily think, for example, of the story of the Woman taken in Adultery (Jn. 8:1-11) where authority is used with mercy: "Neither do I condemn thee; go and do not sin again." Luke gives us that pocket summary of his own Gospel in the saying of the Master: "For the Son of Man came to seek and to save the lost" (19:10). It was too, a universal mercy as we learn from the references to Samaritans (Lk. 17: 11-19; 9:55); and Romans (Lk. 13: 1-5). The "Day of Vengeance" of Is. 61:2 is omitted in Luke's quotation of the text in 4:19.

MISSION TO GUIDE

After his initial preparation "in the shadow of His hand" the future task of the Servant of the Lord was to be unwearied and unremitting in His preaching of truth to all men: "He shall announce judgement to the nations. . . .

Faithfully shall he announce judgement,

not burning dimly nor himself being bruised"

(Is. 42:3-4).

He knows "how to answer the weary with a word" (50:4) and although it

may seem that this work is bearing little or no fruit: "In vain have I toiled, for nought and vanity my strength have I spent" (49:4) the Lord will not let His Servant give up (cf. Jer. 15:19; 20:7ff). Indeed even more is asked: he must leave his work amongst Jacob and turn his weary way toward the entire world:

"So I make thee a light to the nations,

That my salvation may reach to the end of the earth" (49:6).

Simeon sees the Child Christ as "a light for revelation to the Gentiles" (Lk. 2:32). Christ speaks of Himself as the "Light of the World" and Paul before Agrippa testified to what the prophets foretold, that Christ" . . . would proclaim light both to the people and to the Gentiles" (Acts. 26:23). Those united to Christ become "sons of light and sons of the day" (I Thess. 5:5). To follow Christ was to follow "true light" and avoid the chaos of darkness (Jn. 1:4; 8:12; 12:35, 46). As the Way of Truth He could block the way of wandering and turn men from the cul-de-sac of sin. Indeed Christian life became "the Way" (Acts. 18:25; 19:9, 23; 22:4; 24:14, 22).

MISSION TO SUFFER

The most familiar characteristic of the Servant's rôle is His call to suffer for the sake of others. Indeed this aspect is so familiar that there is a danger of bypassing the others.

The main sources for a study of this aspect are in the third and fourth Songs: Is. 50:4-9 and 52:13-53:12. Of the third Song C. R. North writes "In this passage we witness, at it were, the Gethsemane of the Servant."⁸ He is a lonely figure and success does not seem meant for him. All seems just a sorrowful ploughing of the sand. Indeed the opposition to him is violent:

"My back I gave to the smiters,
and my cheeks to them that pluck
out (the beard);
my face I hid not from insult and
spitting" (Is. 50:6).

Yet, all through his perfect trust in the Lord never flickers and he is sure that final victory will be his (v.9). The fourth Son describes the suffering and death of the Servant. "I gave my back to those who beat me, my cheeks to those who plucked my beard, my face I did not shield from buffets and spitting" (Is. 50, 5-6). We see, too, the vicarious nature of his suffering: "But he was pierced for our offenses, crushed for our sins; upon him was the chastisement that makes us whole, by his stripes we were healed" (Is. 53, 5-6). In fact, so clearly are the sufferings of Jesus, his vicarious death, his burial, his resurrection and reward depicted in the Prophet, that these Songs can be called the Passion according to Isaiah.

This feature of His mission was clearly in the forefront of Our Lord's mind. We saw that He who from birth was a "sign of contradiction"

was baptised to die. He was that Son of Man who came "not to be served but to serve, and to give his life as a ransom for many" (Mk. 10:45). The Eucharist—the Sacramentum Passionis—would be the means whereby He would give men as food that Flesh "given up" for the life of the world (Jn. 6:51). He would shed His Blood in a violent death "for many" (Mk. 14:24). His followers certainly loved to think of the Lord in this rôle as the One who took upon Himself the burden of the Many (cf. Matt. 8:17 and Is. 53:4) and as leaving them an example to follow (I Peter 2:22-26). He took upon Himself the form of the "Servant" and "became obedient unto death, even death on a cross" (Phil. 2:8). His apparent failure brought the final victory of His Glorification: "The bond between the death and the glory is one of intrinsic casuality."⁹

UNDER THE SPIRIT OF GOD

In all this work the Servant was acting under the impulse of the Spirit of the Lord: "I have put my spirit upon him" (Is. 42:1). Formed by the Lord He acted always in accordance with His Will. It is the Lord "who formed me from the womb to be his servant" (Is. 49:5) and formed Christ in the womb of Mary by the power of the Holy Spirit. The Spirit reveals the presence of the Lord's Servant to Simeon. He is present at the Baptism and drives the Servant into the wilderness where Satan tries to

divert Him from divinely ordained way of the cross.

In the synagogue at Nazareth Christ explicitly applies to Himself the prophecy of Isaiah. "And the volume of Isaiah the prophet was handed to him. And after he opened the volume, he found the place where it was written,

The Spirit of the Lord is upon me;
because he has anointed me;

To bring good news to the poor he
sent me,

to proclaim to the captives re-
lease,

and sight to the blind;

To set at liberty the oppressed,
to proclaim the acceptable year
of the Lord,
and the day of recompense.

And closing the volume, he gave it back to the attendant and sat down. And the eyes of all in the synagogue were gazing on him. But he began to say to them, "Today this Scripture has been fulfilled in your hearing" (Lk. 4, 17-22).

Christ in turn gave this Spirit to His Bride and it is her vocation to share in the labor of her Bridegroom who "gave himself up for her that he might sanctify her" (Eph. 5, 25).

THE PASSIONIST AS SERVANT OF THE LORD

Peter tells us that Christ left us an example of patient suffering which we ought to follow (I Peter 2:21). We have seen that this is only one feature

of the Servant's rôle which he asks the Christian to imitate. But, if it be God's Will that, under the influence of Christ's Spirit, we all have to "bear the image of the man of heaven" (I Cor. 15:49) then it is the vocation of every baptised person to become, in his state of life, a "Servant of the Lord" in all its aspects.

Here I would like to try and study this calling as it has meaning for the Passionist. Being religious we have the duty to "Seek God" in the perfect conformity to His Will as made known to us in our Rules and Regulations. Being the sons of a Saint who saw in the Sacred Passion a school where we could learn this conformity, this duty is intensified. For we are men gathered by Paul of the Cross to live our lives under that great symbol of all the Servant's work which is the Cross: the place of Merciful Love, the door to life and truth, and the divine pledge of Glory. How wonderfully true: "nella Passione SSma.di Gesu vi è tutto! . . in the Passion of Jesus is all."¹⁰

A POLISHED ARROW

The first quality of the Servant I would like to ponder is that of his absolute submission to God and His Spirit. It is God who chooses him, puts His spirit upon him, forms him, supports him, gives him his work, grants him glory at the end. The Servant is God's "chosen" and he confesses, "He made my mouth like a sharp sword, in the shadow of his hand he hid me, he made me a polished ar-

row, in his quiver he hid me away" (Is. 49:2ff). The perfection of the Servant depends on God alone. His primary task is to be God's instrument, a polished arrow, a sharp sword. The adjectives imply fashioning by God—grinding, tempering, burnishing and smoothing.

As Passionist Servants of the Lord we too need to be ever conscious of our need of God and the duty to be "actively receptive" towards the Lord and His Divine Spirit. There is a danger always amid the active ministry of letting this truth become blurred or ineffective. Yet—all depends on God! The sword and the arrow only become effective in the hand of the warrior. Only if we are hid in the shadow of God's mighty hand can our work—His work—really be for the good of souls. Do not mistake this as a plea for Quietism! A blunt sword is useless even in the hand of a mighty King. A rough arrow will miss the mark or fail to penetrate. The submission of the Servant to God and His Spirit must be active: a constant effort to be docile to His guidance, a readiness at all times to walk through any doorway to souls which God may open to him, a daily deepening of one's love of prayer and recollection, that hiding of one's life in Christ under the profound and powerful sway of His Holy Spirit. Be such men and God will make the best use of each of us according to His wise and eternal designs upon our lives.

We learn to measure our ministries

within the framework of our spirit of detachment from the whims of the world, of our calling to contemplative prayer and of our daily dying in the tomb of Christ's pierced side to all personal ambition and thought of self. Our vocation as priests to the care of souls, is given us by the Lord to be exercised within the structure of the Passionist way of life. Unless it is received as a direct commission from the Church, any activity which threatens to disrupt or weaken this structure has surely to be subjected to serious re-appraisal. For us "the shadow of God's hand" is our Mother the Congregation and it is within her that He will form His Servants.

From this inner life under the control of the Holy Spirit and His Gifts the other qualities of the Servant will powerfully manifest themselves.

MISSION OF MERCY

As men hidden in the wounds of Christ we will be granted by Him a share in that Mercy and Love which were their cause. From Him we must learn in our own lives and work not to break the bruised reed that asks our strengthening or to quench the dimly burning wick which seeks to be rekindled. The Passionist ought more than any other to be a Man of Mercy. His entire life is to be ever mindful of the merciful love of God in Christ made known in the Sacred Passion and Death. From the Servant who comforted women on the way to death and spoke words of comfort to a thief we,

as Servants, must learn to lay the yoke of Christ and His burden gently upon the shoulders of the men of our generation. We must not water down His teaching or mitigate His demands. Christ was not one to accommodate His teaching to the wants of His hearers. Nevertheless, to each who turned to Him He offered all the Mercy and Love of God and promised to each a rest of soul upon acceptance of His sweet yoke and light burden.

MISSION TO GUIDE

Paul the Apostle had no hesitation in applying to himself and his work the text of the Servant Songs which speaks of His mission to guide. In Pisidian Antioch Paul justifies his turning to the gentiles on the grounds that, "For so the Lord has commanded us, saying, 'I have set you to be a light for the Gentiles, that you may bring salvation to the uttermost parts of the earth'" (Acts. 13:47).

As Passionists we too can lay legitimate claim to the same Divine mandate. It is not a task we can refuse. Our vocation is to draw souls to the foot of the cross. From the hill of Calvary we have to throw light into the troubled minds of men and give hope to their hearts.

The Passionist priest endeavours, like the Servant, to be unwearied and uncomplaining in his role as confessor, preacher and guide. He tries "not to be served but to serve" (Mk. 10:45). To prayer he unites a loving study of the Word of God and learns

personally the truth of the Prophet's words, "Thy words were found, and I ate them, and thy words became to me a joy and the delight of my heart" (Jer. 15:16). Under the kindling of the Spirit these words also become a fire within the Passionist's heart, capable of spreading the fire of Christ over the face of the earth.

The Passionist student, keenly aware of his future work for others, is equally aware of his present duty to allow the Holy Spirit to prepare him for the work God has in store for him. He uses the "two wings" recommended by Our Holy Founder of Prayer and Study "to fly towards the Supreme Good and cause many other souls to fly thereto."¹¹

The Passionist who is not engaged in much external work for souls learns to "walk by faith, not by sight" (2 Cor. 5:7). As a member of the Body of Christ he firmly holds that every act, as the act of one intimately bonded to Christ, has its repercussions, through Christ, upon the course of history and the lives of all men. It is true that, seeing the success of others he may be tempted at times to murmur:

"birds build—but not I build; no,
but strain,
Time's eunuch, and not breed one
work that wakes."

(Hopkins. "Thou art indeed just").

But is not this longing to bear the fruit of saints itself powerful for good? It is the work of the Spirit who desires to move us through this longing to those hidden acts of penance, prayer

and pleading known to God alone. We are content in the sure knowledge that He uses all our days for the good of countless souls.

MISSION TO SUFFER

In a letter to Agnes Grazi on 29th. August 1737 Our Holy Founder spoke of a "dolcissima parlata" he received from Jesus in the Blessed Sacrament. Christ said, "My son, he who draws near to Me, draws near to thorns"¹² As Christians we have been baptised to die. As Passionists and the Lord's Servants this destiny is deepened. We are Men of the Cross and thereby pledged to a profound participation in the Mystery of Christ's Passion. More than the ordinary Christian we are to be in a "life-long state of death, through the power of the Spirit, to the world, to the flesh and to sin."¹³

In this context I think it a mistake to fix our sights on great suffering. The crosses of cancer, tumours of the brain or martyrdom are granted to few. If and only when God sees fit will He lay them upon our shoulders. But, till then there is the "daily dying" of our normal, routine lives: that faithfulness in the little things that can be so hard on human nature.

As Suffering Servants we weigh our personal whims, our creature-comforts and our relaxations in the scales of the Sufferings of Christ. Our battle ground is the present moment. For only here do we lay hold of Eternity. We are faithful day after day after day

to silence, self-discipline of study, in work for which we have little liking, in a house we do not care for, among people we find it difficult to live with: here we are called to fulfill our Mission to Suffer. In this suffering we, the Many are drawn into union with the One and through Him carry on the work of the ransoming of souls.

HEALERS OF MEN

I am convinced that if we mould our minds and lives according to our vocation as Servants of the Lord we will bring great healing, under God, to our times. We see mercy neglected in the greedy clamour for power, status and self-advancement. The light of Truth is so often snuffed out and we have the blind offering to lead the blind. In the name of "maturity" and "self-realization" modern man dispenses himself from self-control and the "chafing yoke" of the Law of God. He *needs* desperately the healing of Christ, the Salt of Sanctity to cure his wounds. He can do so in us as Passionists, as Men of Mercy, of Truth and Bearers of the Death of Jesus.

REFERENCES

¹ C. S. Lewis, *The Four Loves*, p. 116, (paperback edition).

² C. R. North, *The Suffering Servant in Deutero-Isaiah*, p. 218.

³ cfr. Isaiah: 42, 1-8; 49, 1-6; 50, 4-9; 52, 13-53, 12.

⁴ cfr. the following parallels: Mk. 10, 45 and Is. 53, 10; Mk. 14, 8 and Is. 53, 9; Mk. 14, 24 and Is. 53, 12; Lk. 22,

37 and Is. 53, 12; Lk. 22, 37 and Is. 53, 12; Jn. 10, 11-15-17 and Is. 53, 10; Lk. 2, 32 and Is. 42, 6 and Is. 49, 6.

⁵ C. R. North, *op. cit.*, p. 82.

⁶ Zimmerli-Jeremias, *The Servant of God*, p. 83-84. cfr. Oscar Cullman, *The Christology of the New Testament*, p. 71.

⁷ Cullman, *op. cit.*, p. 67.

⁸ North, *op. cit.*, p. 146.

⁹ B. M. Ahern, *New Horizons*, p. 98.

¹⁰ Paul of the Cross, *Letters*, I, p. 558.

¹¹ *Letters*, IV, p. 113.

¹² *Letters*, I, p. 194.

¹³ Ahern, *op. cit.*, p. 142.

RENEWAL OF SPIRIT

Since the ultimate norm of the religious life is the following of Christ set forth in the Gospels, let this be held by all institutes as the highest rule.

It redounds to the good of the Church that institutes have their own particular characteristics and work. Therefore let their founder's spirit and special aims as well as their sound traditions—all of which make up the patrimony of each institute—be faithfully held in honor.

All institutes should share in the life of the Church, adopting as their own and implementing in accordance with their own characteristics, the Church's undertakings and aims in matters biblical, liturgical, dogmatic, pastoral, ecumenical, missionary and social.

The purpose of the religious life is to help the members follow Christ and be united to God through the profession of the evangelical counsels. It should be constantly kept in mind, therefore, that even the best adjustments made in accordance with the needs of our age will be ineffectual unless they are animated by a renewal of Spirit. This must take precedence over even the active ministry.

Council Decree on Religious Life

Approach to Renewal

Holy Cross Province in Self Study

IGNATIUS BECHTOLD, C.P.

A MODERN technique for corporate improvement is known as the self-study. If any group is best to attain its objectives, marshal its resources, adapt to a changing world and chart its course into the future, it must be engaged in a continuous process of reflection and self scrutiny. Only when this constructive self-criticism is carried on can a realistic program of improvement be set up.

Perhaps the most widely known application of the self-study is found in educational institutions which are preparing for accreditation. The administration and the faculty carefully review the aims of the school. The strength and the weakness of the whole educational procedure is pondered. Nothing is taken for granted. The value of each course offering in the curriculum is weighed. The effectiveness of the faculty, the use of the library, the expenditures of the budget, even the morale and spirit of the school are evaluated as honestly as possible. Nor is the study limited to the upper echelons of administration. A team of visitors comes to give

an outsider's judgement of the school. And one of the most valued sources of enlightenment is the candid criticism of administration, faculty and policy by members of the student body. The self-study involves everyone and everything. And the greatest impetus to improvement comes from the new awareness of ends and means and uses that is brought about as the self-study proceeds.

THE same instrument of the self-study is widely used in modern business and in government. Recently it has been brought into the Church. What is the Vatican Council except the Church's self-study of her role and her effectiveness in the world of today? And who, even ten years ago, would have dared to predict the changes that this study has brought about?

When the capitular fathers of Holy Cross Province met for the Twentieth Provincial Chapter in July, 1965, they were faced with a vast accumulation of suggestions from the brethren of the Province. Many of these sugges-

tions were so sweeping in character, questioned so many time-honored practices of the past and asked such searching questions about our future, that it was evident the Chapter could not do justice to them. These were the questions asked by the brethren, the problems with which so many good men were wrestling. To deny that a problem exists is not to solve it. To hope for better future without creating it is presumption. To drift into a change is not worthy of men who should chart a course and steer it.

THE Chapter, therefore, decided to inaugurate a Province Self-Study as the basis for truly fruitful adaptation and renewal. The following decree was framed and adopted:

The Chapter decrees that a program of self-study in view of renewal and adaptation should be set up in the Province. To this end a co-ordinating committee will be appointed by the Provincial and his Council within two months of the conclusion of the Chapter. This committee will consist of a chairman and four members, who will determine the number of sub-committees that will be necessary and will propose to the Provincial the names of members to serve on these sub-committees. The co-ordinating committee will have as its specific purpose to plan, execute and supervise the entire program. This co-ordinating committee has the over-all responsibility of seeing that the vari-

ous sub-committees are functioning properly and efficiently. In particular, the co-ordinating committee must see to it that there is a regular flow of information from the various sub-committees to the local communities and from the local communities to the sub-committees. It is imperative for the success of this endeavor not merely that each individual member of the Province be actively engaged in this self-study, but that each community contribute the insights and experience gained through their group discussion.

The co-ordinating committee will compile a comprehensive report by January, 1968.

FUNDAMENTAL to the idea of the self-study is the realization that no one of us individually has the wisdom of all of us corporately. If change and renewal is to reflect the real needs and hopes of the Province, then it must arise from the men of the Province. All of them. The proposed Schema on Religious of Vatican II states it in this way: "An efficacious renewal and right adaptation cannot be attained except through the cooperation of all the members of an institute, under the guidance of competent authority."

The great instrument of the self-study is the dialogue. Members of a community must sit down and as a certain Texan prescribes, "reason together." There must be free and frank expression of views. Nothing worth-

while will result if people do not speak their mind honestly. At the same time, there is an art of listening to others. The Holy Spirit may speak through the very least of the brethren. And the views of one community must be shared with other communities.

On September 18, 1965, the Provincial and his Council appointed the following members of the Coordinating Committee for Province Self-Study: Father Barry Rankin, chairman, and Father Vincent M. Oberhauser, Campion Clifford, Fergus McGuinness and Joseph M. Connolly. Since communication is the life-blood of society, it was decided to start a *Province Newsletter*, with Father Vincent M. Oberhauser as editor. The chief purpose of the newsletter will be to channel information about the self-study to members of the Province. The first number was issued in October 18.

The co-ordinating committee immediately set to work. After a preliminary organizational meeting, the committee met again to structure the self-study. Four sub-committees were established and the members selected. They are as follows: *Apostolate*: Fathers Walter Kaelin, Damian Cragen, Kent Pieper and Ward Biddle; *Home Life*: Fathers Roger Mercurio, John M. Render, Warren Womack and Peter

Kumle; *Brothers*: Brothers Robert Baalman, David Williams, Daniel Smith and Father August Augustine P. Kunii; *Students*: Fathers Francis X. Keenan, Owen Duffield, Carl Anthony Tenhundfeld and Andrew M. Gardiner

How will the self-study work out in practice? Much is yet to be decided. But this much is clear. The heart of the self-study is the community dialogue. All aspects of our life must be considered. Everyone must have his say. Lectures will be given to each community by men who are specially qualified to speak in given fields. The views of other communities in the Province will be discussed.

It is hoped that gradually a consensus of ideas will emerge, concerning the Passionist life and work in the United States of today and tomorrow. And this consensus will form the basis for constructive legislation at the level of both Provincial and General Chapters.

No group today can rest complacently in a nostalgic attachment to a more peaceful and stable past. The problem of adaptation and renewal must be met with vision and courage. It is the conviction of Holy Cross Province that the future belongs to him who prepares for it!



PASSIONISTS IN THE UNITED STATES

HOLY CROSS PROVINCE

TWENTIETH PROVINCIAL CHAPTER

The 20th Provincial Chapter of Holy Cross Province convened at Our Lady's Retreat House, Warrenton, Missouri, on July 26, 1965. Present for the Chapter were Most Rev. Theodore Foley, superior general and president of the Chapter, and Very Rev. Paul M. Madden, general consultor. There were 38 capitulars from the Province, 19 superiors and 19 delegates-at-large.

July 27 and 28 were spent in the arduous task of discussing the extensive agenda presented by the various Chapter Committees. On the morning of July 29 the seminary chapel was the scene of the concelebrated solemn mass, at which Father General was celebrant, assisted by 48 co-celebrants. The elec-

tions of provincial consultors were held later that morning. Elected for 1965-68 were: Father Conleth Overman, first consultor; Father Ignatius Bechtold, second consultor; Father Frederick Sucher, third consultor; and Father Vincent Mary Oberhauser, fourth consultor.

The chapter continued its discussions on July 29 and 30. Several decrees and recommendations were passed, most notably the decree on Province Self-Study. (see page 43, this issue)

At meetings of Father Provincial and his Council on the days following the Chapter, the following priests were appointed to various offices in the Province:

Rectors and local superiors: Fathers Nathanael Kriscunas, Chicago, Ill.; Faustinus Moran, Cincinnati, Ohio; Roger Mercurio, Louisville, Kentucky;

Walter Kaelin, Warrenton, Missouri; Alvin Wirth, St. Paul, Kansas; John M. Render, Des Moines, Iowa; Neil Parsons, Sierra Madre, California; Joel Gromowski, Detroit, Michigan; Camillus Kronlage, Birmingham, Alabama; Gregory J. Staniszewski, Citrus Heights, California; Carl A. Tenhunfeld, Houston, Texas; Bartholomew Adler, San Anselmo, Cal.; Thomas M. Newbold, St. Meinrad, Indiana; Paul Placek, Mefu, Japan; Carl Schmitz, Fukuoka, Japan; Peter C. Kumle, Tokyo, Japan; Raymond McDonough, Korea.

The three novitiates of the Province will be staffed by the following priests: St. Paul, Kansas, Fathers Simon Herbers, master, and Ambrose M. Devaney, vice-master. Detroit, Father Michael Stengel, master, and Blaise Czaja, vice-master; Mefu, Fathers Matthew Vetter, master, and Denis McGowan, vice-master.

Vicars for the various houses are: Chicago, Luke Connolly Cincinnati, Cormac Lynch; St. Paul, Thaddeus Tamm; Warrenton, Emil Womack; Louisville, Columban Browning; Des Moines, Cyprian Towey; Detroit, John A. Torisky; Sierra Madre, Fergus McGuiness; Birmingham, Basil Killoren; Citrus Heights, Cyprian Leonard; Houston, Leo P. Brady; Mefu, Ward Biddle.

Fathers Joyce Hallahan will continue as Provincial Econome, Father Ignatius Bechtold as Provincial Dean of Studies, and Father Joseph Van Leeuwen as Provincial Secretary.

DEATH OF FATHER CANISIUS WOMACK

For 18 years Father Canisius Womack had been a key figure in the appeals office of the Passionist missions in Ensley, Alabama. It was there that death took him from us on Friday, August 6, 1965. Father Canisius had finished his last duty of the work week, paying the office personnel. He was back at his desk, writing a letter, when his head fell backward, resting on a window sill. Death was instantaneous, from a massive coronary occlusion. Father Philip Schaefer was immediately summoned and gave the last rites.

Father Emil Womack, a nephew, celebrated the funeral mass at Ensley



Father Canisius Womack

on August 9. Many people came to pay their last respects. The Knights of St. Peter Claver kept a continuous vigil at the coffin.

On August 12, Father Emil offered a mass of requiem at our monastery church in St. Paul, Kansas. He was assisted by another nephew of Father Canisius', Father Warren Womack, and by Father James P. White, provincial. Burial was in the monastery cemetery.

James Womack was born in Iola, Kansas, on October 12, 1906. He attended grade and high school there, and for some years after graduation worked in Iola. He then spent one year at our seminary in Normandy, Missouri, and in the summer of 1929 entered our novitiate in Louisville. He was professed as Canisius of the Sorrowful Mother on September 23, 1930.

Following his ordination on June 11, 1938, Father Canisius did mission and supply work, much of it in Iowa. For a time he was assistant pastor at Holy Cross Church in Cincinnati, and also served as vicar of our Des Moines monastery. In 1947 he found his niche at our mission in Ensley, where he served so effectively through the years. The Knights of St. Peter Claver are planning a memorial fund to be used for charity, in memory of Father Canisius. May this faithful priest and Passionist rest in peace.

DEATH OF FATHER GORDIAN LEWIS

Father Gordian Lewis had finished the afternoon conference to the laymen



Father Gordian Lewis

at Holy Name Retreat House in Houston, Texas, on September 11, 1965. He left the sanctuary and walked to the confessional. As he sat down, he suddenly slumped forward and quietly breathed his last. His life ended as he wished. For many years Father Gordian had suffered from a chronic heart condition. But he refused to spare himself and carried on his ministry of preaching to the end. May he rest in peace.

Joseph Lewis was born in Cincinnati, Ohio, on August 14, 1911. He was baptized in our monastery church of Holy Cross and attended the parish school. In 1925 he entered our preparatory seminary at Normandy, Missouri, as a boy of 14. He took his first vows

in 1930, and after the usual course of studies, was ordained in Louisville on June 11, 1938. After the year of Sacred Eloquence, Father Gordian taught Canon Law for a year (1939-40) and was then assigned to higher studies at the Catholic University of America. He was awarded his J.C.D. in 1943.

After some years of teaching, Father Gordian was elected rector of our Louisville monastery (1950), and three years later was elected to the position of second provincial consultor (1953-1956).

It was about this time that poor health become a permanent cross for Father Gordian. After some time as assistant retreat director in Detroit, he was assigned to our monastery in Sierra Madre. He served as vicar there, and then was assigned to give the retreats. In 1964 he was transferred to Sacramento, where he served as retreat master. The summer of 1965 brought Father Gordian to Houston as retreat master, and it was during his second retreat that he was called to God.

Funeral services were held in Houston and in Cincinnati. On September 14, sixteen priests offered a concelebrated mass of requiem in St. Agnes Passionist Church in Louisville. Father James P. White, provincial, was the principal celebrant. Father Charles Guilfoyle gave the sermon. Burial was in our monastery cemetery. R.I.P.

BROTHERS' INSTITUTE

The First Annual Passionist Brothers' Institute was held at Our Lady's Retreat House in Warrenton, July 31

to August 3, 1965. In attendance were 40 Passionist brothers, 36 from Holy Cross Province and 4 from St. Paul of the Cross Province. The theme of the Institute was "The Passionist Brother in the Age of renewal."

A series of lectures was given the group by Father Barnabas M. Ahern and Father Paul M. Boyle. Father Barnabas spoke in his specialty, the holy scriptures, high-lighting pertinent applications to the brothers' life. Father Paul gave various developments in the theology and canon law of the religious life of particular interest and application to the brothers' vocation. Lectures were also given by two lay experts, Dr. Richard Nickerson and Mr. Joseph Lefevre. Brother Damian Carrol, editor of *The Brothers' Newsletter* outlined the brothers' program of the Eastern Province for the group.

Perhaps the most fruitful feature of the Institute was the discussion and question period which followed each lecture. As a result of their discussions, the brothers drew up a list of recommendations which they submitted to Father Provincial. Among these was a strong appeal to make the Brothers' Institute an annual event.

Along with the lectures and discussions, there was full liturgical participation each day. Many of the brothers expressed the opinion that the Institute was more spiritually enriching than any retreat they had ever made.

On August 3 an Open House was held and well over 50 brothers of the St. Louis Archdiocese came out to the

seminary to participate in a day of celebration with the Passionists.

AROUND THE PROVINCE

CHICAGO

On October 9 several weeks of planning came to fruition when the Second Annual Benefit Dinner Dance was held at the Post and Paddock Club at Arlington Heights. 700 guests assembled for the evening. The drawing for prizes in the benefit raffle rounded off this very classy affair. Father Luke Connolly was general chairman, assisted by Mr. Joseph Walsh and Mrs. Joseph Berdelle.

On October 24, Father Augustine Scannell celebrated the 70th anniversary of his religious profession. A quiet community celebration honored Father Augustine. *Ad multos annos.*

The monastery cemetery is now suitably marked by a granite shaft donated by the family of the late Brother Matthew Capodice.

A Student Council has been inaugurated this year to serve as an organ of student communication with superiors and the faculty, and to help plan and coordinate student activities. On October 9 the student body elected Fraters Brian Hug, Paul O'Neill and Joseph Glosemeyer as their representatives. Frater Brian will serve as president of the Student Council.

Father Jerome Brooks has been granted a scholarship by the University of Chicago and has begun work for a doctorate in the new field of Literature and Theology. He returns to the mon-

astery to conduct his classes in English literature.

As part of the cultural program, the students have been attending each Friday evening, a series of art films sponsored by Rosary College. Each presentation is followed by expert commentary and open discussion. This program accords with the directive of the American Bishops to heed the communications value of the serious modern film.

CINCINNATI

September 2 saw the community welcome our new rector, Father Faustinus Moran. Father Cormac Lynch comes from San Anselmo as the new vicar at Holy Cross.

Five students from our house of theology spent two fruitful weeks on Mount Adams during July. They walked the streets from morning until late afternoon taking up the parish census. Many names were given to the pastor, Fr. Wilfrid Flanery, for follow-up work. And the students created an atmosphere of great interest and warmth by their fledgling apostolic venture.

Holy Cross School is now integrated, as several negro children were enrolled for the fall term.

The high rise apartment across from the monastery is now 85% rented. The developers plan a lift from 5th and Pike Sts. to the building. This will consist of a number of small cars each to carry about a dozen people.

The new retreat season is underway

at Holy Cross Retreat House. Father Declan Egan has been urging a revitalization of recruiting activities on the part of the parish captains. He writes: "One alarming statistic is the total of 288 new men. That is far too small a percentage if the retreat league is to stay alive. To be sure, we welcome most heartily our old friends, but we want many more new ones." Father Lucian Hogan is giving the retreats for this year.

Louis Doherty, C.P.

ST. PAUL

The month of August saw the arrival of two newly appointed superiors at the novitiate house. On August 7, Father Alvin Wirth was welcomed by the community and installed as rector. A few days later Father Simon Herbers arrived to take over his duties as master of novices.

September 7 brought the departure of our junior brothers and novice brothers from the novitiate. Brothers Ronald Glastetter, James Griffith, Ronald Schmitt and Michael Gunter are stationed at the brothers' juniorate in Louisville. Brothers Mark Brabanski and Charles Campbell will finish their novitiate in Detroit.

In addition to the spiritual instruction which is so large a part of the novices' training, two additional subjects have been introduced into the novitiate. Father Ambrose Devaney, vice-master, is teaching a course in scripture, and Father Herbert Tillman is giving work in Latin.

The fully participated liturgy is now a regular feature of the daily observance in the novitiate. The celebrant presides from the chair behind the new choir altar, the novices act as lectors and join in the proper of the mass, the gospel message is emphasized by the homily, and the gifts are brought to the altar at the offertory. At times, too, priests of the community join in a con-celebrated mass.

Ambrose M. Devaney, C.P.

WARRENTON

The Family Festival, sponsored annually for the benefit of Our Lady's Retreat House, brought out a large crowd on June 27. About 2,300 barbecued beef dinners were served in the pavillion. Tours of the seminary and retreat house provided many visitors with their first glimpse inside these buildings. A new attraction was boat rides on the seminary lake, provided by Bill Schmidt.

More visitors came on July 5 when the seminary hosted families of Passionist seminarians and religious of the Greater St. Louis area at the annual family day. Some 50 families spent the day picnicking on the seminary grounds, renewing acquaintances, and joining in tennis, softball and swimming.

Our seminarians had ample opportunity for the youth apostolate during the three Vocation Weeks held at the seminary in July. The first two weeks saw 250 grade-schoolers getting a taste of seminary life. Our seminarians were

the counsellors and teachers. The third week, for high school students, was pitched at a somewhat higher key. Some 60 older boys took part in what might be called a vocational seminar on the Passionist priesthood or brotherhood. Somewhat like a modern high school retreat complete with discussions and hootenannies, it emphasized the communal approach to vocational problems. The idea was to give these young men a vision of a life goal and bring them to a personal commitment.

The Retreat House hosted several important meetings this past summer. Of first rank was the Provincial Chapter of Holy Cross Province from July 26 to 30. The Brothers' Institute began immediately after the Chapter and lasted from July 31 to August 2. The last major meeting of the summer was held by the vocational department. All of the vocational recruiters of the Prov attended, as well as two guests from the Eastern Province, Fathers Kevin Casey and John F. McLaughlin. The recruiters decided to set definite vocational goals and mobilize all their energies to attain them. One goal was to send 60 to the novitiate in 1966. Another area considered was the establishment of a youth formation center in St. Louis.

Newcomers to the seminary scene number the following: Very Rev. Walter Kaelin, rector; Rev. Boniface Fielding, retreat master for laymen; Rev. Alfred Pooler, senior division director; Rev. Kenneth O'Malley, assistant librarian; and Fathers Kevin Kenney and Timothy O'Connor and Brother

Carl Hund, all to the vocational department.

The seminarians returned the last week in August. School opened with orientation day on August 30. 199 students began the school year, with 53 freshmen, 47 sophomores, 48 juniors and 47 seniors. The seminarians come from 16 states and the District of Columbia.

A new class-study schedule is being tried this year. All classes are held in the morning or early afternoon, and the students are allowed to budget their study time according to their needs. Another new twist: five electives are now being offered the seminarians: speech-debate, glee club, chorus, dramatics, and reading improvement. This year the students will compete for the first time in the St. Louis Catholic Interscholastic Speech League. Maryknoll and St. Louis Preparatory Seminary are also members of this league.

Athletics are off to a good start under the guidance of Father Hugh Pates. Besides baseball and soccer, for the first time the seminarians will compete in cross-country running.

Owen Duffield, C.P.

LOUISVILLE

On August 30 the seminary college students in Louisville began their courses at Bellarmine College. During the preceeding week they had attended a number of orientation lectures. On August 31 the students and faculty attended the Mass of the Holy Spirit



Father James P. White, C.P., Provincial, and Brother Cajetan Baumann, O.F.M., Architect (r), Inspect Model of New Seminary.

in the college auditorium.

There are 31 Passionist clerics taking work at Bellarmine. Of these, 16 are freshmen, 13 sophomores, and 2 are taking special work. Besides courses in English, History and French at Bellarmine, the students take their philosophy and Latin at the monastery. Father Melvin Glutz is dean of studies at the seminary, where he teaches logic and psychology. Father John F. Kobler teaches the Latin courses, and Father Raphael Domzall instructs the students in French. Father Casimir Gralewski is an instructor in the science department at Bellarmine. On September 30, Father John Loftus, O.F.M. Conv., dean of the college, visited our sem-

inary and talked with the students. The Passionists have been cordially received at Bellarmine and every indication points to a very successful year.

First plans and a scale model of the proposed new seminary wing were shown to the community and a group of lay friends on September 24. Brother Cajetan Baumann, O.F.M., famed ecclesiastical architect, is the designer. The annex will consist of two residence areas, one for 100 students and the other for 50, with kitchen and dining facilities, classrooms and recreational areas, a chapel and library. It is not expected that the whole complex can be built at this time. Construction is to begin in 1966 with occupancy scheduled for August, 1967.

The juniorate program for our brothers is off to an enthusiastic start under the directorship of Brother Robert Baalman. The program calls for three years of spiritual and technical training. Four brothers are at present taking part in the program, with others to join them after first profession.

The Pontifical Institute of Higher Latin has accepted for publication an edition of Plautus' *Captivi* prepared by Father John Francis Kobler, of the Latin department of our seminary at Louisville. It is now in the press.

Melvin Glutz, C.P.

DES MOINES

The newly appointed rector, Father John M. Render, was installed at Des



Sacred Eloquence Class, Detroit. (l-r): Fathers Venard Ormechea, Paul E. Schrodt, Bernard Curran, Firmian Parenza (Director), Campion Clifford (Retreat House Director), Marion Weiss, David Kohne, James M. Basham.

Moines on August 19. He will be assisted by Father Cyprian Towey as vicar.

The Educational Resources Corporation of New York will soon publish Father Cyprian Towey's book *Lingua Latina Viva*. Father Emilio Springhetti, S.S., of the Gregorian University in Rome and advisor on latinity to the Radio Vaticana, has highly praised the book.

From the *Catholic Action News* of Fargo, North Dakota, comes a notice of the renewal program conducted for the Presentation Sisters by Father John M. Render. "Beginning with a six-day

retreat in which Christian communication and dialogue replaced the traditional silence, the renewal program followed a positive approach with a biblical background for the meaning of a vocation to the religious life."

DETROIT

The novitiate area of the monastery finds itself packed with 17 cleric novices, two novice brothers and eight postulant brothers. Father Michael J. Stengel, master of novices, and Father Blaise Czaja, vice-master, have a busy schedule in directing the activities of

the novitiate and conducting classes in Passionist history and spirituality, sacred scripture and Latin. Brother Philip Frank has joined the novitiate staff to supervise the training program for the brothers.

Six priests are taking their year of pastoral internship in Detroit. They are Fathers Venard Ormichea, Bernard Curran, David Kohne, Marion Weiss, Paul E. Schrodtt and James M. Basham.

Father John Devany directs the work in Sacred Eloquence and reports that the apostolic enthusiasm of the young fathers reflects well on the solid training they have received in our seminary. In addition to work in homiletics at the monastery, the class attends the pastoral counselling course at the University of Detroit and the Catholic Social Services.

First construction on the Jeffries Freeway will begin in 1967, with completion scheduled for 1971. The freeway will run along the north side of the monastery property. The three level interchange at Telegraph Road, west of the monastery, will likely be the exit for the frontage road which will serve the monastery and retreat house.

On September 2, 1965, Brother Raymond Sanchez professed his perpetual vows into the hands of Father James P. White, Provincial. Many friends of the monastery and retreat house were present for this joyous occasion.

The new retreat year finds a com-

plete schedule of activities booked for St. Paul of the Cross Retreat House. Father Firmian Parenza is retreat master this year. Father Campion Clifford, retreat house director, gave a paper at the Retreat Preachers' Seminar at Marydale Retreat House in Erlanger, Kentucky. Eleven Passionists of both provinces attended the meeting, August 2-5.

Firmian Parenza, C.P.

SIERRA MADRE

Fiesta Day, always the year's greatest at Sierra Madre, was June 27. "Nothing succeeds like success," wrote Mr. C. C. Mullin, Fiesta Chairman, in his recent report. "This Fiesta surpassed all others in attendance and activities."

The detailed report reads: 3808 cars parked; between 15-16 thousand people attending; 6644 dinners served and also 1500 hot dogs and 1200 tacos. With supplies exhausted by six o'clock, the crowd had consumed 8100 cokes, 3000 bottles of milk, 3600 ice cream cups, 3400 snow cones. The guided lecture tour through the retreat house handled 3400 visitors.

An appreciation dinner and testimonial was held in the Retreat House on August 10 for Father Faustinus Moran. Five years of generous service as retreat house director had endeared Father Faustinus to community and retreats alike. Father Faustinus is now rector at Holy Cross Monastery in Cincinnati. Father Damian McHale is the new director of the Retreat House.

The annual Captains' Meeting on September 26 brought 285 key men of the retreat league to Sierra Madre. Pat Gough, vice-president, gave an excellent address on, "The Role of the Layman in the Church of Today." Brothers Denis and Joseph came through as always with a delicious dinner.

Considerable damage to our property was averted on June 16, when a flash fire destroyed the tool shed adjoining the garage. Prompt action by the Sierra Madre Fire Department confined the blaze to the shed.

Pius Leabel, C.P.

HOUSTON

Because of the nearness of the NASA Space Center to the city, Houston is often referred to as Space-City, U.S.A., or Space Capital of the World. This huge operation has added impetus to the pace in Houston as one of the most rapidly growing metropolitan areas in the country. The population now numbers over 1,700,000, with over a million in the city itself.

This growth of Houston has brought many zealous and dynamic Catholic Laymen into the area. In 1930 there were some six parishes in the city; now there are over 45. All of this augurs well for the future of our retreat and mission apostolate in Texas.

The community welcomed Father Carl A. Tenhunfeld as new rector at the end of August. The beginning of the retreat season was shadowed with sadness with the death of Father Gor-

dian on September 11, 1965. Father Gordian's work as retreat master has been taken up by Father Berchmans Pettit.

Ernest Polette, C.P.

ENSLEY

Summer activities kept the Ensley parish humming. The CCD Vacation Religion School enrolled 85 children. Father Edgard Ryan, director, was assisted by five recently ordained priests of the Province. Since classes were held only in the morning, the afternoons were spent in home visitation geared to enthronement of the Sacred Heart. Some 70 families signed up for this ceremony. The young fathers also conducted a Catechetical Day of Recollection for all parishioners. This included special talks at the Sunday masses, group discussions and a Bible Service. A parish social expressed the warm gratitude of the parishioners for the devoted work of the visiting priests. And Ensley hopes for a return engagement in 1966.

As part of the Anti-Poverty Act, Tuskegee Institute selected Holy Family High School for a remedial program this past summer. Father Gilbert Kroger was director of the 8 week session. There were 400 initial registrants for courses in English, biology, mathematics, art and physical education.

Although an account of Father Canisius' death appears elsewhere in this issue of the *Passionist*, we want to record our great sense of loss here

at Ensley in the death of this devoted member of our little community.

Philip Schaefer, C.P.

CITRUS HEIGHTS

Christ the King Monastery and Retreat House is now carrying on its apostolate under the guidance of Father Gregory J. Staniszewski, recently appointed rector, and Father Gail Robinson, new retreat director. Father Keith Schiltz is retreat master for the current season. Auxiliary chaplain at McClellan Air Force Base is Father Bernardine Johnson. Fathers Gregory Joseph and Ralph Brisk are taking care of the assignment at Beale Air Force Base near Maryville.

Bernardine Johnson, C.P.

SAINT MEINRAD

Six Passionists are now teaching at the St. Meinrad School of Theology. They are Fathers Barry Rankin, Eugene Peterman, Sebastian MacDonald, Paul Boyle, Carroll Stuhlmüller and Mateo Perdia. Father Thomas M. Newbold is superior of the Passionists at St. Meinrad, and dean of studies.

There are 22 Passionist clerics now living in the newly renovated Holy Cross Hall, the Passionist House of Studies. The CP's have their own chapel and refectory in the abbey, and the third floor of Holy Cross Hall houses the extensive theological library. A feature of the School of Theology at St. Meinrad's is the team teaching, in which two or three professors are present for every class. Next year it is

expected that there will be over 40 Passionist students at St. Meinrad's. A house warming was held at Holy Cross Hall on the evening of October 21 and 120 students of theology joined with the Passionists in an evening of merrymaking.

Father Mateo Perdia is on leave from his province in Argentina. For some years he had been a professor of scripture at the Collegio Maxima (the major seminary) in Buenos Aires conducted by the Jesuits. He is a member of the team which prepared the translation of the texts used in the liturgy in Argentina and serves on the National Commission on the Liturgy. He will teach at St. Meinrad during the two years when Father Carroll is in Rome studying for his doctorate in holy scripture.

ST. PAUL OF THE CROSS PROVINCE

THIRTY-FIFTH PROVINCIAL CHAPTER

The 35th Provincial Chapter opened at Immaculate Conception Monastery, Jamaica, N.Y., on July 6, 1965, and closed on July 10. Most Reverend Theodore Foley, superior general, presided. Very Reverend Paul Mary Maden, consultor and director of the English Assistancy, accompanied Father General.

The four provincial consultors were elected at this chapter. Very Reverend Gerard Rooney, provincial, had been elected in 1962 for the six year term.

First consultor is Father John Chrys-

ostom Ryan, who had been rector in Union City from 1959 to 1965.

Father Gerard Anthony Orlando, rector at St. Mary's in Dunkirk, 1959-1962, and at Boston, 1962-1965, is the second consultor.

Father Owen Lynch was re-elected to the office of third consultor. He had previously been rector at Jamaica and Baltimore.

Fourth consultor is Father Sylvan Rouse, who for several years was lector and director, and more recently served as advisor to Bishop O'Gara at Vatican II.

During the chapter the superiors of our foreign missions gave the fathers an account of the progress of the Passionists in the field afar. Father Ernest Welch described work in the West Indies, and Father Harold Reusch reported on the Philippines.

Following the chapter, Father Provincial and his council made the following appointments (rector 1st, vicar 2nd): Union City, Fathers Brendan Breen and Stanislaus Wasek; Pittsburgh, Fathers Jerome McKenna and Emmanuel Trainor; Baltimore, Fathers Flavian Dougherty and Sebastian Kolinovsky; Scranton, Fathers Connel McKeown and Ernest Hotz; Holy Cross, Dunkirk, Fathers Victor Donovan and Robert Ehrne; Dunkirk St. Mary's, Fathers Basil Stockmeyer and Austin Busby; Jamaica, Fathers Roger Elliot and Gerard Surette; Brighton, Fathers Colman Haggerty and Malachy McGill; Springfield, Fathers Norbert Dorsey and Charles A. Oakes; Hartford, Fathers Gregory Flynn and James A. Wiley; Toronto, Fathers Stephen P. Kenny and Eugene Kiernan; Palm Beach, Fathers Kilian McGowan and

Left to right. First Row: Martin J. Tooker, Rupert Langenstein, V. R. Gerard Rooney, Provincial, M. R. Theodore Foley, General, V. R. Paul M. Madden, Gen. Consultor, Canisius Hazlett. Second Row: Caspar Conley, James Verity, Berchmans Lanagan, Edward Hennessey, Silvan Rouse, John C. Ryan, Flavian Dougherty, Conrad Kane, Custos. Third Row: Ernest Welch, Cassian Yuhaus, Neil Sharkey, Roger Elliot, Jerome O'Grady, Charles A. Oakes, Stephen P. Kenny, Damian Reid, Harold Reusch. Fourth Row: Brian Burke, Gregory Flynn, Richard Kugelman, Gerard A. Orlando, Fidelis Rice, Leander D'Veneri, Connell McKeown, Augustine P. Hennessey, Aquinas Sweeney. Fifth Row: Columkille Regan, Nicholas Gill, Bertin Farrell, Colman Heggarty, Kilian McGowan, Owen Lynch, Brendan Breen, Norbert Dorsey, Boniface Buckley, Aquinas McGurk.



Adolph Schmitt. Father Timothy Fitzgerald is master of novices.

Superiors of other foundations are: West Indies, Father Ernest Welch; Riverdale, Father Owen Lynch; Shrewsbury, Father Augustine P. Hennessy; Shelter Island, Father Brian Burke; London, Father Canisius Hazlett; and Sudbury, Father Paulinus Cusack.

Other appointments are: Provincial Econome, Father Aquinas Sweeney; Provincial Secretary, Father Rupert Langenstein; Prefect of Studies, Father Silvan Rouse; Director of Missions and Retreats, Father Martin J. Tooker; and Father John F. McLoughlin, Provincial Vocational Director.

FATHER GENERAL'S VISIT

Most Reverend Theodore Foley, C.P., superior general, arrived in New York on June 28, where he was met by the Provincial Council. The next day His Paternity officiated at the ground-breaking for the new Cardinal Spellman Retreat House at Riverdale. Assisting Father General were the two American Provincials and a large gathering of dignitaries.

Later in the day Father General was guest of honor at a dinner in St. Michael's Monastery, Union City. The dinner also honored the retiring superiors resident in the mother house. Father Gerard Rooney, provincial, delivered a welcome-home tribute to the General and Father Theodore replied in his usual gracious manner.

The following Sunday, July 4, Fa-

ther General was celebrant of the TV Mass, "Chalice of Salvation," in West Springfield.

On the eve of the Chapter, the Province tendered Father General and Father Paul M. Madden, consultor, a official welcome with a dinner in the retreat house at Jamaica. Present at the dinner were all the Capitular Fathers gathered for the Chapter. Father Provincial expressed the cordial sentiments of all present. He also took occasion to felicitate Father General on his Silver Sacerdotal Jubilee and presented a generous token of affection on the part of the entire Province. In reply, Father General expressed his gratitude for the continuing cooperation and generous support of the Province of St. Paul of the Cross.

After presiding at both American Chapters and visiting various houses, Father General left for Rome on August 15. A farewell dinner was held at Immaculate Conception Monastery, Jamaica, which is adjacent to Kennedy International Airport.

BISHOP CUTHBERT'S JUBILEE

The majestic monastery church of St. Michael, Union City, has been the scene of many stirring liturgical events during its historic ninety years. But dearest to the heart of each member of the Province was the glorious Golden Sacerdotal jubilee mass of our beloved Bishop Cuthbert O'Gara on May 25, 1965.

The jubilee was private, reserved to the Passionist family itself. In addition



Most Rev. Cuthbert M. O'Gara, C.P., D.D.

to more than a hundred religious of the Province there were representatives from Holy Cross Province, including the Provincial and former China missionaries.

The new liturgy permitted His Excellency to sing a simple high mass facing the body of the church. Father Fidelis Rice, dean of the first class ordained by Bishop Cuthbert, was the deacon. Father Robert Molyneau, dean of the 1965 class, also ordained by Bishop Cuthbert, was the subdeacon. Father Alfred Duffy preached a sermon of great force and beauty.

The choir was the whole Passionist

family, priests, clerics and brothers. The significance of the occasion seemed to lend added unction and power to the voices that echoed and re-echoed throughout the great edifice and up into the lofty dome.

A special feature of the jubilee was the presence, from both Provinces, of Passionist missionaries who had labored with Bishop Cuthbert in the Hunan mission, some even his companions in prison and exile, namely, Fathers Ernest Cunningham, Basil Bauer, Jeremias McNamara, Theophane Maguire, Rupert Langenbacher, Jordan Black, Ronald Norris, Michael A.



Bishop Cuthbert's Jubilee. (1-r) Fathers William Westhoven, Alfred Duffy, Edward Goggin, V. R. Gerard Rooney, H. E. Bishop O'Gara, V. R. James P. White, Fathers Stephen Sweeney, Leopold Snyder.

Campbell, Linus Lombard, Leo J. Be-
 rard, Alban Carroll, Bonaventure
 Griffiths, Kieran Richardson, Venard
 Johnson, Ernest Hotz, Dominic Cohee,
 Linus McShreffry from the Province
 of St. Paul of the Cross, and Fathers
 William Westhoven, Gregory McEt-
 trick, Cyprian Frank and Harold Travers
 from Holy Cross Province.

Later, the happy Passionist family
 sat at the festive board and enjoyed to
 the full the jubilee dinner. Flanking
 the venerable jubilarian were the two
 Provincials of the Order in America.

Flanking the Provincials were two of
 the Bishop's classmates, Fathers Ed-
 ward Goggin, C.P., and Stephen Swee-
 ney, C.P. These three are all who
 remain from the class of 1915 which
 gave to the Province so many excellent
 superiors and gifted missionaries. Also
 gracing the head table was Father
 Leopold Snyder, C.P., a diamond ju-
 biliarian, Director fifty years previously
 of the Bishop's class.

Both Father Edward and Father
 Stephen in reminiscence brought out
 many little known incidents with which

to illuminate the Bishop's long career. The Provincial, Father Gerard Rooney, gave a memorable address. His Paternity's eloquent words dwelt on each milestone of the Bishop's life as priest, missionary, prelate and exile.

The Bishop was greatly moved and in his own response greatly moved all his hearers. It was a talk to remember and one of superb inspiration to the younger religious.

The Bishop received many splendid gifts. Pope John had made him an Assistant at the Pontifical Throne in honor of his silver jubilee of episcopal consecration in 1959. The present Holy Father, Paul VI, honored this occasion with a handwritten personal letter filled with warm appreciation and apostolic expression of fraternal love.

The Province is grateful to all who made the day of jubilee such an outstanding event. Special words of appreciation are due to the Provincial of our sister Province of the Holy Cross, V. Reverend James P. White, for the sincere tribute he paid the Bishop at the jubilee dinner in the name of his Province and all its members.

POPE PAUL'S VISIT

There are three Passionist monasteries in metropolitan New York—St. Michael's, the Provincial House, in Union City, across from mid-town New York, Immaculate Conception, Jamaica, close to Kennedy Airport and Gethsemane in Riverdale, a residential area of the Bronx. October 4 then

was a memorable day for the Province with the Holy Father right in our midst.

Father Provincial was a member of the Newark Archdiocese official party. Other Passionists were among the 90,000 clergy, religious and faithful who participated in the papal mass at Yankee Stadium. The Passionist students from Jamaica joined with students of the New York and Brooklyn seminaries to form the great papal choir.

The TV networks pooled their facilities to bring the Pope's triumphal visit to all America. So all witnessed the passage of the papal motorcade as it threaded its way into the heart of New York through cheering millions of every faith and race. All saw the tremendous scene in St. Patrick's Cathedral. Everyone thrilled to see the historic meeting between Pope and President. Each had a box-seat view of the Pontiff's appearance before the United Nations Assembly. Then to join with the tremendous throng in Yankee Stadium participating in the papal mass.

October 4 was a most memorable day when the Holy Father, Pope Paul VI, came to our land, to New York and to the Province of St. Paul of the Cross.

THIRD CANADIAN FOUNDATION

The invitation of Most Rev. G. Emmet Carter, D.D., Bishop of London, Ontario, (the second largest English-speaking Canadian diocese) has

made it possible to establish a third Canadian foundation. Substantial acreage on the western shore of Lake Erie has been acquired in Port Burwell, approximately across from Erie, Pa.

Bishop Carter is anxious for the Passionists to engage in our particular apostolate among the large Catholic population of Western Ontario and to open our own monastery and retreat house.

An excellent group of buildings are on the purchased property which will enable immediate beginnings of our work until a permanent monastery and retreat house can be erected.

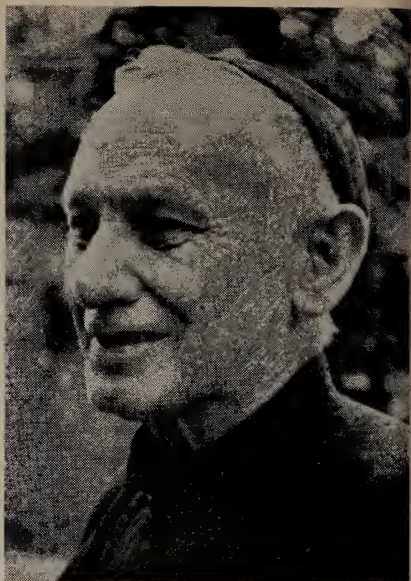
Father Canisius Hazlett, C.P., is the first Superior of the new foundation.

ST. JOSEPH'S SPIRITUAL CENTER

St. Joseph's Spiritual Center now under construction on the grounds of St. Joseph's Monastery, Baltimore, Md., will play a key role in the Passionist activities in the area. At present, 50 laymen retreatants will be accommodated on week-ends, but the facilities can be expanded to take care of 100.

Among the activities contemplated are private clergy retreats, days of recollection for clergy, religious, and for married and engaged couples. Lectures and courses of instruction on theology, scripture, liturgy and other vital topics will be given to religious and laity.

Father Flavian Dougherty, rector, has announced that Cardinal Shehan will dedicate the new Center on its completion in the spring of 1966.



Brother Valentine Rausch

ANNIVERSARY EXTRAORDINARY

Brother Valentine Rausch, C.P., a member of the Springfield community and dean of all the Brothers of the Congregation, will observe the 75th anniversary of his religious profession on December 2. Only one other religious of the Province, Father Mark Moeslein, ever reached this fabulous milestone.

Despite his ninety-five years Brother Valentine is still active in the service of God. Born in Ruepelsdorf, Bavaria, in 1870, he came to America ten years later. He made his religious profession in 1890. He was 36 years a Brother when he volunteered to assist the infant German-Austria foundation.

After sixteen years in what is now the Vice-Province of the Five Wounds, Brother Valentine was compelled to return to America in 1942 because of the European hostilities. Since then he has continued his serene way in the various duties entrusted to our Brothers, always a model of religious observance and a constant inspiration to not only the younger Brothers but to all in the Province. Ad multos annos!

DEATH OF FATHER EUGENE FITZPATRICK

Death came quietly to Father Eugene, patterned on the serenity of his religious and priestly life. Tired from the bustle and excitement of graduation at Holy Family Seminary in Hartford, he sought the solitude of his cell. Unknown to the community he received a silent visitor. The Lord Himself came and claimed the consecrated soul of this great religious. It was June 17, the Feast of Corpus Christi.

Joseph Lorenz Fitzpatrick was born in Shamokin, Pa., in 1915. He took the name Eugene of Jesus and Mary when vested in the holy habit and made his profession on August 15, 1937. Bishop Cuthbert M. O'Gara ordained him to the priesthood on December 19, 1943.

Before entering the Congregation Father Eugene was an accomplished musician and pianist. This great talent and his love of music he brought to fruition through the sacred chants of the liturgy. His personality and splend-

id resonant voice gave warmth and unction to his preaching and for a number of years he proved very successful in this apostolate.

For six years, 1950-1956, he held the office of Vice Rector at St. Mary's, Dunkirk. In 1960 Father Eugene received the post of lector of Sacred Eloquence. After some time his health began to fail and for one of Father Eugene's home-loving disposition, a period of convalescence in Arizona was literally "exile in the desert." Happily he was able to return to the Province and his beloved Passionist family in 1964.

For the past year Father Eugene lived at Holy Family Monastery, where he gave of his time to the young Brothers and postulants.

Funeral services were at St. Ann's Monastery Church in Scranton. Father William Fitzpatrick of the Rockville Center Diocese, his brother, offered the mass. Burial was in the community cemetery. May he rest in peace.

BRIEFS

Father Aloysius McDonough, long-time Prefect of Studies for the Province, has relinquished that position due to continued ill health but will remain as Editor of 'Verbum Crucis.'

Father Neil Sharkey, S.T.D., is spending a sabbatical as guest professor at Tubingen University, Germany, the European center for Ecumenical Studies.

Father Leonard Murphy, will soon receive a Ph.D. in Clinical Psychology

at the University of Ottawa.

Others taking post-graduate courses at Ottawa University are Fathers Frederick Bauer, Philosophy; Maurice Dunn and Robert Molyneau, Theology; Richard Soucie, Missiology. Father Brendan Keevey, is at the Liturgical School, Institute Catholique, Paris.

Father Conrad Bauer, is in post-graduate work in Philosophy at St. John's University, Jamaica, N.Y.

Father Camillus Barth, served as Assistant Professor in the Creative Problem-Solving Institute at the University of the State of New York during June.

Father John William Cousins, has been appointed Associate Editor of *The Sign*. He has an S.T.D. from the Angelicum and a M.B.A. from the Harvard School of Business Administration. An honor graduate of the Business School, Father John William was awarded the Frank Knox Memorial Scholarship for advanced studies at Oxford University.

Father Alexis Paul, is the new English-language secretary to Father General. He is the brother of Father Gregory Paul, Assistant Pastor of St. Ann's Parish, Scranton, Pa.

Father Celestine Riccardi, has been appointed Assistant to Father Harold Poletti, Director of the Passionist Missionaries, with offices in the Sign Building.

Father Joel Polasik, spent the Summer at the Goethe Institute of Munich, Germany, after receiving a Master's Degree in European and American History from Fordham University.

Father Francis Kubá, and Clement Pavlik, who have enjoyed faculties from the Oriental Congregation for a number of years have had these faculties renewed for another three years. Both these missionaries have effectively preached missions and retreats to those of the Byzantine-Slavonic Rite in various parts of the country.

Bonaventure Griffiths, C.P.



PASSIONISTS AROUND THE WORLD

ITALY SANCTUARY OF ST. GABRIEL

Ever since the first miracles took place at the tomb of St. Gabriel of the Sorrowful Virgin more than 70 years ago, the church of our retreat at Isola del Gran Sasso has been the goal of pilgrimages.

With the passage of the years many things have been changed. In 1929 the little church was remodelled and has been transformed into a beautiful shrine. The monastery has been enlarged and at present accommodates a large community, among whom are 35 students taking their courses in theology.

The number of pilgrims coming to visit the shrine of St. Gabriel is continually on the increase. They come

from every part of Italy and from other countries of Europe, especially France, Switzerland and Belgium. Not infrequently there are visitors from America. Some of these are casual tourists attracted by the lovely scenery of the region; others are emigrants on a return visit to Italy, who take occasion to visit the shrine. During the past three years many Bishops, in Italy for the Vatican Council, have made visits to Isola and the tomb of St. Gabriel.

The months of August, September and October bring the greatest crowds. On some Sundays there are 20,000 pilgrims. And at least 30 priests are kept busy hearing confessions at such times.

Devotion to St. Gabriel is spread far and wide by the monthly magazine



Pilgrims at Shrine of St. Gabriel, Isola del Gran Sasso,
August 29, 1965.

L'Eco Di San Gabriele, which has a circulation of 55,000 copies.

Ferdinando Zicchetti, C.P.

ENGLAND

GOLDEN JUBILEE OF BROTHER HILARION

The shrine church of Blessed Dominic at Sutton, St. Helens, was the setting on August 25, 1965, for the golden jubilee mass honoring Brother Hilarion McGuinness. Very Reverend Ambrose Sunderland, provincial, was celebrant, with Brother Hilarion in the

place of honor in the sanctuary. Assisting at the mass were Passionists from all parts of England, Ireland, Scotland and Wales, and also a large gathering of layfolk. Not since 1912 has St. Joseph Province witnessed the 50th anniversary of one of its brothers.

Telegrams from Pope Paul VI and President Eamon de Valera of Ireland brought special congratulations to Brother Hilarion.

John McGuinness was born in Belfast, N. Ireland, on August 31, 1898, one of ten children. At the age of 14 he entered Holy Cross Monastery,

Ardoyne. He took his vows at the novitiate in Enniskillen on August 14, 1915.

Most of Brother Hilarion's years of service have been spent in England. He was a pioneer at St. Gabriel's College, Blythe Hall, Ormskirk, the preparatory seminary. For a time, too, he was stationed at the Paris church of the English province. For the past seven years Brother Hilarion has been at St. Anne's, Sutton.



Brother Hilarion McGuinness

Brother Hilarion is an uncle of Father Fergus McGuinness or Holy Cross Province.

Cordial congratulations to good Brother Hilarion, and a fervent *ad multos annos!*

ANNUAL PILGRIMAGE

About 6,000 people took part in the pilgrimage to the Shrine of Blessed Dominic on August 29. The solemn high mass was sung by Father Ambrose Sunderland, provincial. Father Louis Edmond of the Irish Province gave the sermon. A significant feature of the pilgrimage this year was that for the first time it was attended by the separated brethren, a thing unheard of here. The local Church-of-England Vicar and his two Curates came with 60 of his congregation. The Vicar walked in the procession with the Catholic clergy. Some months previously Father Camillus Nolan had preached at a combined Unity Service at the Angelican parish. The return visit is evidence of the good will resulting from an ecumenical encounter.

Beginning with the fall term, October 1, the theology students of St. Joseph Province are attending Heythrop College, historic Jesuit House of Studies. The college is now empowered to grant degrees to students of other orders. It is expected that several religious orders will build houses of study adjacent to Heythrop, and that in time something like an ecclesiastical university may develop. The Passionists commute 22 miles from Broadway each class day. At present Heythrop is open only to students of theology. It may later accept students in philosophy. Father Theodore Davey, C.P., acts as *repetitore* for the students at Broadway and also lectures at Heythrop in canon law.

Students of the English Province in philosophy studies will reside at St. Paul's Retreat, Mount Argus, and attend University College in Dublin.
Camillus Nolan, C.P.

FRANCE

Your regular correspondent from the Province of St. Michael, Father Louis de Gonzague, has asked me to act as substitute for this issue of the *Passionist*. I am a member of the Australian Province, at present enjoying the gracious hospitality of our French brethren. Father Louis' mandate was broad enough: to give a foreigner's impressions of his Province. Here follows one man's personal, perhaps somewhat distorted, impressions of the French.

What has most forcibly struck me about the French is their fearlessness in the face of problems. In their deliberation there is none of our Anglo-Saxon hesitation. They can calmly and objectively discuss such subjects as deaconesses, communal confession, and a married clergy without any pre-judgment. Doubtless this God-given asset is conditioned by the need of the country.

In France the results of dechristianization are quite obvious. In the face of this situation we can better understand the urgency of French religious speculation; and their dissatisfaction with the status quo becomes understandable.

Nor are our Passionist brethren backward in the field of speculation.

Their attempts to penetrate to the essentials of the Passionist life in order to integrate the French temperament to the needs of the Church and the spirit of the Congregation are honest and sincere. Here they have at hand one of the leading thinkers of the Church today, Father Stanislas Breton, C.P. His book, *La Mystique de la Passion*—a study of the spirituality of St. Paul of the Cross, is a masterpiece of intuition and synthesis.

This is the French Province—few in number, beset by myriad problems and disappointments, but looking to the future with confidence. I have found here a spirit of true charity and ardent zeal and I shall part from these shores with the happiest memories of the Province of St. Michael.

Robert Crotty, C.P.

MEXICO

ORDINATIONS

A truly happy occasion for the Commissariate of Mexico took place on June 27, when three Mexican Passionists were ordained in Italy by Most Rev. Felice Bonomini, bishop of Como. They are Fathers Ignacio Davalos, Carlos Velasquez and Gabriel Jimenez. The ordinandi had taken their studies at Mondovi and Caravate.

The First Solemn Masses were sung at our monastery church in Caravate on June 29, amid scenes of great devotion and rejoicing.

The newly ordained returned to

Mexico in July. On July 11 they arrived at the new seminary in Cuernavaca and were honored at a banquet and reception.

ARGENTINA

Father Peter Richards reached the silver anniversary of his ordination on August 25, 1965. Father Peter spent the first nine years of his priesthood in missionary work. In 1949 he founded the Christian Family Movement in Argentina. This proved such a success that he went on to establish the CFM in every one of the South American republics. From 1946 to 1949 Father Peter was rector at Holy Cross Monastery in Buenos Aires, and he has several times been a provincial consultant. In recent years he has been active in the Vatican Council as a member of the "Lay Apostolate Committee." In 1964 Father Peter attended the General Chapter in Rome as a delegate from Immaculate Conception Province. Hundreds of friends gathered in Holy Cross Church, Buenos Aires, on September 10, to honor Father Peter at a jubilee mass of thanksgiving.

On July 17 at the Basilica of Our Lady of Lourdes in Buenos Aires, Bishop Manuel Menendez ordained our Father Alberto Maria Cabrera to the priesthood. Father Alberto celebrated his first solemn mass the next day at Holy Cross Passionist Church.

The church of St. Gemma in Montevideo, Uruguay, was canonically

erected as a parish on May 18, 1965. Msgr. Raul Gomez Tizze, vicar general of the Archdiocese of Montevideo, solemnly installed Father Juan Maria Avendano, C.P., as pastor, with Fathers Pacifico Gasparini and Joseph Carroll as assistants.

Fathers Frederick Richards and Eugene Delany have been appointed professors of sacred theology at the Catholic University of Buenos Aires and Cordoba.

Henry Whitechurch, .CP.

BELGIUM

ORDINATION

Three young Passionists of St. Gabriel Province were ordained to the priesthood on July 10 at the monastery church in Kruishoutem. They are Fathers Ignatius Claerhout, Hubert De Clercq and Julius Hallaert. The ordaining bishop was His Excellency Leonce Van Peteghem, bishop of Ghent. On Sunday, July 11, the three newly ordained sang a High Mass of Con-celebration. They were assisted by Father Harry Gielen, vicar provincial, and Father Boudewijn Smet, director of students. Father Ignatius and Julius are now attending the University of Louvain where they will work for a degree in sacred theology. Father Hubert is following courses at the specialized Pastoral Center in Munich, Germany.



Concelebrated First Mass, Kruishoutem. (l-r) V. R. Harry Gielen, Vicar Provincial, Fathers Julius Hallaert, Hubert De Clercq, Ignatius Claerhout, Boudewijn Smet, Director.

JUBILEES

Two unusual double jubilees were kept in the Province during the summer, when Fathers Joseph Sabbe and Alphonse Muylaert reached the 60th anniversary of profession and the 50th anniversary of priesthood. Father Alphonse was professed on July 23, 1905; Father Joseph took his vows on September 13, 1905. Both jubilarians were ordained at Maastricht on August 24, 1915.

MINISTRY

From September 1, 1964 to August 31, 1965, missionaries of St. Gabriel Province preached 15 missions (three

in France), 112 retreats, 9 Passion Weeks, 54 Recollection Groups, and many other exercises such as novenas. Several priests of the Province are engaged in various pastoral works in Germany. Notable among them is Father Medard Pype, who is carrying on his apostolate among hundreds of displaced persons, most of them from behind the Iron Curtain.

CONGO

With peace restored in our mission field in the Congo, the mission staff is almost back to full strength, seeking to re-build what had been destroyed during the recent troubles. Bishop

Hagendorens is at the Council and at the close of this session will spend some time in Belgium.

PASSIONIST NUNS

An historic meeting of the superiors of six convents of Passionist nuns took place at Tielt Monastery, Belgium, from June 14 to 18, 1965. Convents in Belgium, Holland, France and England were represented. The purpose of the gathering was to study adaptation and aggiornamento of the cloistered religious life in view of the recent developments in the Church.

The ultimate objective of the nuns is a revision of their Rule of Life. Present at the discussions were Father Walter De Brabandere, C.P., whose doctoral thesis deals with the juridic condition of the Passionist Nuns, and Father Godfrey Bakkers. A great spirit of charity and optimism pervaded this first meeting of the Mothers Superior.

Two Belgian nuns recently obtained permission to transfer to the recently established community of Passionist Nuns at Daventry, England. They arrived at Daventry convent, which was founded from the U.S. in 1963, on September 15, Feast of Our Lady of the Passion.

Walter De Brabandere, C.P.

AUSTRALIA

ORDINATIONS

The first students to be raised to the priesthood from the new theologate at Holy Cross, Templestowe,



Transter to England. Sisters Mary Andre (l) and Mary Paul (r). Superior at Tielt, Mother Sylvana, (c).

Victoria, were ordained in July. Archbishop Simonds ordained Fathers Malachy Kirk and Brian Mullins in St. Patrick's Cathedral, Melbourne, on July 24. Archbishop Beovich ordained Father Martin Wilkie at St. Francis Xavier Cathedral, Adelaide, also on July 24. On July 28, Father Kevin Dance was ordained by Archbishop Young in his parish church at Glenorchy, Tasmania.

The newly ordained priests will complete their theology at Holy Cross, and early next year will begin pastoral studies at St. Brigid's Retreat, Murrumbidgee, N.S.W.

In the spirit of the aggiornamento the recently founded Students' Theological Association has members from every seminary in Victoria. The Pas-

sionist students at Holy Cross are enthusiastic members of STA, which purposes to increase interest in theology and to encourage fellowship among various seminaries.

RETREATS

During this year the retreats for laymen at St. Joseph's Hobart Tasmania, are centering on the theme of the liturgy. Special retreats have been given recently for non-Catholics, for the Alcoholics Anonymous, and for Doctors and Lawyers.

NEW GUINEA WORKHORSE

Two Sydney pharmacists, Tim Ryan and Greg Williams, who also hold pilot's licences, ferried the new Cessna 180 from Sydney, Australia to the Passionist Mission headquarters at Vanimo, New Guinea. Named the "St. Joseph," the plane will assist the Prefect Apostolic of Vanimo, Msgr. Paschal Sweeney, C.P., and his missionaries, to cover the mountainous terrain of the mission. Cessna aircraft have been described as "the best workhorse in the islands."

Father Denis Madigan has been assigned to the New Guinea Mission and is completing his training as a pilot. He must log 60 hours in the air to qualify for his licence.

DEATH OF FATHER GAUDENZIO GALLI

On the morning of September 15, Father Gaudenzio Galli was killed in a highway accident. He was anointed by a priest who was passing by and died without regaining consciousness.

Father Gaudenzio had come to Australia at the request of the Provincial Chapter to work among the many Italian families living in our parish in Marrickville. His quiet devotedness literally transformed these people. Where once only a handful attended mass and the sacraments, now hundreds crowd into Sunday mass and to communion.

Ordained for the Pieta Province in 1938, Father Gaudenzio served as army chaplain in the Libyan campaign. Taken prisoner during the desert battles, he was interned at Suez and there learned English.

The requiem mass was sung on September 20 by Father Charles Corbett, provincial, in St. Brigid's church. Bishop James Freeman presided. The church was filled to overflowing with priests, religious and friends. Burial was in the community cemetery at Presentation Retreat, Goulburn.

Father Gaudenzio had fitted into community life in Australia with complete adaptability. He will be sorely missed by the brethren and by the people. R.I.P.

Anthony Herring, C.P.



Father Felipe Celebrates First Mass Assisted by Fathers Guillermo and Mauricio.

PAIN PROVINCE OF THE PRECIOUS BLOOD

Father Hyacinth Iglesias (Jacinto de Pablo) observed the golden anniversary of his priesthood on July 1,



Father Jacinto at Jubilee Mass

1965. A large gathering of the brethren honored the jubilarian at the impressive celebration. Father Hyacinth was Provincial during six difficult years, and all through his religious life he has served the Province in many and varied assignments. The whole Province of the Precious Blood joins in congratulating Father Hyacinth.

The Cursillo movement continues to flourish at the philosophy house in Las Presas. Father Paulinus Calle, superior, was recently named a member of the diocesan Commission for the Cursillo, and he is also director of the publications of the movement.

The visit of Father Provincial to Panama this past June has resulted in Archbishop Alfredo Clavel inviting our fathers to make a foundation in his archdiocese. Fathers Tarsicio Garcia and Isidro Lopez have already gone to Panama to study the problems that

will face the missionaries in their work. We sincerely hope that the mission in Panama will be of great benefit to the Church and the Congregation.

Father Miguel Angel Paton recently departed for Germany where he will pursue higher studies at the Vetus Latina Institut de Beuron. He is working on a grant from the Council of Scientific Research. Father Miguel's studies will also take him to Rome at a later date.

Priestly ranks in the Province were increased in recent months by the ordination of Fathers William Perez, Philip Domingo and Maurice Bemmejo. Father Felipe studied at the Gregorian University in Rome and Father Mauricio took his theology at the Central University of Madrid.

Norberto Gonzalez, C.P.

HOLLAND

St. Gabriel College in Mook opened the fall term with 420 students enrolled. A good number of these young men are postulants for our own Congregation.

The House of Studies at Mook now has 34 students in residence. Of these, 18 are studying philosophy at the Jesuit college in Nijmegen, while 16 are at the Dominican theologate.

Along with several Dutch novices in the novitiate at Maria-Hoop, there are three cleric novices from the Vice-Province in Germany.

The motherhouse of the Passionist Mission Sisters is located at Mook. In 1958 the first sisters went out to the mission at Sao Luis de Monte Belos, Brazil. The venture has flourished, with 12 sisters now working there, while at the novitiate for native sisters, five postulants are preparing to receive the habit.

Gerard Kok, C.P.

IRELAND

CENTENARY IN SCOTLAND

On Sunday, May 30th, 1965, Solemn Pontifical Mass of Thanksgiving celebrated in the presence of His Excellency, Most Rev. Hygino Cardinale, Apostolic Delegate to Britain, in St. Mungo's Church, Glasgow, terminated a week of celebrations to mark the centenary of the coming of the Passionists to Scotland. The entire Scottish Hierarchy was present in the sanctuary with Most Rev. Theodore Foley, Superior General, Very Rev. Ambrose Sunderland, Provincial St. Joseph's Province, and Very Rev. Valentine McMurray, Provincial St. Patrick's Province. Among the civic dignitaries present were the Lord Provost of Glasgow and several members of Glasgow Corporation.

The Archbishop of St. Andrews and Edinburgh, Most Rev. Gordon Joseph Gray, who preached at the Mass, and His Excellency the Apostolic Delegate who spoke at the Centenary Banquet



Father General Meets President De Valera. (1-r) V. R. Paul Mary Madden, M. R. Theodore Foley, President Eamon de Valera, V. R. Valentine McMurray, Rev. Sylvius McGaughey.

in Glasgow City Chambers, paid heartwarming tributes to our work in Scotland. The Senior Magistrate of Glasgow expressed gratitude on behalf of the people for the important contribution made by our Fathers to the spiritual life of the country.

PROVINCIAL CHAPTER

In June the Thirteenth Provincial Chapter of St. Patrick's Province was

held at Mount Argus under the presidency of Most Rev. Father General. Very Rev. Paul Mary Madden, Consultant General, also attended. The newly-elected Provincial Council is: V. Rev. Cronan Doyle; V. Rev. Christopher Coleman; Rev. Edmund Burke and Rev. Angelo Boylan.

During their stay in Dublin Father General and Father Paul Mary were received at Aras an Uachtarain by the President of Ireland, Mr. Eamon de

Valera. The President recounted to Father General memories of his many visits to The United States in the Irish Freedom Cause with warm reference to his visits to Springfield and Boston.

ORDINATIONS

In July two of our students were raised to the priesthood: Fr. Felix Coey and Fr. Marcellus Gillispie. Father Felix has been detailed to study Science at University College, Dublin. Father Marcellus will take a course in Mission Law in Rome in preparation for the Foreign Mission apostolate in Bechuanaland.

R.I.P.

With deep regret we record the death of five members of the Province which took place within the space of two months. They were: Fr. Albert Dunne; Brother Luke Brannigan; Brother Philip Brennan; Brother Stanislaus McConville, all of Mount Argus community; and Fr. Paul Francis Walsh of St. Gabriel's Retreat, Enniskillen. May their souls rest in peace.

Sylvius McGaughey, CP..

GERMANY

With the permission and encouragement of Father General, four Italian students arrived in the Vice-Province of the Five Wounds on September 4. These young Passionists have finished their philosophy courses and will take



Newcomers. (l-r) Confraters Generosus, Maximilian, Father Paul, Confraters Lucian, Peter.

their work in theology together with students of the Vice-Province at the new University of Regensburg. During the years of student life they will be able to perfect their mastery of German. After ordination they will be a great help in carrying on the many works of the Passionist ministry in Germany and Austria. The process of adjusting to the climate, the new surroundings and the national customs is succeeding remarkably well.

Father Paul Baggio of the Province of the Immaculate Heart of Mary came with the students to act as their director. The four young clerics are: Fraters Lucian Nordera and Maximilian Anselmi, of IHM Province; Frater Generosus Mazza of the Pieta Province;

and Frater Peter Nisi of the Province of the Side of Christ.

Hopes are strong that with God's blessing this venture will prove successful and that in a few years four zealous young priests be working in the Lord's vineyard in Germany and Austria.

Walter Mickel, C.P.

PORTUGAL

Father Felix Tanquera, dean of the priests of the entire Congregation, is now resident at Barroselas. Father Felix was born in Castromocho, Palencia, Spain, on February 25, 1875. He was professed in 1891 and ordained in 1899. For over 40 years Father Felix has been a tireless missionary, ready and willing to undertake any assignment. He still gives the regular examens in choir. Father Felix edifies the brethren by his cheerful and optimistic acceptance of each day as it comes.

During the past months three priests who had been "on loan" to the Commissariate of Portugal have returned to their home Provinces. They are Fathers Michael Bettiol (Calvary), Jac Calle (Sacred Heart) and Justin Rosso (Pieta). These good fathers have been of great help in establishing the Commissariate of Portugal on its present solid basis, and it is with gratitude and regrets that we bid them farewell.

Father Jaoa M. Besarra and Father Adelino Silva were ordained on August 6, 1965, at the Basilica of St.

Gabriel in Isola, by His Excellency Stanislaus Batistella, C.P. They returned to Portugal to celebrate their First Masses on August 12.

The Commissariate was gladdened by the profession of five students on the Feast of the Assumption, 1965. They are Confraters John Baptist, Adelino, Adao Norbert, Anthony and Peter.

At the end of the Holy Year of St. James of Compostella, July 22, the master and novices made a pilgrimage to the shrine in Galicia. Two days later a pilgrimage of layfolk headed by the Commissariate Superior left for the shrine. All were deeply impressed by the experience.

Faustino Barcinella de Peral, C.P.

NEW ZEALAND

There are two items of interest to record from the 'Land of the Long White Cloud' to give the translation of the Maori name for New Zealand, Aotearoa. The first is the Profession of our first New Zealand lay Brother, Brother John (Bernard McGeechie of Auckland). We not only wish him well but also pray that he will be the first in a long line of Brothers from his country.

The second item is the Mission in Fiji. By the invitation of the Bishop, Bishop Foley, we have spent some four months working in his Vicariate. In all five missions were given, including one in the Cathedral in Suva, four

retreats to priests, thirteen to religious, four to schools and various days of recollection to lay groups. There are 69 priests in the Vicariate, not nearly enough for the needs of the people.

More than half of the Sisters in Fiji belong to the Sisters of Nazareth—a native Institute made up of Fijians, Tongans, Samoans with a few Indians. It is a most progressive Congregation, the future of which is very bright. They are probably the first religious (as a result of recent adaptation of their habit) to dispense with the veil. In Fiji, no woman covers her head, even in church, and the Sisters have wisely decided to follow the national custom. The other Sisters are teaching and nursing and include in their work one of the biggest leper colonies in the world.

Not only were the missionaries treated with the greatest kindness by the Bishop, priests, religious and laity, but their work done was obviously much appreciated.

Eugene Kennan, C.P.

EXCERPT FROM A LETTER

Here I am in Fiji, and on Makogai, the most renowned, I suppose of the many islands that form the Fiji group. Here is the largest Leprosarium of Oceania, where only ten years ago there were more than 700 leper patients, reduced now to 180, a tribute to modern medical science. They are nursed and attended by the Missionary Sisters of the Society of Mary many

of whom are from America. It is my privilege to be giving them a retreat. They are doing a truly great work all over Oceania and in Australasia and New Zealand as well. Some of them are quite familiar with the Passionist Habit in America. I think this is the first time the Passionist Habit has been seen in Fiji. There are many priests here, chiefly Marist and Columban Fathers, most of whom are from Ireland. Besides the priests, there are the Marist Sisters and the Cluny Sisters and the Home of Compassion, and perhaps what I should have mentioned first of all, a young Congregation of Native nuns, the Sisters of Our Lady of Nazareth. Well, Fr. Macartan and myself arrived at the end of April and have been kept very busy ever since. Next week I return to New Zealand and will be replaced by Fr. Eugene, who with Fr. Mac. begins his mission next Sunday in Suva Cathedral.

Benignus Duffy, C.P.

PHILIPPINES

THE CURSILLO

Our good Bishop Quentin Olwell, C.P., started the first Cursillo in this Prelature in June at the Diocesan Seminary at Marbel. It was a tremendous success. Many of the men who had been lukewarm or just fair Catholics have suddenly been filled with life. They are attending Mass almost daily and receive the sacraments at least every Sunday. They are performing all kinds of voluntary sacrifices and



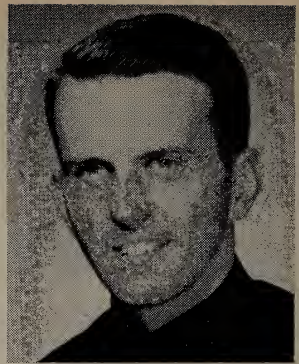
Cursillo at St. Gabriel's Seminary, Lagao, August 1965.

make special visits to the church during the week. Whereas before, they were content to let their wives take care of the prayers, these men are now leading their families and their wives in their family prayers. The wives simply can't keep up with them. Successive Cursillos were held during July and August with the 4th Cursillo now in progress here at our little Seminary of S. Gabriel's. As the word of the good effects of the Cursillo spreads, we have more and more men desirous of joining. Our main problem is how to find room to accommodate them for the Cursillo. In some places of the Prelature, the Cursillistas are now going out to the barrios before the priest. They make house to house visitations, inviting the

people to attend Mass and to receive the sacraments. These Cursillistas are from the most prominent men of our Mission: Doctors, Lawyers, Town Mayors, etc. . . . Needless to say, the poor people in the barrios are amazed to see *men*—such influential men—campaigning for Mass attendance! They are not only amazed, they cannot resist the good example of these leading citizens. As a result, our Mass attendance in the barrios has greatly increased and many men who had been away from the Sacraments for a long time have been brought back. With such a fine start, we have strong hopes that the Cursillo movement will bring much good to this Prelature.



Father Marcellus Amaral



Father Felix Miller

NEW MISSIONARIES

Two young priests of St. Paul of the Cross Province arrived in October to join the Philippine Mission. They will attend language and missiology schools in the Manila area for several months before entering the mission field at Marbel, Cotabato.

Father Marcellus Amaral is a native of Boston. He was ordained in 1964 by Bishop Quentin Olwell at St. Michael's, Union City.

Father Felix Miller comes from Pittsburgh, Pa. He was ordained this year at St. Michael's by Bishop Cuthbert O'Gara.

These two fine young fathers are heartily welcome and we expect they will accomplish great things for the people here.

BRIEFS

We are happy to announce that our first real Passionist missions in the Pre-

lature will start during November. Father Owen Lally has been assigned to the mission band and will begin giving missions in the Ilongo diocese.

Father Rex Mansmann made national headlines a few weeks ago when the First Lady, Mrs. Evangelin Macapagal distributed alms to his poor primitive people, the Tagabiles.

Harold Reusch, C.F.

KOREA

FROM A LETTER

Our Language school ended on June 28th, leaving us, I'm afraid, not much wiser but much more tired. On July 4th Fr. Ray and I celebrated Independence Day in a very fitting way: we escaped from the language school atmosphere to spend the summer in the Kwangju Archdiocese.

Fr. Ray landed in a parish in Hwasun, a little town twenty-five minutes by bus away from Kwangju.

He remained in Hwasun for almost three months, running the parish alone for about a month. There is no better way to use every bit of language you have, and to realize how much language you still need. And if a vocational recruiter's personal interest, kindness, and enthusiasm are what's needed to spark a vocation in the heart of a boy, there should be many future Passionist vocations in Hwasun. Fr. Ray's activities with the kids was the talk of the archdiocese. Further, because Hwasun is so close to Kwangju, he was able to complete most of the work involved in getting our retreat house property officially registered, delineated, and certified; as well as hire a good family to take care of the property for us. If our property is not watched every minute, the local citizens would quickly strip off the few remaining trees, and besides, would build their family graves on our hillside. These graves could be removed later only at great personal cost to us, and there are already eight such graves on our property.

I headed for a parish considerably farther away from civilization, to Sin Chang, a little fishing and farming village on the island of Chedju, about fifty miles off the Southern coast of Korea. As it turned out, there was no newspaper, radio, or electricity in the whole parish, so the atmosphere had the makings of a long retreat. The pastor, a Columban from Boston, got

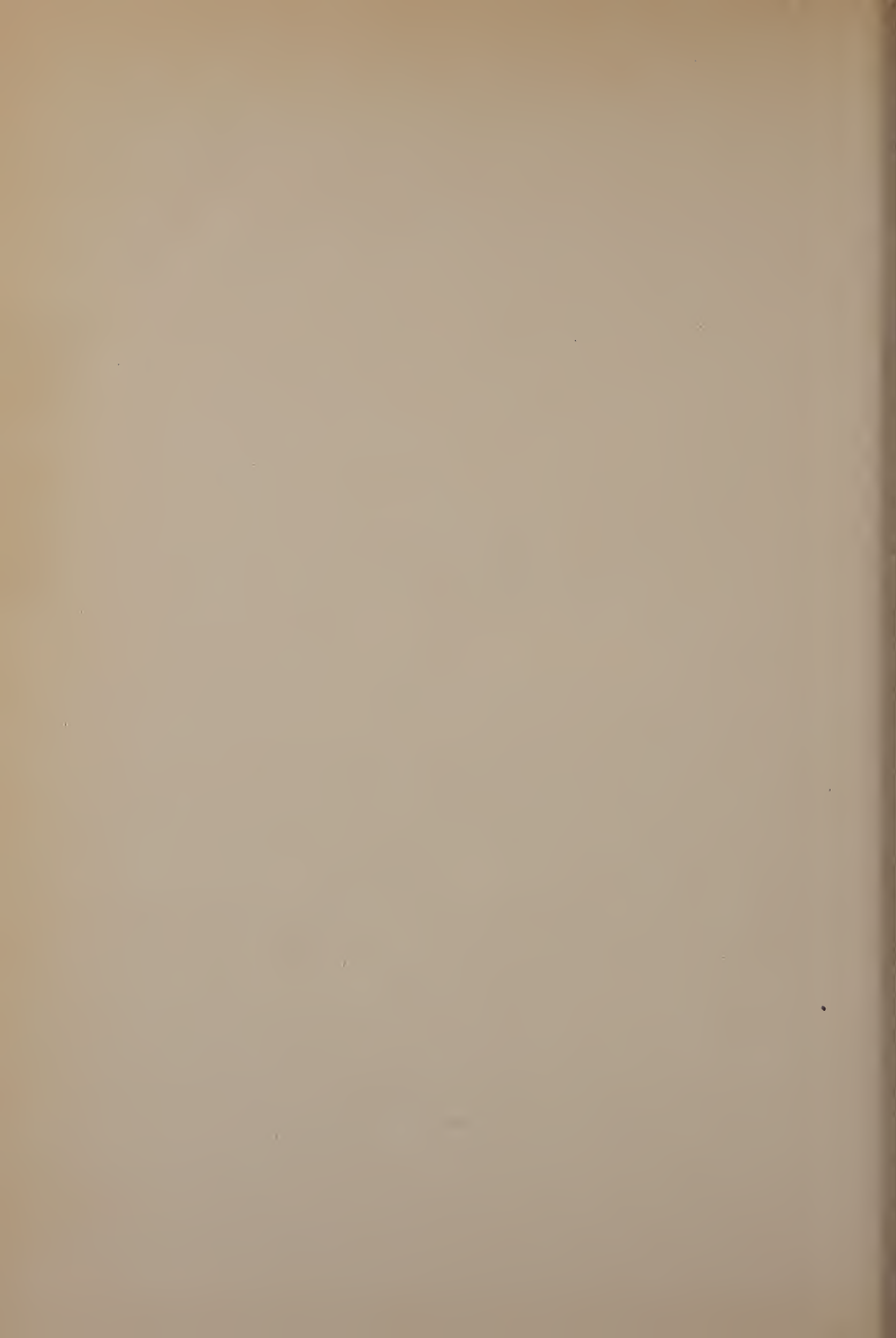
sick four days after I got there and all of a sudden I found myself acting pastor. The parishioners and I seemed to go from crisis to crisis, but I gained much valuable experience. I don't know how much the poor Catholics understood, but I preached my first sermons and heard my first confessions considerably earlier than I had planned.

After two months in Sin Chang, I headed back to Pusan, on the mainland and then took a boat to Fukuoka, Japan. From Pusan, it was a ten hour ferry boat ride on an ocean smooth as glass. Fr. Leonard met me at the boat, and after a few wonderful days in Fukuoka, I scotched up to Tokyo to meet Frs. Justin and Alphonse. They arrived eager to tear into the language. But they were willing to wait long enough to spend a week each with our communities in Tokyo, Osaka, and Fukuoka. Leaving Fukuoka on September 16th, Justin and I had an hour's plane ride to Seoul, where we moved into our rooms in the new Franciscan Language School. Although many of the furnishings have not yet arrived, the Franciscans have done a fine job, and this school should be a great asset to the Korean Church in the years ahead. Fr. Ray arrived from Kwangju on September 19th and now all of us are again submerged in the ten hour a day drudgery of Korean language study.

Patrick O'Malley, C.P.



Left to Right. First Row: Joyce Hallahan, Frederick Sucher, V. R. Paul M. Madden, General Consultor, V. R. James P. White, Provincial, M. R. Theodore Foley, General, Conleth Overman, Gregory Staniszewski, Emmanuel Sprigler. Second Row: Martin Thommes, Cormac Lynch, Clarence Vowels, Carl Schmitz, Neil Parsons, Roger Mercurio, James Busch, Matthew Vetter, Leon Grantz. Third Row: Joseph Van Leeuwen, Alvin Wirth, William Westhoven, Paul Placek, Conell Dowd, Kent Pieper, Barry Rankin, Vincent M. Oberhauser, Rian Clancy, Barnabas M. Ahern. Fourth Row: Thomas M. Newbold, Nathanael Kriscunas, Walter Kaelin, Ignatius Bechtold, Joel Gromowski, Boniface Fielding, Columban Browning, Simon Herbers, Camillus Kronlage. Fifth Row: Paul Boyle, John Devany, Bartholomew Adler, Campion Clifford, Paul F. Ratterman, Carroll Stuhlmueller, Melvin Glutz, Jerome Stowell, Jordan Grimes.



THE *Passionist*

HOLY CROSS PROVINCE

WINTER 1965



ACROSS THE EDITOR'S DESK

This would be a good job for a stamp collector. As the deadline nears for each issue, letters come winging in from all over the world. For a long time now I have been promising to introduce my pen pals. Those obliging gentlemen who send in the news from afar.

A is for Argentina, represented by *Henry Whitechurch*, who studied with us in the U.S. Among other duties, he serves as Consultor.

Australia never fails me. *Anthony Herring* sends delightful letters from down under and I love that Australian slang.

From Belgium I hear regularly from *Walter De Brabandere*. No translation needed. He writes flawless English. Just read the account of the Congo Tragedy in this issue.

From his vantage point in Sutton, genial *Camillus Nolan*, bless him, obliges the colonies with news from Merry England.

A venerable and learned Passionist, *Louis de Gonzague*, is our correspondent at Reze—les Nantes in France. It hurts me to condense his beautifully written letters.

Germany's recent addition to our newshawks is *Walter Mickel*, who maintains die Wacht am Rhein. *Kyran O'Connor* sends pictures and a few lines from time to time, also. Danke schoen!

Gerard Kok, a student in theology at Mook, describes the Passionist world from behind the dikes in Holland. I am waiting for an invitation to preach at his First Mass.

Ireland reports in via *Sylvius McGaughey*. A hundred thousand welcomes to word from the Isle of Saints and Scholars.

Japan Jottings! *Denis McGowan* at Mefu and *Carl Schmitz* at Fukuoka tell of our brethren in the Land of the Rising Sun.

For the first time Korea breaks into our news column. *Raymond McDonough* promises to chronicle the growth of our new mission there.

turn to inside back cover

The PASSIONIST

HOLY CROSS PROVINCE

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Via Dolorosa
Robert McKenna

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THE PASSION AND THE

WITHIN the last decade in this country, and before that in Europe, there has been a tremendous emphasis on the Resurrection. Where once the cross seemed to stand supreme as the great act by which Christ effected our redemption, today the Resurrection has joined the cross. Whether we are ready to admit it or not, this new emphasis presents a problem for the Passionist. His very name indicates that he is a preacher of the Passion, and, in our traditional way of looking at things, the Passion means the suffering and death of Christ—not His Resurrection. This does not mean that we have not preached the Resurrection. We have preached it on occasion; but certainly it has never had a leading place in our mission preaching, nor has it held a prominent position in the spiritual legacy handed on to us by St. Paul of the Cross. Now, suddenly, the Resurrection has sprung into prominence and the Passion seems to be on the decline.

What are we to do? A few solve the problem by denying it—it is all a passing fancy and soon things will be back to normal. Most of us, however,

appraise the situation more realistically. We see that this new emphasis is coming, not from one or two scholars with a pet theory, but from the decided majority of liturgists and theologians, biblical and scholastic, if you care for that distinction. Furthermore, this emphasis has already filtered out of the inner sanctums of scientific journals and drifted down to the family-type magazine, and it is not unusual to pick up a bulletin in a parish church and find something in it about the "Risen Christ." What's more, it has now found a place in official echelons, particularly in the recent *Constitution on the Liturgy* which does not mention the Passion without the Resurrection and speaks frequently about the Paschal Mystery.

Once we admit that the Resurrection is here to stay, there are further problems, especially for the busy missionary. He cannot call everything off and return to the books for a few months to "bone up" on this new theological emphasis. And even if he could, the more difficult problem still remains—how to integrate the new Resurrection Theology with our traditional preaching of

PASCHAL MYSTERY



BERNARD BELL, C.P.

the Passion. For it is clearly a question of integration: we must not stop preaching the Passion and start preaching the Resurrection but, rather, we must join the Passion with the Resurrection to form the Paschal Mystery and then discover how to emphasize the Passion in the light of the Paschal Mystery.

But how can we do this? We will not find the answer in any one article, in any one book, or in any one discussion with a leading exegete or theologian. But if we put together many articles, and many books, and many opinions, if we discuss them at home in the monastery and together at missionary congresses, and if we do all this on the highest level, thinking in terms of how to relate the Passion of Christ to the Twentieth Century, in time we will find an answer. The answer is beyond any one of us, but it is not beyond all of us.

This article is not concerned with answers but rather with establishing the problem. More precisely we wish briefly to outline the foundation of our traditional preaching on the Passion, and then compare them with the scrip-

tural, liturgical, and theological work that has re-discovered the Resurrection and thrust it into prominence. We will see why today the Passion cannot stand isolated from the Resurrection.

OUR TRADITIONAL APPROACH

The Passion spirituality that inflamed the heart of St. Paul of the Cross and that has been traditional among us, both in our own religious life and in our preaching, comes to us from the Middle Ages. It was St. Bernard, St. Gertrude, St. Melchilde, and especially St. Francis of Assisi who taught us to look back in time to those last few hours of Our Lord's earthly life. There on Calvary, through constant prayer and meditation on the details of his suffering, we have learned to live our own lives. This approach is an authentic development in the life of the Church, and down through the ages has borne much spiritual fruit.¹

As for our apostolate, we have preached the Passion above all other mysteries, not only because St. Paul of the Cross commissioned us to do so—certainly a good reason in itself—but



Bernard Bell, a deacon, is finishing his courses in theology at St. Michael's Monastery in Union City. Father Bernard will be ordained to the priesthood this spring. He is a native of Toronto, Ontario, Canada.

because it seemed the eminently practical thing to do. After all, in the Scriptures the death of Christ on the Cross seems to stand alone as the one great saving act of our redemption. The Evangelists spend more time and go into greater detail describing the Passion and Death of Christ than any other aspect of His life. St. Peter reminds us that we were purchased, not with gold or silver, but with the precious blood of Christ (1 Pet 1:18-19). For St. Paul, the champion of the suffering Christ, the cross was the power of God (1 Cor 1:18); he boasted that he preached a crucified Christ (1 Cor 1:23) and gloried in nothing but the cross (Gal 6:14).

The Liturgy, especially on Good Friday, testifies to the essential role that

Christ's suffering and death played in our salvation. "We adore you, O Christ, and we bless you, because by your Holy Cross you have redeemed the world." The greatest liturgical witness of all is the Mass. It is the perfect sacrament of the Passion and at every Mass we renew, sacramentally, the sacrifice of Calvary.

In the Fathers we do not find great emphasis on the Passion itself. However, there are exceptions, especially in the Syrian Church. St. Melito of Sardus, St. Isaac of Antioch and particularly St. Ephraem, offer us a realistic presentation of Our Lord's sufferings that is characteristic of a much later period.²

STRESS ON THE PASSION

Many theologians, reflecting on the prominent place of the Passion in the Scriptures and the Liturgy, have explained the Passion as *the* efficient cause of our redemption. It alone is the principle act, and the only essential act of man's salvation; the other acts of Christ, including his Resurrection, seem to be only integral acts of our redemption.³ For St. Thomas the Passion caused our redemption by way of merit, satisfaction, sacrifice, redemption, and (though not exclusively as we shall see later) efficiency.⁴ The magisterium has stressed the role of Christ's Passion in effecting our redemption; it has declared that by His Passion Christ satisfied for the sins of men and merited for all men the gifts of grace and glory.⁵

There is no questioning the fact that meditation on the historical aspects of the Passion has been extremely beneficial to souls in the past and will always be beneficial in the future. But what about the scriptural and theological foundations on which we have based our preaching? In the light of modern biblical and liturgical research, can we say that the Passion by itself is the central act by which Christ effected our redemption?

The answer is no. Research will not support our traditional position that the Passion, by itself, is the central act of our redemption. The Scriptures, the Liturgy, the Fathers, give evidence that our claims have been too exclusive. It is not the Passion, in isolation, that is the essential act of our redemption but the Passion plus the Resurrection and all that follows from it (the Ascension, Pentecost, and to some extent the Parousia—the "Easter events").⁶ It is not the cross alone but the *Paschal Mystery* that is central in our redemption.

THE PASCHAL MYSTERY

Paschal Mystery is a phrase used to describe the work of redemption as we find it described in the New Testament, particularly in St. John and St. Paul. Since our purpose in this article is rather limited we cannot go into a detailed explanation. Here we will merely synthesize a brief treatment of the Paschal Mystery from a recent article by Dom Placid Murray, O.S.B.⁷

The Paschal Mystery has three main

characteristics. *It is a single mystery.* Not only is the Passion and Death of Christ one mystery with His Resurrection and directed towards it, but the same movement involves our redemption too. St. John brings this fact out in his commentary on Caiphas' prophecy; "... Holding as he did the high priesthood in that year, he was able to prophesy that Jesus was to die for the sake of the nation; and not only for the nation's sake, but so as to bring together into one all God's children, scattered far and wide" (Jn 11:51-52).

It is a victory. The notion of victory implies that of battle, and this biblical concept of victory covers in equivalent language the Scholastic formation of the doctrine of merit and satisfaction. In St. John's presentation of the mystery, the Resurrection does not only follow after death—it springs from it. It is in dying that the grain of wheat sprouts again; it is the onset of the throes of childbirth which announces to the woman the joy that a man is to be born. The *Apocalypse* rings with the triumph of the Lamb that was slain, in tones and images easily grasped in our own apocalyptic age.

It is Christ's passage from this world to the Father. St. Paul thinks of the redemptive work of Christ essentially as the return of mankind to God, a return which was worked out first of all in Christ, dead and risen as the first fruits of this mankind, according to 1 Corinthians 15:20 (this is what the theologians call objective redemption). Then in each Christian who

dies and rises in his turn with Christ in Baptism, according to Romans 6:3-4 (this is subjective redemption). This return of mankind to God is therefore carried out, not by a sort of legal fiction, nor even by a reparation of the merely moral order, but essentially by the fact that Christ takes upon Himself mortal flesh, and dies to this fleshy body to rise again, the Adam who has become "life-giving spirit" (1 Cor 15:14). When St. Paul affirms that the Second Person of the Blessed Trinity has become "life-giving spirit," he does not mean that the Second Person has become the Third, but that the humanity of Christ has passed from a fleshy to a spiritual state, a state which now allows it to give life to all men, *vivificans*, precisely by His gift of the Spirit of the Father to them.

THE EARLY CHURCH

In the early Church, then, the whole Paschal Mystery was the central act of redemption. This was bound to throw a different light on the Passion. We sorrow at Our Lord's terrible sufferings, but the early Christians rejoiced in His glorious victory over sin and death. Our symbol is the naked Christ hanging limp on the cross, their's was the plain cross decorated with stones and jewels, or—after the Sixth Century when the first crucifix appeared—the conquering Christ, in radiant vestments, standing upright with arms outstretched to His Father.⁸ Our method is a silent Ignatian-type meditation within the confines of one's room, but

their method was a joyful participation in the liturgical assembly where they met the Risen Christ who still bore in His body the wounds of His sufferings. Where we look back into history, they looked up into Heaven—"Why do you seek the living among the dead" (Mk 24:5).⁹

We mentioned above that modern research will not support the opinion held by many theologians since Trent that the Passion, by itself, is the central act of redemption. Now we must show why. Necessarily our treatment must be very general; we are not attempting to explain the Paschal Mystery, but only wish to show why the Resurrection must be considered along with the Passion as the efficient cause of our redemption.

THE WITNESS OF SACRED SCRIPTURE

At the last supper, Christ compared His death to a sacrifice. A brief study of the Hebrew concept of sacrifice will help us determine the essential elements in the Sacrifice of Calvary.¹⁰

The purpose of the sacrifice is to honor God and effect a union with Him. In every Old Testament sacrifice there were two main elements: The *offering* of a victim by man, and the *acceptance* of the victim by God. The victim—usually an animal or food—had to be in some way divinized, that is, changed from something belonging to man into something that could be received by God. This was effected by the immolation.

For the Hebrews, the immolation

was not a destruction but a change, or transferal of state. This distinction is essential because of our popular idea of sacrifice (e.g. giving up something for Lent) in which the "giving up" is bound up with personal deprivation. Not so for the Jew. He did not kill a victim to deprive himself of something of value and thus receive the favor of God, but rather to give something to God and effect a union with Him. When the victim was burnt, the one offering the sacrifice looked at the smoke rising up and saw his offering become divinized, pass out of his earthly life and enter into the divine life of God. The immolation was the sign of God's acceptance. The sprinkling of the blood (the sign of life) on the altar and on the offerer, and the eating of the victim, was the sign of the union effected with God.

In the sacrifice of Calvary, then, we must have these same two elements, offering and acceptance. When Christ said, "I sanctify myself" (Jn 17:19) the words, according to Durrwell signified in their Hebrew equivalent, "I consecrate myself to God in sacrifice."¹¹ But as yet we have only one element in the sacrifice. If the sacrifice of the Cross was a true and effective sacrifice it had to be accepted by the Father. According to the New Testament writers, the acceptance of the victim is the Resurrection by which the Father really takes possession of the victim.¹²

We should note, finally, that the offering of Christ (Passion-Death) and

the acceptance by the Father (Resurrection) was not merely symbolical. Christ *really* passed from human life and human condition (sarx) through death, to the life of Glory and was established as "Kyrios," Lord of all creation for the sending of the Spirit.

We have briefly outlined the Jewish concept of sacrifice because we feel that it brings out clearly the importance of Christ's Resurrection. Our traditional method of giving the death of Christ an exclusive role does not fulfill the demands of Jewish sacrifice. There must be a complete giving and a complete acceptance. Both are important, both are essential. And the acceptance is not something that merely follows from Christ's sacrifice, but it is part of it. Thus we see the inseparable bond between the Death and Resurrection of Christ, and speak of them as one mystery—the Paschal Mystery.

There are other Biblical themes which will bear out the same conclusions but we do not have the time or the space to go into them here.¹³ We must go on to consider St. Paul's treatment of the Passion.

THE PASSION IN SAINT PAUL

Passionists have always felt a close affinity to St. Paul because of his great devotion to the Passion of Christ. In Galatians and the early part of 1 Corinthians he boasts that he preaches Christ and Him crucified. And yet, in the fifteenth chapter of the same epistle to the Corinthians he speaks just as vehemently about the importance of

the Resurrection in his preaching. ("If Christ has not been raised, then our preaching is in vain and your faith is in vain." 15:14)

In the beginning of his ministry Paul preached the kerygma of the Apostles which centered upon the Resurrection-Parousia. After his discouraging experience at Athens, however, and faced with the challenge of the wide-open seaport town of Corinth, he reflected on his past "failures" and saw in his weakness the power of God. Coming to Corinth he changes his message from Resurrection-Parousia to Passion-Resurrection and proclaims with new insight, "I determine not to know anything among you, except Jesus Christ and him crucified" (1 Cor 2:2).¹⁴ But this new emphasis is never separated from the Resurrection. Paul never emphasized the Passion in itself as an isolated event, as was the custom of the Passion Mystics.

"Saint Paul himself was not at all concerned with the details of the Passion. He tells us clearly in Corinthians: 'We know no one according to the flesh, (the details of his earthly life) yet now we know him so on longer . . . In Christ . . . (all things) are made new' (2 Cor 5:16 ff).

In St. Paul's epistles you will find only seven allusions to the details of the Passion of Christ, and each time it is merely a casual allusion. "Jesus on the night before he died, was betrayed . . ." Nothing more;

no delay over what we call the imitative qualities of the Passion of Christ; no effort at setting up a psychological apparatus as did St. Ignatius in the Spiritual Exercises, to bring us to imitate Christ's Passion."¹⁵

For St. Paul the Passion of Christ was always inseparably linked to the Resurrection. He tells the Corinthians of Jesus who was "Crucified through weakness, yet he lives through the power of God" (2 Cor 13:14). His kerygma established this fact beyond doubt.

"For I delivered to you as of the first importance what I also received, that Christ died for our sins, in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures" (1 Cor 15:3-4).

What we see in St. Paul, we see in the whole of the Apostolic Preaching—the Passion never stands alone as the one principle act of redemption but is always united to the rest of the Paschal Mystery. Even though an analysis of the Apostolic Kerygma is a very convincing proof of the centrality of the Paschal Mystery we will not go into it here. The matter has been taken up at length by prominent scholars and their findings are well known.¹⁶ Let us continue on to a consideration of the liturgical evidence.

In the past we have thought of the Mass almost exclusively as a re-enactment of Christ's death on Calvary. This is a very understandable conclusion. We have St. Paul's reminder to the Corinthians, "As often as you eat this bread and drink the cup you proclaim the death of the Lord until he comes" (1 Cor 11:26). The Liturgy itself, at first glance, seems to indicate the same thing. The Mass of Corpus Christi, (which is recent as Masses go, probably dating from the Thirteenth Century)¹⁷ has this famous collect.

"O God, in this wonderful sacrament you have left us a memorial of the Passion. We ask you to enable us so to worship the sacred mysteries of your Body and Blood that we may constantly feel in our lives the effects of your redemption."

By contrast with this collect which states that the Mass is a "memorial of the Passion," we would like to quote these words from the *Constitution on the Liturgy*.

"By a tradition handed down from the apostles which took its origin from the very day of Christ's Resurrection, the Church celebrates the Paschal Mystery every eighth day; with good reason this, then, bears the name of the Lord's Day or Sunday. For on this day Christ's faithful should come together into one place so that, by hearing the word

of God and taking part in the Eucharist, they may call to mind the passion, the resurrection, and the glorification of the Lord Jesus and may thank God who "has begotten them again through the resurrection of Jesus Christ from the dead, unto a living hope" (1 Pet 1:3).¹⁸

In this paragraph the emphasis is much broader than in the oration from the Mass of Corpus Christi. The Mass is a memorial, not only of the Passion, but of the whole Paschal Mystery. And the reason why is indicated in the paragraph—the holy day of the Christians is the day of His Resurrection.

If the Mass is strictly a memorial of the Passion, would it not have been more natural for the early Christians to choose Friday instead of Sunday as the Lord's Day? Father Vincent Ryan, an Irish Liturgist, answers the question this way.

"From one view-point it might have been thought more appropriate to select Friday, the day of the Passion and death, for the celebration of the "memoria passionis ejus." Instead, the Church chose the day of Christ's triumph when He rose gloriously from the tomb and appeared among His own. That Sunday was selected for the public celebration of the Eucharist can have only one explanation, viz, the intimate connection the first Christians saw between the Resurrection of Christ and the sacrament of His Body and Blood."¹⁹

Professor Oscar Cullman in his book, *Early Christian Worship*²⁰ explains the twofold relation of the Mass to the Passion and to the Resurrection. The early Christians linked the Eucharistic meal to the post-resurrection appearances of Christ to His apostles. St. Peter relates that Christ appeared "even to us who did eat and drink with him after he rose from the dead" (Acts 10:41). It seemed natural to expect, then, that Christ would appear again in His Spirit at the Christian meal since "Where two or three are gathered in my name, there am I in the midst of them" (Mt 18:20). Consequently the meal was a cause for great rejoicing: it looked back to the resurrection meals of Christ and His apostles, and forward to the Messianic meal (Apoc 3:20) that Christ would eat with His followers in the Kingdom of His Father (Mt 26:29). It was only when the celebrations got out of hand that St. Paul felt obliged to stress that the meal celebrated goes back to the Last Supper. And even then he emphasized that the Eucharistic proclamation of the Lord's death takes place "until he comes" (1 Cor 11:26).²¹ In Chapter Ten of the same epistle he speaks of the present Eucharistic union of the community with the Resurrected body of Christ which is identical with the Church: "The bread which we break, is it not a communion of the body of Christ? Seeing that there is one bread, we who are many are one body" (10:16-17).

Cullman sums up his findings in these words . . .

"The shed blood of Christ first assumes permanent place in the Eucharistic meal as a result of Paul's referring to the original sources of early Christian meals, namely the Last Supper of the historical Jesus. In time, however, and with further development, the opposite has happened and the death idea is now so one-sidedly emphasized that the valuable links with the primitive Lord's Supper preserved with the Resurrection, with that meal with the risen Christ, and with the coming of the risen Christ at the last, are lost. Christ's presence is then bound up exclusively with the elements, and the occasion is no longer an actual meal, while in the early community Christ is thought of as *sitting at table with His own* and sharing the meal."²²

MEMORIAL OF THE PASSION

The internal evidence that the Mass is a memorial of the whole Paschal Mystery is very strong. The best single witness of all is the Anamnesis, the great and ancient prayer of remembrance said right after the words of consecration. The Church, reflecting on what has just happened, says,

"We remember the blessed sufferings of the same Christ, your son, Our Lord, we remember his rising from the abode of the dead, and his going up to the glory of Heaven."

Every ancient liturgy without exception lists these three events—Passion, Resurrection, Glorification.²³ Studying the Anamnesis in the early Eastern liturgies, Gregory Dix tells us that this prayer recalls not merely the historical facts of the crucifixion, but in most of them it also recalls, what he refers to as the "meta-historical facts" of the Resurrection and Ascension and the "eternal facts" of the enthronement and the Second Coming.²⁴

Article Six of the *Constitution on the Liturgy* places the Eucharist directly in the line of the Paschal Mystery, but does not attempt an explanation of precisely how this is so. Since the time of Odo Casel there has been much discussion on this matter but as yet there is no general agreement. Many modern theologians point to certain facts: in the twofold consecration of species there is a sacramental separation of the Body and Blood of Christ; yet the Christ that becomes present at the moment of consecration is not the dead or dying Christ but the Risen Christ; in every Mass there is not a new Paschal Mystery but rather the worshipping community, united to Christ its head, is in some way "inserted" into the one Paschal Mystery so that "as often as this sacrifice is offered, the work of our redemption is accomplished."²⁵ Despite the difficulties of explaining precisely *how* this happens, there is no difficulty about the fact *that* it happens. *The Constitution on the Liturgy* clearly points out, especially in Article Six, that the Mass is a celebra-

tion, not only of the Passion as such, but of the whole Paschal Mystery.

THE WITNESS OF THEOLOGY

If the Resurrection is so important how did it come to assume a secondary position? How did it get separated from the Passion and Death of Christ for so many centuries? In this section we will answer this question by sketching the historical relationship between the Passion and the Resurrection of Christ. Let us start at the beginning of theological speculation with St. Paul.

In his Epistle to the Romans, St. Paul compares the faith of the Christian with the faith of Abraham. In the course of the discussion he tells the Romans that just as Abraham's faith was credited to him, so also our faith will be credited to us, "if we believe in him who raised Jesus our Lord from the dead, who was delivered up for our sins, and rose again for our justification" (Rom 4:24-25). This text is receiving great attention today, for it seems to clearly indicate that for St. Paul, not only the Passion but also the Resurrection is an essential act of our redemption. Fr. Stanislas Lyonnet and Fr. F. X. Durrwell, two exegetes who have devoted great time and energy to re-establishing the role of the Resurrection, commenting on Romans 4:25, conclude that for St. Paul the Resurrection is a true *efficient* cause of our justification.²⁶

The Greek Fathers never distinguished between the Passion of Christ and His Resurrection; they considered

both acts as part of one mystery. They held the view expressed by St. Hilary, "He redeemed us by his blood, by his passion, by his resurrection."²⁷ The Latin Fathers went into greater detail. For the sake of theological precision they distinguished between the Passion and Resurrection and considered the respective role of each. Some of them felt that the Passion and Resurrection were of equal importance and both real causes of our justification. St. Augustine was of this mind and in at least one of his sermons presented Romans 4:25 as evidence of the causal connection between the Resurrection of Christ and our justification.²⁸ Others, however, beginning with the anonymous Roman author Ambrosiaster, relegated the Resurrection to a secondary position, attributing to it only extrinsic causality. This tradition was continued by later Latin writers, notably Cardinals Toledo (†1593) and Cajetan (†1650). Father Lyonnet finds this quotation in the writings of Cardinal Toledo.

"Christ is said to have risen from the dead for our justification in order that *the redemption which was accomplished by his death*, might be applied to us, and we might share in its fruit."²⁹

Alongside this negative tendency to de-emphasize the Resurrection we find, beginning with St. Anselm (†1109), a tradition that lays great stress on the Passion as *the* cause of our redemption. The Archbishop of Canterbury was

the first to develop the legal aspect of sin. Sin for Anselm is primarily an act of injustice. Any rational creature who does not give God his due, robs Him and thereby incurs a debt. In his work *Cur Deus Homo*, Anselm sees the Redemption as a legal transaction by which the Son restores to the Father what has been taken from Him by sin.³⁰

AQUINAS AND THE PASSION

St. Thomas Aquinas, continuing in the tradition of Anselm, developed and deepened the richness of his juridical approach. For Thomas, the Passion is the act by which Christ makes recompense to the Father for the sin of Adam, and restores the proper personal relationship between God and man. It is the cause of our redemption *per modum meriti, per modum satisfactionis, per modum sacrificii, per modum redemptionis*.³¹

Though St. Thomas stressed the Passion, he did not ignore the redemptive role of the Resurrection. For centuries it has been commonplace to say that he attributed only exemplar causality to the Resurrection. Many modern theologians, including Father Edward Schillebeeckx, feel that this interpretation is erroneous, and was introduced by St. Thomas' commentators, particularly John of St. Thomas (†1644).³² Fr. Lyonnet argues, along with Fr. Schillebeeckx and others, that St. Thomas saw the Resurrection as a true efficient cause of our redemption.

"St. Thomas says that the death and resurrection act as efficient causes both of the remission of sins and of justification, which are two aspects of one unique reality. To explain the distinction introduced by St. Paul between these two inseparable effects, St. Thomas appeals to the exemplary causality of the death and resurrection. 'In the justification of souls, two things take place, namely, the remission of sin and the newness of life through grace. In the order of efficient causality exercised by the divine power, both the passion of Christ and his resurrection are the cause of justification in its two-fold aspect. But in the order of exemplary causality, his passion and death are the cause of the remission of sin by which we die to sin: the resurrection, however, is the cause of the new life which is through grace of justice.' (S.T. III, q. 56, 3a. 2, ad 4.)"³³

TO SUM UP

To sum up what we have said so far, St. Paul placed equal emphasis on the Passion and the Resurrection as the causes of our redemption. The Greek Fathers did the same, without distinguishing between the two acts. The Latin Fathers made the distinction and divided themselves into two camps: one camp, including Augustine, considered the Resurrection an efficient cause of our redemption; the other camp, beginning with Ambrosiaster and including many of the later Latin

writers, considered the Resurrection as merely an extrinsic cause of our redemption. At the same time we have great stress placed on the Passion by St. Anselm and St. Thomas in their development of the juridical nature of redemption. Since Christ could not merit or make satisfaction through His Resurrection, (since He was not *in statu viatoris*), there was no room for the redemptive role of the Resurrection in such a theory. However, modern investigation into the works of St. Thomas indicates that he did attribute efficient causality to the Resurrection (and the Ascension).³⁴

Why was this aspect of St. Thomas' teaching never developed? The misinterpretation laid at the door of his commentators by some modern theologians is only a partial answer. Much more to the point was the great historical-theological imbroglio that came two and a half centuries after his death—the Protestant Revolt.

For Luther, man was essentially corrupted by sin and was, therefore, incapable of helping himself. Not even Christ could help man out of his predicament; the Passion and Death of Christ was only a model for us to follow and was in no way a real cause of our justification. Luther's denial of the efficacy of the Passion evoked a head-on rebuke from consequent Catholic theology. The Council of Trent insisted that the gifts lost by Adam were regained, and the requirements of justice accomplished by "the most Holy Passion on the wood of the Cross."³⁵

For the last four-hundred years theological discussion has centered upon this text of Trent, backed up by references in Scripture and St. Thomas which show the saving power of the death of Christ.³⁶ The Resurrection did not enter into the controversy, not because it lacks importance, but because it was not challenged by Luther, since it is not a meritorious or satisfactory cause of redemption.

Today the age of defensive theology has come to an end. Thanks to modern studies in Scripture, Liturgy, and the Fathers, the Resurrection has regained the attention of modern theologians and is being restored to its rightful place in Catholic theology.

CONCLUSION

We have pointed out above that the suffering Christ we traditionally preach in our mission sermons is not the Christ Crucified of the Scriptures and the Liturgy. Or perhaps it would be more accurate to say that it is the same Christ Crucified, but in the Scriptures and the Liturgy there is a different emphasis. And yet the Passion as part of the Paschal Mystery "belongs" to us preachers of the Passion just as much as the Passion tradition we have inherited from the great saints of the Middle Ages.

The Problem is, how do we adapt our preaching so that we can preach the whole mystery of the Cross. Clearly it must be *adaptation*. We cannot close our eyes to the very obvious fact that our traditional emphasis on the his-

torical Christ has produced saints in the past. We cannot deny the validity of the Passion heritage left us by men like St. Bernard, St. Francis, and St. Paul of the Cross. These men have given us something that the early Christians did not have. But by the same token, we cannot refuse to incorporate into our preaching that more ancient heritage which saw the Passion as part of the Paschal Mystery. This tradition enriches our understanding of the Lord's death and places our preaching within the great liturgical movement that is today sweeping through the Church.

We need real adaptation that will take the best of both traditions, blend them together, and give us the whole Christ Crucified. In the practical order this demands a *New Passiology* that will study the Passion in the Scriptures, the Liturgy, the Fathers, as well as in the great mystics. We must re-think the Passion and its expression in Dogmatic Theology (especially sacramental theology) and Moral Theology. Then we must take the fruits of our research and incorporate them, in a very practical way, in our mission sermons.

QUESTIONS

This will not be easy. In a sermon on Purity is it better to speak of the scourging of Christ at the pillar, or is it better to remind the impure, as St. Paul reminded the Corinthians (1 Cor. 6:15), that they are taking the Body of Christ and joining it to the body of a harlot? In a sermon on death and

judgment is it better to portray that final moment beyond which no one can merit and destiny is fixed for all eternity, or is it better to preach death as a joyful experience through which the Christian, living a risen life through Baptism, must pass to be fully united to his Risen Lord at the Parousia? Is it better to remind the suffering Christian that Christ on the cross gained sufficient graces for him to persevere in his trials, or is it better to point to the Risen Christ that St. Stephen saw—standing and reaching out His pierced hands to help him? Is it better to encourage meditation on the Passion, or must we not also teach our hearers how to meet Christ Crucified and Risen in the sacraments? Both approaches must be used. But in what matter? And to what degree? And must we preach a different Christ Crucified to different listeners? Is Karl Rahner right when he suggests that Youth, who are full of vitality and optimism, should hear of the glorious victory of Christ over sin, whereas older people who have tasted bitter sufferings must hear about the terrible sufferings and abandonment of Christ on the Cross.³⁷

We have set out to present, in this article, the problem which faces the preacher of the Passion today. We do not have the answers to the questions we have raised. But we feel that there are no grounds for fearing the great modern emphasis on the Paschal Mystery. It is not de-emphasizing the Passion. On the contrary, it is adding a new dimension to our traditional Pas-

sion preaching and offering us a challenge—a challenge which all who preach Jesus Christ and Him Crucified must accept.

FOOTNOTES

¹ Barnabas Ahern, C.P. *New Horizons* (Notre Dame 1963), p. 86.

² Herbert Thurston, "The Passion of Christ" *Catholic Encyclopedia* Vol II (New York 1911), p. 258.

³ David Bulman, C.P., "The Crux of Salvation" *Verbum Crucis* Vol 2:2 (April 1964), p. 7.

⁴ Joseph M. O'Leary, C.P., "*The Development of the Doctrine of Saint Thomas Aquinas on the Passion and Death of Our Lord* (Chicago 1952), p. 76 ff.

⁵ D. B. (1963 Edition) 1513, 1528, 1689-1691.

⁶ Edward Schillebeeckx, O.P., *Christ the Sacrament of Encounter With God* (New York 1963), p. 22.

⁷ Placid Murray, O.S.B., "Christ in Our Midst," *Furrow*, Vol 15:5 (May 1964), p. 270-272.

⁸ William O'Shea, *The Worship of the Church* (Westminster 1958), p. 176-178.

⁹ Schillebeeckx, p. 63.

¹⁰ We are giving the explanation of F. X. Durrwell, *The Resurrection* (New York 1960), p. 59-72.

¹¹ Durrwell, p. 64.

¹² Durrwell, p. 65.

¹³ Especially the themes of Exodus and Passover as found in the Synoptics and St. John. Two terms are needed: a terminus a quo, and a terminus ad quem.

¹⁴ Ahern, p. 94-97.

¹⁵ Ahern, p. 86.

¹⁶ See especially C. H. Dodd, *The Apostolic Preaching* (New York 1960).

¹⁷ *St. Andrew Bible Missal* (Bruges 1962), p. 650.

¹⁸ *Constitution on the Liturgy* (N.C. W.C. 1963), p. 106.

¹⁹ Vincent Ryan, O.S.B., "Every Sunday an Easter Sunday," *Furrow* Vol 15:5 (May 1964), p. 303.

²⁰ Oscar Cullman, *Early Christian Worship* trans. A. Stewart and James V. Torrance, (London 1953).

²¹ Cullman, p. 17-18.

²² Cullman, p. 19.

²³ A. G. Martimort, *The Signs of the New Covenant* (Collegeville 1963), p. 168.

²⁴ Gregory Dix, *The Shape of the Liturgy* (Glasgow 1945) 2nd Edit. p. 264.

²⁵ Secret of the Ninth Sunday after Pentecost.

²⁶ Stanislas Lyonnet, S.J., "Redemptive Value of the Resurrection," *Theology Digest* Vol 8:2 (Spring 1960), p. 90. Durrwell, p. 25-28.

²⁷ as quoted by Lyonnet, p. 89.

²⁸ Sermon 236 in "St. Augustine's Sermons on the Liturgical Season," trans. Sr. Mary Sarah Muldowney, R.S.M. *The Fathers of the Church* ed. Roy Deferrari et al. (New York 1959), p. 232.

²⁹ Lyonnet, p. 90. italics mine.

³⁰ William F. Hogan, *Christ's Redemptive Sacrifice* in Foundations of Catholic Theology Series, ed. Gerard S. Sloyan, (Englewood 1963), p. 10-11, 79-80.

³¹ S.T. III q. 48.

³² Schillebeeckx, p. 61 footnote 16.

³³ Lyonnet, p. 90.

³⁴ A consideration of St. Thomas' teaching on the Resurrection is included in the following articles.

Robert R. Barr, "The Soteriological Value of the Resurrection," *A.E.R.* Vol 146 (May 1962), p. 304-315.

Nicholas Crotty, C.P., "The Redemptive Role of Christ's Resurrection," *Thomist* Vol 25:1 (January 1962), p. 54-107.

Stanislas Lyonnet, "La Valeur Soteriologique de la Resurrection du Christ selon Saint Paul," *Gregorianum* Vol 39 (1958) p. 95-118. (We have been quoting above from a condensation of this article in *Theology Digest*)

Bruce Vawter, "The Resurrection and Redemption," *C.B.Q.* Vol 15:1 (1953) p. 11-23.

³⁵ D.B. 1528.

³⁶ Hogan, p. 37.

³⁷ Karl Rahner, S.J., *The Christian Commitment* (New York 1963) p. 159-160.

WE ARE RESPONSIBLE

Look, we are responsible! That is a tremendous word, dynamic, disquieting, energizing. We are responsible for our own times, for the lives of our brothers. We are responsible to our own Christian consciences, to Christ, to the Church, to history, and before the face of God.

Pope Paul VI

existentialism

MELVIN GLUTZ, C.P.

EXISTENTIALISM is a contemporary movement that is exerting a powerful influence in many realms of thought. The word "existential" in one's vocabulary has become almost a status symbol of sophistication. The movement, originating in philosophy, has penetrated into the world of literature, psychology, and even theology. It is alleged to be the spirit behind modern art and music, and it finds its most extreme adherents in the rebellious beatnik generation. The present author has often been urged by his religious brethren to give a brief description of this philosophy that is forming the attitudes of the people to whom we preach, especially the young.

Although existentialism is fundamentally a philosophical movement, still there is no single philosophy to which the term corresponds. The word is applied principally to the works of Soren Kierkegaard, Jean-Paul Sartre, Karl Jaspers, Martin Heidegger, and Gabriel Marcel. Kierkegaard in the last century is seen as merely a forerunner of existentialism, although its themes are well developed in his writ-

ings. The contemporary existentialists, except Sartre, resent being so labelled; they are embarrassed at the possibility of being associated in the public mind with Sartre. Yet, there are certain attitudes and themes that are common to all these authors and that describe existential thinking.

PHILOSOPHY OF REVOLT

The most basic characteristic of existentialism is its revolt against academic philosophy and against the scientific dehumanization of man. When we speak of a revolt against philosophy, we are referring mainly to the system of Hegel and his idealistic followers of the 19th and 20th centuries. Hegel is an example of rationalism run wild. His is a neat and tidy system, in which all of reality has its place in the necessary evolution of the Absolute. In Hegel anything contingent, individual, and non-rational does not fit in. He carried intellectualism and abstract thought to the furthest extreme that seems possible. It was inevitable that the individual

should revolt in self-defense, that a philosophy of the contingent should arise, and that the irrational in man should demand recognition. The apostle of revolt was Kierkegaard, who lashed vitriolic attacks against "the system," as he characterized Hegel's thought, and against anything that might submerge the individual, whether it be abstractions or the collectivity. Heidegger gives graphic expression to the inauthentic existence of those who lose their individuality in the faceless mass of "the they."

The revolt against scientific dehumanization embraces not only technology, but also the philosophy of positivism that inspires science. The existentialists speak of this as "naturalism," that is, reducing man to the level of "things of nature." Their revolt against this is so radical that they will not admit the validity of applying to man concepts that belong to mere "things." Thus, "categories" such as substance and causality are ruled out of a philosophy of man.¹ In fact, even "existence" means something different if applied to things and to man. The term is actually denied to non-human entities. You may say that they *are*, but not that they *exist*. Kierkegaard says the same of God: "God does not exist, He is eternal." Man's distinctive existence consists in his self-development through his conscious acts, especially his free choices. Existence is not a metaphysical principle; it is our life that is to be lived, endured, and developed. It is that in which we are most

deeply and personally involved. Thus man's existence must be studied through an introspective type of method. This is called phenomenology.

PHENOMENOLOGY

Phenomenology can be defined as the descriptive analysis of experience without any previous suppositions. Its object is the content of consciousness. It abstracts from the presupposed objective reality of a world, which realists insist is revealed by consciousness. It is interested in the world that exists for *me* in my consciousness, as a factor of my unique existence. Phenomenology is a valuable instrument when used to analyze subjective experiences such as anxiety, guilt, meaninglessness, despair, the fear of death. However, the existentialists make it the *only* method of philosophy and hold that anything incapable of being treated by the phenomenological method is irrelevant to philosophy. Thus, Being can be unveiled only as it appears involved in human subjectivity. Questions are excluded from philosophy if they can be answered only by the traditional method of rational demonstration. For instance, even the Catholic Gabriel Marcel does not accept the proofs for the existence of God: they depend on abstract reasoning and the "naturalistic" principle of causality. There is but one valid source of conviction about God—a phenomenological encounter with Him in our consciousness, for instance, by faith.



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PHILOSOPHY OF ACTION

At first sight, therefore, it is seen that existentialism is not primarily a speculative philosophy, but rather a philosophy of life and action, a kind of ethics. It is located at the practical and concrete level traditionally held by spiritual direction. It is a search for meaning and human dignity in the context of a world that has lost any kind of philosophy capable of proving the existence of God. It is a quest for some valid plan of life, such as once

provided by the moral law of the theistic philosophies that are now considered to have been relegated to the mausoleums of thought. Man can find no source of guidance in a God or His revelation, nor in a natural law prescribing certain moral absolutes. He himself, from the depths of his own consciousness, must prescribe meaning to his life; he must commit himself to what is good, not on the basis of a non-existent objective norm, but from the free fiat of his own decision. As Sartre says, "We remind man that there is no legislator but himself." Truly, Sartre does not hesitate to admit that man must take the place of God. The existentialists keep echoing Nietzsche's dictum: "God is dead." Sartre proposes his philosophy as being "nothing else but an attempt to draw the full conclusions from a consistently atheistic position." And how does man fare in this proud role? He is frustrated and miserable, grovelling in the absurdity of life, fearful before the annihilation of death, alone, abandoned, "condemned to be free." One of the notable terms of existentialist vocabulary is "angst," the state of dread and anguish in which man finds himself.

IRRATIONALISM

In its reaction to the excesses of intellectualism, existentialism has gone to the other extreme of irrationalism. The best introduction to the movement is a book called *Irrational Man*.² Thomism has always held that the individual and the contingent are not perfectly know-

able by means of abstract concepts; we need sensory experience of them; we must "encounter" them, to use a popular existentialist term. But there is in individuals something of the universal and necessary, namely, their nature. The knowledge of natures and their essential properties constitutes abstract knowledge, so repugnant to modern thinkers. Let us remember, however, that it is only through observation of our acts of abstract thought that we can demonstrate the existence of an intellect distinct from the internal senses. Abstract thought is not something to be ashamed of; it is our distinctively human endowment. No science would be possible without generalization beyond particular facts. We must, of course, control the tendency to *impose* universal categories or laws upon individual cases, instead of *recognizing* the universal in the individual. Thomism contacts the contingent individual—the "existent"—at both ends of the process of abstract thought: it draws its concepts from individuals and uses those concepts to interpret other individuals.

Rejection of abstract thought lays existentialism open to what can ultimately devastate it. Existentialist thinkers emphasize man's freedom. Man is subject to no laws other than those of his own making; he finds no meaning except that which he freely projects upon reality. The existentialist accepts freedom as given in his experience. He even assigns freedom as being the nature of man. Yet, he does not try to defend freedom philosophically. In

fact, he cannot. There has never been a successful defence of psychological freedom except in terms of the will as a *rational* appetite ordered to good *in general* and thus not determined by any particular good. By rejecting the validity of universals, existentialism undermines the freedom that is so basic to itself.

SOREN KIERKEGAARD

Kierkegaard is a prime example of irrationalism in the field of theology. Since he is widely read and his works are passionate and forceful, his influence on modern thought is of no small account. His self-appointed mission in life is represented by the title of one of his books: *Attack Upon "Christendom."* He turned all his scorn upon the smugness and hypocrisy of a world that called itself Christian, but was so only in name. He described Christendom in Pascal's words as "a society of people who with the help of certain sacraments evade the duty of loving God." Again he called Christendom "a prodigious illusion." He vented his anger especially against the clergy of the Danish Lutheran Church, for whom Christianity represented a soft living, rather than a lively commitment to Christ. So extreme was he in his opposition to a clergy that he considered unworthy, that he refused the Sacrament on his deathbed, unless it could be given him by a layman. His life work was nothing less than "to reintroduce Christianity—into Christendom."

The significant thing about true Christianity for Kierkegaard was not doctrine, but commitment. Truth for him was not the conformity of the mind to the real, not mere knowledge. He said, "Truth is subjectivity." "Truth is an appropriation-process of the most passionate inwardness." It does not matter *what* you believe, but *how* you believe, how your belief modifies your human existence. "I know the truth only when it becomes life in me." It is the passionate inwardness that counts. This commitment is all the more intense when the object of it is uncertain, or even more so if it is *absurd*. This is the case with Christian faith. The incarnation of Christ is literally absurd, "and this absurdity, held fast in the passion of inwardness, is faith." Christ is thus the "Absolute Paradox," the "Sign of Offense." Any attempt to come to some understanding of mysteries would proportionately destroy the perfection of faith. A *Summa Theologiae* is practically a sacrilege.

The "category of the absurd," introduced by Kierkegaard in a religious context, is secularized by later existentialists and applied to a world and a life that do not lend themselves to the niceties of intellectual analysis. It should be noted here that Thomism admits that the contingent is often absurd, at least as far as man's knowledge of it is concerned. But we can discern some reasonableness in the midst of the contingent, some regularities that admit of generalization, of

formulation into laws, of objective meaning. For the existentialists meaning is not discerned by intellect, but imposed by will. Therefore, this type of thinking is a voluntarism.

EVALUATION

What should our attitude toward existentialism be? We should of course know its shortcomings, otherwise we could hardly be said to understand it. Philosophy seeks ultimate explanations of reality, and the ultimate cause is God. A philosophy's concept of God can be used as a touchstone of its success. Existentialism cannot provide a proof for the existence of God, and in this lies its failure. Likewise, by denying the abstract and universal existentialism destroys moral law and substitutes situation ethics.

But we must see the good elements in the movement too, especially the many items distinct from existentialist philosophy, though influenced by it. Most important has been its influence upon psychology. The emphasis upon freedom and upon the search for the meaning of life have shaken psychology out of its too rigid scientific mold and turned it towards a more humanistic approach. Existentialism also highlights subjectivity or personal involvement, which can be a corrective to excessive objectivity. Some of the existentialists, such as Marcel and Sartre, are great dramatists, able to penetrate into the depths of the human heart and to reveal the anguish of life as it is actually lived. Subjectivity means also

that we encounter reality, not only with a cold, aloof intellect, but with our emotions and our whole being. We have to love, to experience, to live, to commit ourselves in order to know. This is the Scriptural way; where faith is not just a type of knowledge, but a response to God. It is the way of the mystics and of religious thought generally. The existentialist emphasis on truth as lived gives the lie to any theologian who is not also a saint.³

I AND THOU

The phenomenological method has already given us many new and deeper insights, for instance of the subjective state of our penitents, even when they perform objectively grave acts. The spirit of existentialism, further, forces us to keep in contact with the existent, to refrain from formulating theories without factual basis, or worst still, to force facts into preconceived theories. Perhaps, most importantly, concentration upon the individual will control our propensity to hastily categorize our fellow men, to ignore the uniqueness of each human being, and to make of him a mere abstraction. Though we characterize a person with a thousand descriptive words—each of which is the sign of a category—we still miss the singularity and mystery that are at the core of his being. We get to know him only when we enter into a personal relation with him, when we can address him as "thou."

HATRED OF SHAM

Existentialists ruthlessly unmask

sham wherever it is found. They revolt against mores and customs of society that merely canonize the smugness of "the they" and tyrannize the individual into conformity. So if a man freely chooses to wear blue jeans and a beard, he is truly, though eccentrically, asserting what is most sacred in himself, his individuality. Likewise, if the existentialist revolts against authority, it is because he contemns the inauthenticity of leaders who do not lead or whose faces are turned to the past rather than to the future. If he turns against tradition, it is because he sees the stagnation that sets in when everything becomes cut and dried. Even in religion the existentialist spirit probes factors that have been accepted without critical analysis and practices that have assumed an undeserved aura of sacredness. He attacks theological formulations that have embalmed the living dynamics of the Gospel in too rigid categories of human concepts. Above all, he protests against the hollow commitment and mediocrity that have characterized too many Christians in places high as well as low. What is at the bottom of all this is a hungry spirit, a heart restless for the true source of rest, the call of a pursuing God, a desperate effort to escape from absurdity and to find meaning in the Truth that is also Life.⁴

Fundamentally, existentialism is an ethic that is in direct contact with life. As such, it prods us to make our moral theology relevant to contemporary life and to the subjectivity of the individual

in all his singularity. It is extreme in its rejection of abstract objective norms. But it does provide us with a useful corrective in pointing to the existent as individual and contingent. How prone we are to provide facile answers for individual cases "from the book." Existentialism forces us to develop the virtue of prudence, which bridges the gap from the general to the particular. St. Thomas points out that the prudent man must know both the universal principles of morality and the singular instances, the essential and the existential.⁵

PERENNIAL PHILOSOPHY

It is sometimes assumed that existentialism will supplant traditional scholastic philosophy. This is unlikely. For the most part, the two systems ask and answer different questions. It is true that both Sartre and Heidegger propose what they call respectively "phenomenological ontology" and "fundamental ontology" to replace what they regard as the "surpassed" traditional metaphysics. However, these have been the least successful parts of their existential philosophy. They attempt to study Being as it is involved in and manifested through human existence. Whatever successes they have achieved have been in the field of psychology, not of ontology. The Church cannot settle for any ontology that is not a theistic realism. Existential philosophy, as it is currently proposed by its major representatives, is not theistic, and there are plenty of responsible voices to claim

that its subjectivity has declined into subjectivism.

This is not to be considered a rejection of existentialism. There is a spirit to the movement that is fundamentally valid, the feel for the concrete, the concern for involvement, the safeguarding of the individual and his freedom, and the search for meaning. These factors can survive and remain vital only if they are engrafted upon perennial philosophy. The whole will then experience a more lush fruitfulness. Left to itself existentialism will wither down to the perspective of just another chapter in the history of philosophy, a mere link with the *isms* of yesteryear and the—isms that are to come. Of existentialism we can well apply the metaphor of Bernard of Chartres, "We see further than did our ancestors: we are dwarfs standing on the shoulders of giants." Thus must the existential spirit serve our traditional Catholic thought.

FOOTNOTES

¹ The same applies of the other categories, such as those found in Kant and Hegel. Aristotle's categories are also rejected.

² *Irrational Man. A Study in Existential Philosophy*, by Wm. Barrett. Doubleday Anchor Book, A 321.

³ The aspect of subjectivity is well treated in an excellent article by R. Troisfontaines, "What is Existentialism?," *Thought*, 32 (1957) 516-532.

⁴ Cf. R. Kreyche, "Catholic Undergraduates and the Existential Revolt," *Catholic Mind*, 60 (April, 1962) 32-40.

⁵ *Summa Theologiae*, II-II, 47, 3.

the
MISSION
rosary

RIAN CLANCY, C.P.

A traditional prayer, a modern approach

SHOULD the rosary be dropped from our mission services? It is a meaningful devotion in this day of liturgical and scriptural renewal? Are people really praying at their best, are they praying as mature adults, when they say the rosary? Would not the time devoted to the rosary on our missions be better given to some kind of instruction? Indeed, is there time at all for this devotion on the modern mission?

These and similar questions are being asked today. In this article some suggestions are offered for a more fruitful approach to the mission rosary.

Our first problem derives from the Constitution on the Sacred Liturgy. "Popular devotions of the Christian

people are to be highly recommended," the Constitution states but it adds that these devotions should be so drawn up "that they harmonize with the liturgical season, accord with the sacred liturgy, are in some fashion derived from it, and lead the people to it . . ." #13. Can the rosary, admittedly the most popular of devotions, be arranged in accordance with this directive?

A second problem arises from the very nature of this prayer. In a 12-15 minute period, a 41 word prayer, the Hail Mary, is said 53 times, along with 14 other prayers. The warning of Christ must be kept in mind whenever it is a question of vocal prayer: "In your prayers do not go babbling on like the heathen, who imagine that the

more they say, the more likely they are to be heard" (Mt. 6, 7). All prayer must be essentially interior and mental if it is to escape identification with a mechanical prayer wheel. It is psychologically possible to say 67 prayers reverently and meditatively in 15 minutes?

Perhaps some light on a fruitful approach to the rosary can be gained from the experience of St. Therese of the Infant Jesus. "When I am by myself, it's a terrible thing to admit, but saying the rosary takes more out of me than any hairshirt I've worn. I say it so badly." And yet she found great devotion and spiritual fruit in vocal prayers said slowly and thoughtfully: "Sometimes when I am in such a state of dryness that I can't find a single thought in my mind that will bring me close to God, I say an Our Father and a Hail Mary very slowly. How they take me out of myself. What solid satisfaction they give me. Much more than if I had hurried over them a hundred times."

APPROACH IN DEPTH

I would suggest an approach in depth. To be willing to sacrifice quantity for quality. Not to try to get through the whole rosary at one evening service, but rather to say just one or two decades. The purpose is not to escape from prayer, but to pray better, to achieve an intensification of prayer. These decades should be so introduced and said that the rosary will be in fact what it is meant to be, a meditative pondering of the mystery of Christ.

This was Mary's own approach to the very mysteries which the rosary contemplates: "But Mary treasured all these things, turning them over in her heart" (Lk 2, 19).

The essence of this method is to set the mystery in its scriptural context. For every mystery of the rosary there are scriptural readings. The Bible Missal, for instance, lists 37 scriptural references for the joyful mysteries, 25 for the sorrowful mysteries, 17 for the glorious mysteries. And all of these readings are found in various texts of the mass.

After the pertinent reading has introduced the mystery to be prayed, a few moments could be spent in silent reflection. Or, if the missionary chose, he could give a very short homily on the reading. This would both explain the mystery and make an application to the lives of the people. The decade would then be said, deliberately and reverently. The repeated Aves would be the personal response of each individual to the Word of God, to God's wonderful work of salvation.

It can be seen that each decade so treated would be in essence a miniature Bible Devotion, a paraliturgical form of prayer explicitly recommended by the Constitution of the Sacred Liturgy. There is the scriptural reading, the reflection or explanation, the response of the people of God to the Word of God.

How long would it take to "say" a decade in this way? Anywhere from five to ten minutes, depending on the



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length of the scripture passage read and the explanation. The bearing of this time element will be considered later in this article.

SALVATION HISTORY

This approach to the mysteries of the rosary allows of great variety in treatment. The most obvious method would be that suggested by the Constitution, to relate the devotion to the liturgy as its source and goal. In other words, to make the rosary a meditation on the history of salvation. Indeed, the fifteen mysteries of the rosary do take us to the very heart of God's salvific plan. They are a fruitful

"proclamation of God's wonderful works in the history of salvation, the mystery of Christ, ever made present and active within us, especially in the celebration of the liturgy." #35, 2. In the rosary we see Christ in his advent, his salvific work, his glorious triumph

Another approach to the rosary mysteries would be to see them in relation to Mary, "who is joined by an inseparable bond to the saving work of her Son. In her the Church holds up and admires the most excellent fruit of the redemption and joyfully contemplates as in a faultless image, that which she herself desires and hopes wholly to be." Constitution of the Church, #103.

In the joyful mysteries we see Mary as God's conscious instrument in bringing the Savior into the world. Just to hear the account of this from the scripture will be a real experience to the people, many of whom have only the foggiest idea of just what the Annunciation, the Visitation, the Presentation mean. The sorrowful mysteries obviously link Mary with the suffering Messiah. Readings from Isaiah or Jeremiah and the gospels can be made to show the Handmaid of the Lord cooperating with the Servant of the Lord in the work of redemption. Finally, the glorious mysteries situate Mary in the age of the Holy Spirit and show her glorious fulfillment in Christ. The triumph and saving activity of the Risen Christ is wonderfully reflected in the exaltation and mediation of Mary, Mother and Queen.

THE TRADITIONAL MISSION

In the mechanics of adapting this treatment of the rosary mysteries to our mission many alternatives present themselves. In the traditional mission service, for instance, two decades could be handled each evening, starting with Monday. The missionary usually does not give out the rosary at the opening service on Sunday. On Monday evening there would be the joyful proclamation of salvation, the Annunciation and the Visitation. Tuesday evening would highlight the birth of the Savior and the announcement of his vocation as seen in the Presentation. The mental and physical suffering of Christ, the Agony and Scourging would be treated on Wednesday evening. The Crowning with Thorns and the Carrying of the Cross would be the decades for Thursday evening. Friday evening would bring the rosary to the very heart of the Paschal Mystery, the Death of Christ and his Resurrection. Our vocation to bear witness to the Christ of glory, the Ascension and the Sending of the Spirit, would round out the mission at the Saturday night closing. If the mission continues to Sunday, the theme of triumph and heaven, the Assumption and the Coronation would be meditated.

THE EVENING MASS MISSION

It might well be that a missionary would prefer to give but one decade each evening. Then the plan to be suggested for the evening mass mission

would be used with a somewhat longer homily or explanation on the mystery.

It is evident that the evening mass mission is here to stay. In fact, some missionaries are of the opinion that it may ultimately supplant the traditional mission method. It has the advantage of an "all-in-one-package" service. It centers in the liturgy of the mass. And with the recent one-hour ruling on the eucharistic fast it makes communion at the evening mass available to everyone without setting the time for service too late.

But the same evening mass mission has some drawbacks from the viewpoint of content and tradition. It means that the morning motive and instruction or meditation will be dropped. And when will the people be taught to make mental prayer? This instruction can be difficult to work into the so-called big mission sermon. It would seem that the traditional recitation of the rosary at the beginning of the evening service would make it too long. And certainly the rosary should not be publicly recited during the evening mission mass. The answer?

It is suggested that the evening mission service open with one decade of the rosary treated as explained above. Again, the divine plan of salvation would provide the framework. On Monday the Annunciation, Tuesday the Birth of Christ, Wednesday the Agony, Thursday the Carrying of the Cross, Friday the Death of Christ, Saturday the Resurrection. If the mission closes on Sunday the mystery meditated could

be the Sending of the Spirit. An alternative approach would be to take up the sorrowful mysteries Monday through Friday, with the Resurrection on Saturday evening.

While the usual pattern could be that given above, a mission during Advent or in the Easter time could well see a greater stress on the joyful or glorious mysteries respectively. This would keep the devotion in harmony with the liturgical season as the Constitution prescribes. "The love of God is very ingenious," and many other possibilities will occur to the interested missionary.

SIX OR SEVEN MINUTES

To treat one decade in this way at an evening mass mission would add six or seven minutes to the service. But it would be an addition well justified. It could afford just the opportunity to preserve some of the most cherished aspects of the Passionist mission, the short thought on the Sacred Passion by way of motivation. Surely, when the people are asked to attend but one service each day of the mission, a few minutes over the hour is not an imposi-

tion. In this context we can recall Father Hernard Häring's words, "There should be no bargain basement or discount house treatment of an event so important as a parochial mission." The people will not begrudge the time if the service is truly meaningful.

The foregoing suggestions are offered as an adaptation of a beloved prayer to the needs of the mission of today. The modern mission audience cannot be treated as if Vatican II and the liturgical reform had never taken place. People expect a scriptural and liturgical orientation in prayer and preaching. The rosary mysteries are rooted in scripture and present the heart of God's plan of salvation. Properly presented, they fulfill the ideal of preaching, "a proclamation of God's wonderful works in the history of salvation, the mystery of Christ, ever made present and active within us . . ." Constitution, #35. Prayerfully meditated, they will lead our people to a more fruitful participation in the liturgy which re-presents them, "the summit toward which the activity of the Church is directed . . . the fount from which her power flows." Constitution, #10.

"What a lot of things to do! We would wish that the first to understand them were the excellent and venerable older priests, and that the first to do them were the young priests!"

Pope Paul VI

THE ANATOMY OF CONVERSION

ANDRE AUW, C.P.

IT was about nine o'clock in the morning, and it was already hot. Certainly no one was in the mood for a speech, but something about the manner of the man compelled attention. When the shuffling crowd became a sea of silence, he spoke: "Men of Israel, listen to me: I speak of Jesus of Nazareth, a man singled out by God and made known to you through miracles, portents, and signs, which God has worked among you through him." This was Peter, the Galilean fisherman-turned-fisher-of-men, alive with the Spirit of God, weaving a spell of wonder over his audience.

Anyone who had known Peter in the years preceding Pentecost would have been astonished to witness him in such complete command of the situation, sure of his words and gestures, and confident of a desired effect. And the effect was marvelous indeed, for when he finished speaking the listeners "were cut to the heart, and they said to Peter, 'What are we to do?'" In other words, they had experienced a conver-

sion. But the more remarkable fact is that which explains the conversion of the man who converted them.

Because Pentecost was such a dramatic experience in the life of Peter with its penetrating insight into the mystery of Christ the Lord, because it symbolizes and reveals the transforming action of the Spirit we are inclined to overlook the preparation which preceded it.

On Pentecost we see Simon the fisherman transformed into Peter the Apostle; we see a man who has undergone a remarkable conversion experience. Actually we see more than that. We see a man who has undergone a series of conversions, who by the witness of his own life can testify to the dynamic and continuing character of the conversion process.

As will be mentioned later, this is a theme which many saints and spiritual writers have stressed. St. Catherine of Siena, in her *Dialogue*, reminds us that Peter's first conversion occurred on the occasion of his first encounter with

Christ. He left his nets and followed Christ. But later Peter experienced another and a more profound conversion after his denial of Christ, and finally a truly transforming conversion at Pentecost. In addition to these great conversions there were a number of smaller ones revealed to us in the Gospels, indicating the fact that even with the Prince of the Apostles conversion, the turning from self and re-turning to God, was not accomplished in a single experience but was, instead, a continual demand of his Christian growth.

RELIGIOUS AND CONVERSION

This is an eminently practical concept for religious life. Misunderstanding of the nature of the conversion process has led many religious into the dark regions of discouragement. A few reflections might help to clarify the subject.

First of all, conversion is one of the most deeply personal of all human experiences; for it is a kind of transformation in love, and as such is incommunicable. But there are common characteristics which we all share who experience it, and some of these by the very vibrancy of their tone can mislead us in evaluating the conversion experience.

A good example might be the tendency to label our initial conversion as definitive. In this context religious have much in common with adult converts to the faith. Many times, after the initial enthusiasm has waned, the convert becomes painfully aware that

the pulling-away from self and sin is not, as he had been led to believe, an operation that has been completed. Thomas Merton, in his autobiography, describes graphically his own dismay at discovering himself moving along in the old rut of self-centered and sinful activity.

Religious often make the same mistake. Pascal makes reference to this when he says: "(they) mistake their imagination for the promptings of their heart and believe they are converted the moment they think of conversion." Yet it is an understandable error. Initial conversion sweeps one along by the power of its own inner tides, and the psychological satisfactions are both warm and genuine. One feels at home, he experiences a sense of belonging, and he has every reason to expect the original "state" to perdure. Psychologically, he has every reason to expect this, but intellectually he should realize that this conversion process will have to follow the principles of all other life-processes. It cannot remain so because it is not static; it is essentially dynamic.

INSTANT HOLINESS

However there is another factor which leads a young religious to overvalue his initial conversion or commitment, and that is his environment. He is the product of what might be called the "era of the instant." It is an age in which contemporary man is compulsively restless for results. When he places an action he expects an im-

mediate effect. This he insists upon instant coffee and instant pain relief. His cars are equipped with automatic transmission and push-button windows, his offices are electronically controlled, and his books are served to him in digest form. His whole mentality is directed toward the goal of instant accomplishment. He wants things done and he wants them done now!

It is hardly surprising then, that a young man who has been subjected to this milieu should experience difficulty when he transfers this concept to the religious life. He will most likely experience confusion when he discovers his once-firm structure of commitment to be crumbling at its foundation, or later on he may feel a sense of hopelessness as he realizes that his total conversion is going to take a long, long, time. However, the sooner this awareness comes, the better. For then the religious can begin building anew, not on sand, but upon firm ground.

And today there is a stress current in modern theology which can be a great aid for us who seek to arrive at a deeper understanding of the conversion process and its relationship to our religious life. This is the stress of the existential aspect of reality. While not denying the validity of other perspectives, this approach chooses to focus upon the religious life and the conversion experience not so much in terms of states of perfection or plateaus of development, but rather in terms of their essentially dynamic character.



Andre Auw spent some years in the business world before joining the Passionists. Since his ordination in 1962, Father Andre has been a frequent contributor to clerical magazines. He is at present vocation director in the Pacific Coast States.

Both are vital processes concerned with ultimate growth in Christian maturity. But the process of conversion can best be understood in the light of the larger life-process of which it is a part.

DEATH AND RESURRECTION

An existential look at the religious life centers especially upon the fact that it is a life being lived. Thus we are immediately concerned with the way in which it is continually growing towards fulfillment. We recognize that it is primarily a growth in the life of Christ, and this means a divine admixture of pain and pleasure, a re-living of the mystery of Christ Himself in His Passion and Resurrection. It will

involve a certain amount of falling back and going forward, of bearing shadows and of sharing splendor, all the combined loneliness and loveliness that goes with growing. And it will continue until there is a complete response to God's saving action, that action which is ultimately an interaction between a Christ-person and the person of Christ.

All human growth, however, is predicated upon the assumption that there is no force acting in opposition to such growth. In the religious life, the one single factor which can prevent growth is the quality of our response, and once again we must accent the continual character of that response. Ours must be a constant re-turning to God; and if this is present then both our religious life and our successive conversions will bring us to the fullness of mature growth in Christ. It may be slow and tedious, but if it is constant it will eventually be transforming.

SACRED HISTORY

This has long been the promise of God to his people. Apparently the Jews of old were as short-sighted as we are today with regard to the true nature of religious conversion. They become discouraged as a result of their infidelity and God had to remind them of His mercy by pleading with them to surrender themselves to a new conversion, another re-turning to Him. Through the lips of Jeremiah he told his people: "Return apostate children! I will heal your apostasy" (3, 22).

And through Ezechiel he said: "Repent, then, and turn from your transgressions. . . . Turn, and live!" (18, 30) The prophet Joel carries the same message to the people: "Return to me with your whole heart." (2, 13) And Isaia word-paints a portrait of God which shows him anxious to bleach our scarlet sins to a radiant whiteness, to comfort and renew as a mother does when her child, after falling, comes running to her arms.

There is a note of gentle urgency however, in the plea of God which reappears so frequently in the prophets. It is as if God were saying, "I want you to experience the fullness of my divine life; I want you to grow, and I am waiting to give you growth, but I cannot do it until you turn away from self and turn again to Me." And when his people were most discouraged by the culminated awareness of their rejection of Him, then it was that God reminded them of the wonderful works of past salvation history, and re-assured them that the same God was still with them, to save them. Past infidelities would be forgotten if present actions would be directed toward a renewed conversion here and now.

We are slow to learn from history, however. And in the early Church this same confusion over the nature of conversion became readily apparent. St. Paul, writing in haste as he moved from place to place in Asia Minor preaching the Good News, scolded, demanded, and just as often, pleaded with the communities he knew and

oved so well to "be renewed," to "purge out the old leaven," to "work out your salvation." To the Galatians he said, in effect, "How stupid can you be! You made such a good beginning, the growth was so promising, but now you have gone back to your old ways, you have exchanged the power of God for the weakness of self." But a little later Paul modifies his tone by recognizing the fact that the Galatians are going to have to grow slowly. It is a fact of life which Paul must accept, but which, knowing the potential of fallen human nature, disturbs him, for he concludes this first section of his letter by comparing himself to a young mother awaiting the birth of her child. He writes: "My dear children, I am again suffering the pangs of childbirth for you, until Christ is formed within you" (Gal 4, 19).

PLATEAUS OF SECURITY

The problem, it seems, is one of becoming. Everyone seeks security, and in the religious life we often seek the security of plateaus. It may be for many the plateau of the novitiate which provides a shelter from the storms of the world. For some it may be the plateau of religious profession and the security of the vows. For others it may be the plateau of the priesthood and the refuge of a fuller commitment as well as the protection of priestly powers. However, to continue the same analogy, resting on a mountain plateau for any length of time, while winter blizzards swirl about us, is an

invitation to disaster. Salvation for the mountain-climber is found in movement. For him, simply "to be" means to die; "to become" means to live.

The analogy is far from adequate, but it does have an application to the religious life. St. Paul tells us that we must keep striving forward, pushing on. St. Thomas teaches us there is no such thing as a "neutral gear" in our religious life. We are either in "drive" or we are in "reverse." And it is because of this dynamic quality that Romano Guardini has remarked that it might better if we thought of ourselves more as travelers *in statu viae*. Then instead of saying, "I am a Christian," we would say, "I am becoming Christian," which means I am on the way to becoming like Christ.

If the accent is upon being a Christian, it is too easy for us to settle down with the comforts of Christianity and lose sight of the crises. We then close windows and resist change. Dietrich von Hildebrand, discussing this problem of becoming and its intimate connection with the concept of conversion, says that a certain readiness to change

is not merely the condition for embarking on our journey towards our supernatural goal. It also constitutes the permanent basis for continual progress on our road.

Becoming Christian demands a great deal of resiliency and adaptability because it involves constant changes, a continuing response to the renewed call

of Christ. But it also offers the opportunity for "second" chance, a second giving, and the accompanying joy of greater growth.

INSIGHT FROM LOVE

The entire process of becoming is seen most clearly in marriage. Just recently I was talking to a young man on a plane about this very subject and he shared his own experience with me. His marriage had been gradually disintegrating, and he and his wife decided that they needed a new beginning. A woman was hired to stay with their small family and they went off on a second honeymoon. The result of this week which they spent together was a remarkable change in both of them. Walls of long-standing fears and doubts were pulled down in a matter of days. In fact the young husband referred to the experience as "a miracle." But perhaps the greatest gift which was given them was a new insight into the very nature of their married life. They now view it as a slow and rather stumbling process of growing together in love. I do not think the young man was incorrect. I believe that it was a miracle, a second call from God, a second chance to offer a second giving of self, and to experience a second and deeper renewal in love.

Spiritual writers have, for years, seen the same necessity for a type of second honeymoon in the religious life. They have referred to it as a second conversion, and the concept is found

among the earliest Fathers of the Church. In later times, St. Catherine of Genoa, St. Teresa of Avila, St. Catherine of Siena and St. John of the Cross have discussed it at length. For St. John of the Cross, it forms the heart of the passive purification or the night of the senses, the necessary prelude to the illuminative way. And more recently we find the same theme running through the writings of Newman, Garrigou-Lagrange, and Rene Voillaume. The concept is far from new. In fact Christ himself alludes it when, near the end of his ministry, he settles the dispute among his apostles as to which of them should be the greatest by putting a small child in their midst and telling them, "Unless you become converted and become as little children, you shall not enter into the kingdom of heaven." (Mt 18, 2)

A CONSTANT BECOMING

What is new, however, is a more pronounced accent upon the element of becoming in our religious life. As a result the terminology being used in slightly different, more inclined to action-words than idea-words. Today's writers would rather speak of living than of life, they would rather present truth in the form of a moving picture than in a portrait or photograph. Without down-grading the concept of being they simply prefer to highlight the notion of becoming. And this applies to every aspect of our many-prismed religious life; they feel that its full beauty can only be appreciated when

the prism is "turning" within the light.

Apart from the different language and the varied new approaches, the message remains substantially the same: if it means anything, conversion means a continual re-turning to God, a constant growing in the Christ-life, an upward movement towards the fulness of Christian maturity.

Practically speaking, this concept involves a religious in the decision to resist or to surrender to Christian growth, for the life-process will not accomplish its intended effect unless a man wants it and wills it. Static concepts of the religious life and secular attitudes of insisting upon measurable results can play their part in making adjustment to the religious life more difficult, but ultimately it comes back to the individual religious and his present reaction to conversion, as confronted and experienced now.

A MANY-SPLENDORED THING

It is through this kind of growing that a religious begins to appreciate the quiet splendor of the continuing commitment urged by St. John of the Cross. Only great giving, constantly renewed in the challenge of minor moments and routine affairs can bring a man to true maturity. But then, as he nears this type of growth, he experiences something which only people in love ever taste, and it prompts him to turn to God with his whole heart and to cry out in the love-filled words of the saintly Carmelite, "All for you, nothing for me!" ... How richly

resonant this is of the cry that came from the heart of another Lover, high on a hill, who with arms outstretched, offered to his Father everything—the complete gift of himself, in a perfect act of redeeming love, "Father, into thy hands, I commend my Spirit."

In summary we can say that conversion is a beautiful experience, but that it is much more. It is a continual growing in love towards maturity, a maturity so magnificent that St. Paul says it is "measured by nothing less than the full stature of Christ."

And to gather together the scattered fragments of words and ideas concerning this concept of continuing conversion, there are few who can state it with more beauty and simplicity than Jessica Powers. The quotation is from her poem, *The Second Giving*:

The second growth of God is the
rich growing
With fruits no constant gathering
can remove,
The flourishing of him who by
God's mercy
Has cut himself down to the roots
for love.

God seeks a heart with bold and
boundless hungers,
That sees itself and earth as paltry
stuff;
God loves a soul that casts down all
He gave it
And stands and cries that it was not
enough.

LAMENT FOR A MEAL-MAKER

TO BROTHER MATTHEW, C.P.

† DECEMBER 20, 1964

December dark

Rain.

... Till late

I walk the lonely woods

Mute

Watching trees grieve

Their silent tears to earth.

The meal-maker,

Giver of bread

Is gone.

He journeys on

To Bethlehem—and bread

While we stand hungry

At the open door.

Taller

He walked away from us

Because his coin rang clear

Truer

Than words which seek

To summarize.

He was real.

South-side, tough

Temper-laden

A man of many moods

Like seasons, yet essentially

A man

Committed to a task:

Bread-giving.

A man

Ever concerned

With feeding others

Like Another.

He was real.

... Now he journeys on.

Real Brother!

Take for your pilgrimage

My offering:

Real bread, real wine

Real Body, real Blood

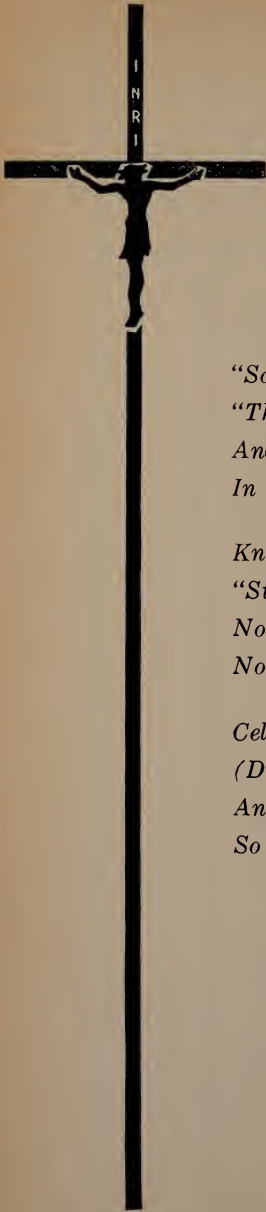
O meal-maker, feeder of others

Take, eat

And enjoy

Enjoy!

Andre Auw, C.P.



STUDY IN LOVE

*"So love is blind?" the Lover smiled,
"Then My love, too, shall overlook."
And bending low, unloveliest child
In holy heart's-embrace He took.*

*Knew agony and, oh, love's cost!
"Still shall I overlook," He cried.
No fear love's labor should be lost,
No, only dream of radiant bride.*

*Celestial Cana! Bridegroom stands
(Death has but magnified His charm)
And overlooks His wounded hands,
So fair the maid upon His arm!*

Vincent Giegerich, C.P.

TRAGEDY in the CONGO

WALTER DE BRABANDERE, C.P.

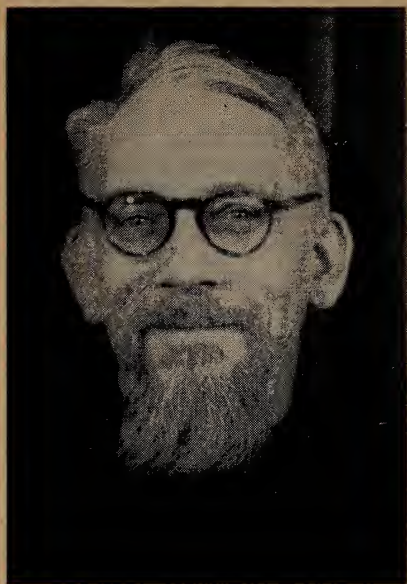
DURING two months, September and October, 1964, the bloody riots in the Congo were centered in Sankuru Province, where the Belgian Passionist Fathers have their mission field. Because this province had been sealed off by several units of the loyal Congolese army, there was no news whatever from the Bishop, Most Reverend Eusebius Hagendorens, C.P., nor any missionary or layman.

When the mission personnel was finally evacuated on November 1, the full scope of the tragedy was made known. Except for one mission station, Tshumbe Ste. Marie, all the missions had been plundered and destroyed by the rebels. At the Katako-Kombe station, where the Passionists had been since 1914, the tragedy reached its climax.

This mission had been repeatedly raided and plundered by the rebels. Nevertheless, the three Passionists resident there stayed on. They were Fathers Lambert Janssen and Raymond Halkett and Brother Maurice De Speigleir. During the raids the rebel soldiers took everything of value. They especially searched for telephones or radio transmitters that might enable

the missionaries to establish contact with the outside world. Sometimes they were fairly polite, at other times insolent and overbearing. Once the missionaries were savagely beaten. Father Raymond was tied and badly wounded from cords cutting deeply into his arms and legs.

DURING October a convoy of Congolese army troops began operating in the area and made several attacks on rebel encampments. They set up headquarters about five miles from Katako-Kombe. Early on the morning of Friday, October 23, several groups of rebels again attacked the mission. Father Lambert fell into the hands of the half-drunken soldiers, was clubbed with rifle butts and finally hacked with wooden machetes. Father Raymond had started to run for the convent to warn the Sisters and give them absolution. He was captured by other rebels, driven back to the chapel area at spear point, and there murdered. Brother Maurice managed to break for safety. Under heavy rifle fire he dashed into the high grass and bushes of the jungle and made his way, running and creeping, until he reached the army camp.



Father Lambert Janssen

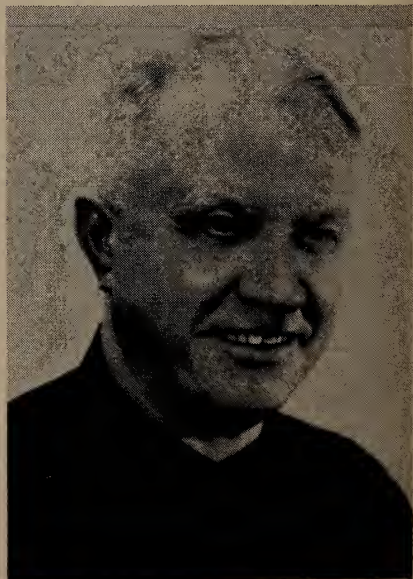
There he explained what was happening at Katako-Kumbe. A strong convoy of armored trucks moved out immediately, launched a surprise attack on the disorganized rabble, literally exterminating them. The soldiers then wrapped the mutilated bodies of Fathers Lambert and Raymond in blankets and placed them on a truck. Meanwhile other soldiers had discovered the five terrified Sisters hidden under a stack of mattresses.

On the morning of October 24th a military patrol took Brother Maurice and the Sisters, together with the bodies, the one hundred long miles to Tshumbe Ste. Marie. There Bishop Hagendorens tearfully received the remains of the murdered missionaries. At

six that evening, after a solemn funeral mass and exsequies, the two witnesses to Christ were buried in the peaceful mission cemetery...our fertile hope for a future harvest of souls in the Congo.

BROTHER Maurice and the Sisters were flown over to Brussels on November 1st. Although badly shaken by their ordeal in Sankuru Province, they are strong in their hope that when peace returns to a troubled land, they can go back to their little mission station and their dear Christian people.

Ferdinand Halkett was born on September 25, 1904, in Alseberg, Brabant, Belgium. He was professed in 1923 as Raymond of the Sorrowful



Father Raymond Halkett

Virgin, and ordained on August 30, 1931.

Hendrik Janssen was born in Tongerlo, Luik, Belgium, on October 1, 1910. He was professed in 1927 as Lambert Mary of St. Teresa, and ordained on December 22, 1934.

Very Reverend Florentius Nacckaerts, Provincial of St. Gabriel Province, received the following letter of condolence from His Eminence, Leo Cardinal Suenens:

"Together with their relatives and the Passionist Fathers, we pray for the peaceful rest of their souls. Always we shall treasure the memory

of these two missionaries, who after thirty years of generous mission work, have sealed their apostolate with the sacrifice of their lives. Their lives were precious indeed! Precious for their dear families and relatives, precious for their apostolate, and above all, precious in the sight of our Lord. *Pretiosa in conspectu Domini, mors sanctorum Ejus!* May their participation in the Passion of Our Lord, who was also crucified by an unknowing people, become a source of life and light for those whom they were serving so generously."

MYSTERY OF SALVATION

It is precisely in the light of the Gospel that suffering takes on a true and consistent meaning. It becomes a thought, a design, something ordained to an end that can give value to every pain. No longer are there, therefore, wasted energies, purposeless tears, pointless sacrifices. Suffering! What vast perspectives open before the man who values it with Christian discernment and who looks at the Crucifix and meditates on its teaching. What teaching?—that it was precisely through suffering, through sacrifice pushed right to the death, that the world was saved and redeemed. Here is the source of fruitfulness, mysterious, if you wish, but immeasurable. And it was precisely in this mystery that Our Lord placed the Redemption. We are dealing with a mystery of heavenly salvation and, therefore, of certain rebirth . . .

Pope Paul VI

New Frontier in SEMINARY TRAINING

Passionists to attend Bellarmine College

IGNATIUS BECHTOLD, C.P.

ON December 4, 1964, officials of Bellarmine College in Louisville, Kentucky, announced that a cooperative program had been agreed upon between the College and the Passionist Fathers of Holy Cross Province. The plan, which will go into effect in 1965, calls for the Passionist seminarians to take courses at Bellarmine College and to receive their B.A. degrees from the College.

In a statement to the press, Monsignor Alfred F. Horrigan, President of the College, pointed out that the plan is "typical of a widespread trend in American Catholic Higher Education today. It stems from the increasing complexity and cost of maintaining college programs of high quality, and from the conviction of many Catholic educators that important advantages can be derived from closer association between ecclesiastical and lay students."

Several problems of aggiornamento face the small religious house of studies or seminary college. It is imperative today that the seminary be accredited and grant recognized degrees. The cost in manpower and money of equipping and maintaining a small seminary which will give an education adequate by today's standards is very high. And no matter how well staffed such an institution may be, it is lacking in the environment afforded by a large college. The intellectual atmosphere, the cultural advantages, the robust give-and-take of academic competition, the broader course offerings, the extensive college library, the challenging impact of trading ideas with young lay adults, an open as opposed to a closed educational system—all these things are lacking in the small seminary. Many are impossible to achieve even in a large seminary.

That is why Walter Burghardt, S.J., made this suggestion to the seminary division of the NCEA at the 1964 convention: "Put the seminarian in contact with lay students at least in some of his classes. Let him see at first hand how lay people sacrifice for an education. Let him compete with them for marks, academic standing, scholarship. Let him come into personal contact with agnosticism and existentialism and positivism, with technology and science—even with women! Let him see that the life of the intellect is not simply theory, that the world of ideas is terribly real, that ideas can and do move the world. but that, to move the world, his ideas must first move *him*."

UPDATING THE SEMINARY

For some years the attention of religious superiors and seminary administrators has been engaged with this problem of updating the seminary. And the conviction has steadily gained ground that the seminary should come out of its isolation and become really involved in the educational world of today. Fifty six Catholic colleges recently signified their desire to have a seminary join their faculty and student body (NCEA Letter, December, 1964). This conviction was reflected in a survey conducted by the Franciscan Fathers in 1963. Eighty one rectors and one hundred twenty four deans of study, representing 205 seminaries answered the questionnaire. Five possible solutions were presented for a "suitable education for Catholic

religious seminaries for a four year liberal arts college program." The overwhelming majority (53 rectors, 91 deans) chose the following plan: "Small religious house (75 students, 10 professors) situated near a large Catholic university, with professors teaching in and students attending the university." The second choice (10 rectors, 16 deans) was substantially the same: "Small religious house affiliated with a Catholic university, but situated near a large state university." Least favored (10 rectors, 3 deans) was the proposition: "Small religious house (150 students, 15 professors) attempting college accreditation for four years liberal arts course."

As a result of this survey, the Friars Minor Conventual recently announced that they are moving their college seminary from its country location near Carey, Ohio, to a site near St. Louis University, in St. Louis, Missouri.

OBJECTIVES

The superiors and lectors of Holy Cross Province have not been unaware of these problems and trends. At the Third Lectors Congress held at Warrenton in 1961, the assembled fathers voted to adopt the 4-4-4 plan of seminary education, locating the four year liberal arts college in a unit distinct from both the high school and the theology department. At the same time there was a strong insistence that our training become more creative, maturing, and in touch with the world of today. As Father Barnabas Ahern said



Administration Building at Bellarmine College

in his talk "*The Objectives of Clerical Training in 1962*," "We must bring our students into contact with the methods, the interests, the personalities of men and women living in the world. A student life where men are cut off from the opportunity to meet others and to measure their views is not a preparation for the challenge of the ministry. Such students go out from us smugly self complacent—yet talking on a level which a living world does not understand."

After Dr. William Conley's talk on *The Values of Accreditation* it was

generally agreed that accreditation of our seminary should be a prime objective, and the Prefect of Studies was given the mandate to prepare for it.

As investigation and dialogue continued through the following two years, it became increasingly evident that the goals envisioned by the Congress and demanded by present day educational standards, both ecclesiastical and secular, were almost impossible to achieve unless our seminary college became affiliated with a larger educational venture. Several alternatives were considered. Considerable spade-work was

done in the Chicago area. Finally it was decided to explore the possibilities of collaboration with Bellarmine College in Louisville, Kentucky. By a fortunate coincidence, the historic monastery of the Passionist Fathers is adjacent to the college campus.

BELLARMINE COLLEGE

Bellarmino College is an educational institution for men directed by the Archdiocese of Louisville. It was founded in 1950 under the dynamic leadership of its young president, Monsignor Alfred F. Horrigan. It is staffed by diocesan priests, Friars Minor Conventual, and laymen. The Bellarmine philosophy of education is stated as follows:

"As a Catholic College Bellarmine pursues its various objectives in harmony with Catholic doctrine concerning the purposes of life and education. By a proper subordination of ends, the intellectual perfection which is the proper and immediate concern of liberal education is ordained to man's total perfection in Christ. The liberal education which Bellarmine imparts is not in bondage to narrowly vocational and technical goals, but rather has as its primary characteristic the freedom that derives from the pursuit of truth for its own sake."

The College stresses a broad general education in the first two years. All students must take courses in theology,

scholastic philosophy, literature, history and natural science. In the upper years, thirteen major fields of study are offered. Central to the Bellarmine approach is the program of concentration and coordination. In the third year of college, two concentration seminars take the student into research and creative work in his major field. In the senior year, two coordinating seminars enable the student to unify his educational experiences under a total viewpoint and philosophy of life.

The rapid growth of Bellarmine College is eloquent testimony to the validity of its educational policies. When the College opened in 1950 its enrollment was 210. The 1964 class year opened with 1,708 full time students. To these must be added another 500 students in the adult education program. According to the Kentucky Council on Public Higher Education (1965), "Bellarmine College continues to set the enrollment pace among Kentucky's private schools." The College is fully accredited at both state and national levels and holds membership in all important associations of American colleges.

PLANNING STAGE

The possibilities of a program of collaboration between the College and the Passionist Fathers were first explored at the official level at a meeting held at Bellarmine in February, 1964. Present were Monsignor Horrigan, President of the College, Monsignor Raymond Treece, Vice-president of the

College and Father Conleth Overman, First Provincial Consultor and Father Ignatius Bechtold, Provincial Dean of Studies. The administration of the College was warmly favorable to the plan. The Provincial and his Council approved a follow-up of the conversations, and subsequent meetings clarified various points at issue.

On May 27, 1964, the Board of visitors of the College, with full approval of Most Reverend John A. Floersh, Archbishop of Louisville, authorized Monsignor Horrigan to extend a formal invitation to the Passionist Fathers to join with the College in a program of academic collaboration. This invitation was accepted by Very Reverend James P. White, C.P., Provincial of Holy Cross Province, in a letter to Monsignor Horrigan on July 9, 1964. The final details of the program were approved at a meeting of administrative representatives of the College and the Provincial Council of Holy Cross Province on October 27.

Holy Cross Province will move the first two years of college seminary to Louisville in the fall of 1965. The theologians, heretofore resident in Louisville, will take up residence at a Passionist House of Studies at St. Meinrad Abbey. An addition for 120 students will be begun in Louisville in the summer of 1966 and is scheduled for completion in 1967. In the fall of 1967 all four years of seminary college will be located in Louisville.

PROGRAM OF COLLABORATION

The Passionist clerics will be enrolled at Bellarmine as full time students. Entrance requirements and scholastic standing will be according to Bellarmine standards. It is essential to the program of cooperation that some courses be taken on the college campus. These will be chiefly courses in science, history, literature and various electives. The greater part of the courses in scholastic philosophy will be taught at the Passionist seminary. All courses will be listed in the Bellarmine catalogue. All Passionist lectors, even though teaching at the monastery seminary, will be considered full time Bellarmine instructors or professors. Scholastic records will be kept both at the college and the seminary. The B.A. degree will be granted by the College upon the student's successful fulfillment of all requirements.

All facilities of the College, the extensive library, the science laboratories, the cultural program and lecture series (even the athletic facilities if it is deemed prudent to use them) will be open to the Passionist students. The seminary calendar will parallel that of the college. And due to the fact that practically all classes are held in the morning, there will be no need to alter the monastic horarium in any substantial way.

One of the notable advantages of this program is the possibility of diversification. It is recognized by all educators that there is no one "ideal" curriculum or sequence of studies for

each and every student. While all Passionist students will take scholastic philosophy as their field of concentration, it will be possible for a second major to be taken either in literature, history, sociology or psychology. These electives will be determined by joint consultation of the Dean of Studies, the Director of Students and the individual student.

An attractive feature of the plan of collaboration is its fluidity. The degree of participation on the campus is not rigidly fixed, but will be determined by the experience and prudent judgment of superiors. Younger students will take fewer courses on campus; older students will be allowed somewhat greater latitude. This differentiated discipline in the seminary is an essential requisite for true maturity and responsibility on the part of the student.

Bellarmino College has offered a generous financial adjustment. Tuition will be charged only for the courses of study taken on campus. There will be no additional fees for services or the use of facilities. Moreover, a substantial reduction has been made in such tuitional charges as will be necessary. It is expected that the Passionist lecturers will conduct some courses on the college campus. This will give a more adequate outlet for the talents of our highly trained priest professors. While the majority of the courses will be taught in the seminary, a notable service to the Church and to Catholic education can be rendered by our lecturers through a limited participation in the

teaching program at the College.

It is in this way that Holy Cross Province is approaching the problem of seminary education in the modern Church. It is in this way that the objective stated by Pius XII will be attained, namely, that the education given candidates for the priesthood be equal to that given young men of their age entering other walks of life.

THE SEMINARY OF VATICAN II

At the public dinner given on December 4, 1964, to announce the plan of collaboration, Reverend Paul M. Boyle, C.P., President of the Canon Law Society of North America, spoke on "The Seminary of Vatican II." Some excerpts from his address follow.

"There is a question which agitates the minds of many today. Is the seminary as we know it, adequate for preparing tomorrow's priests? Men who will be exercising their ministry in the year 2000? An ever growing and influential number of people from all walks of life answer that question with a resounding *NO!*

"There are obvious and pressing pragmatic reasons why seminaries should unite with other educational institutions. These reasons apply with even greater force to the small seminary with only a hundred or so students. Forty per cent of the seminaries in this country, some 200 institutions, have less than 50 students! Many regard this as a sinful waste of men and money. Several speakers at the last

session of the Council stressed the union of seminaries for such pragmatic reasons as finding competent personnel and sufficient funds.

"In addition to the pressing practical problems which incline superiors and administrators to favor union, there is another principle which applies to the large and affluent seminary as well as to the small and impecunious seminary. The training of seminarians has been what Archbishop Colombo of Milan called a *prophylactic training*. The emphasis has been on preserving our young men from the *contagion of the world*. Somehow we feel that those who live immersed in the problems and interests of the world must be less holy. Because we have believed the world is evil, we have believed that contact with it was contagion. As a result the priest often fails to develop a feel for the problems of the *real* world. The seminary tends to rear a man who is less capable of assuming his sacred and human commitments, to be a priest among men, to use his liberty on the plane of personal generosity.

"Again, in Proposition Fifteen of the Schema, the Council demands that seminarians be kept abreast of the latest scientific advances. We all realize that this is impossible in a school of only one or two hundred students. The same is true in other fields: literature and drama, history and psychology. Economics and sociology are areas with which the priest must be intimately acquainted. So many of the problems

of our world are tied up with complex economic theories and structures.

"The seminary must have a dynamic atmosphere, rooted in our magnificent heritage of truth, but adaptable to development and growth. The seminary must be stimulated by electrifying dialogue which is nourished by the truths found in all the disciplines, where legacy can be integrated with discovery, where search can be correlated to need.

"We must believe that the truths we hold to be perennial can solve the problems of our times. But to effect this demands a penetration of the problems we face today. Our truths must be made flesh in our world of today. It seems that this demands that our clerical hearts beat with the real hopes of the world, that we cry with its sorrows, that we know and struggle with the very same problems, that we think with its thought patterns.

"Whether we be physicians like Luke, or politicians like Matthew, or rough fishermen like Peter—or priests like Christ—we must be part of the real world, deeply imbued with the perennial principles of Christianity, but not with the cultural cast of medieval Europe. It is for this reason that the Schema on Seminaries, in its Third Proposition, insists that the seminary students should not be too isolated from the world. It is for these reasons that the Passionist Fathers are entering on a program of collaboration with Bellarmine College."



PASSIONISTS IN THE UNITED STATES

HOLY CROSS PROVINCE

Death of Brother Matthew Capodice

The death of any Passionist saddens the Province. The death of a young man is especially poignant.

On December 20, 1964, Brother Matthew Capodice, C.P., died at Good Samaritan Hospital Cincinnati, Ohio. He was in the 34th year of his life and the 12th of his religious profession. For some years Brother Matthew had suffered from intense head pains. He had been hospitalized several times. It was only recently that an accurate diagnosis located the source of his illness as a brain tumor. Complications following surgery proved too much for the rugged resistance of our good brother.

Kenneth M. Capodice was born in Chicago on January 7, 1930. He attended Catholic grade and high school there, and two years after graduation entered the novitiate in St. Paul. He was professed as Matthew of the Immaculate Heart of Mary on November 4, 1952.

Brother Matthew found his true place in the monastery kitchen. He was an excellent cook and loved his work. At the same time he matured into a complete community person. He was respected and beloved by the brethren as a good religious and a pleasant companion. Through the years Brother Matthew had been stationed in Des Moines, Chicago, Louisville, Detroit and finally Cincinnati.

Father Provincial was celebrant of the funeral Mass in Cincinnati on De-



Brother Matthew Capodice

ember 21, assisted by Fathers Wilfrid Flanery and Sebastian MacDonald. Father Roland Maher preached the eulogy. Brothers Carl Hundt, Peter Westhoven and Lawrence Straatmann came from Louisville to serve, and a group of priests formed the choir.

The following day another requiem was sung at the Monastery Church in Chicago. Present were Mrs. Nettie Capodice, the mother, and others of Brother Matthew's family. Fathers Richard Preston, O.S.A., a cousin, and Jordan Grimes, Chicago rector, assisted Very Rev. Father Provincial. The sermon was given by Father William Westhoven, Cincinnati rector. Brother Matthew was laid to rest in the community cemetery. In peace.

Theology Department to Move

Very Rev. James P. White, Provincial of Holy Cross Province, recently announced that beginning in September, 1965, the theology department of the Province will be located at St. Meinrad Archabbey in southern Indiana. The Passionist students will be housed in a separate residence, St. Placid Hall. They will have their private chapel, refectory and recreation rooms. Five members of the Passionist staff of theology will join the St. Meinrad seminary staff. They are Fathers Carroll Stuhlmueller, Paul M. Boyle, Barry Rankin, Eugene Peterman and Sebastian MacDonald. A local superior will be appointed to preside over the Passionist community at St. Meinrad's.

The Passionist students will take their classes along with 120 other theologians at the Abbey seminary. A feature of the theological training given at St. Meinrad's is the area approach. The various theological disciplines have been grouped into three areas: Doctrinal Foundations (Dogmatic Theology, Sacred Scripture, History of Dogma), Historical Foundations (Church History, Patrology, Liturgy), and Moral Principles (Moral Theology, Canon Law). Each of the three areas is taught by a team of teachers, since no one professor is competent to handle such an extensive range of material. Team teaching brings the talents of several specialists into each class. The area approach affords a more unified grasp of theology. Also, it re-

duces the crushing class load found in the average seminary. It will be possible for our students to acquire an S.T.B., at St. Meinrad's under the plan of affiliation which has been worked out between the seminary and the Catholic University of America.

Holy Cross Province does not regard the move to St. Meinrad's as permanent. Investigation is being carried forward with regard to the location and organization of a permanent house of theological studies for the Province. An article in *The Catholic Reporter*, which detailed the Benedictine-Passionist seminary merger, had this to say:

"The move is an exciting one to those who have expressed fear that the fruit of the Vatican Council could die on the vine if seminaries are not revamped."

"Three to five religious orders will watch results while they consider whether to found a joint theological school on or near a major university campus."

Additional Novitiate in 1965

The effectiveness of the vocational program in the Province can be charted in the steady increase of postulants entering our minor seminary and novitiate. In 1964 there were 75 boys in 6 classes at the old Prep in Normandy, with 7 entering the novitiate. In July, 1964, 30 clerics entered the novitiate, and the minor seminary at Warrenton opened the school year in September with 199 boys in four classes. It is ex-

pected that over 45 clerics will enter our novitiate in the summer of 1965. To these add a goodly number of candidates for the brotherhood.

The present novitiate house in St. Paul, Kansas, cannot house this burgeoning army of novices and more pressing building needs make it impossible to enlarge the house at this time. Accordingly, the Very Reverend Provincial and his Council in a November meeting decided to open an additional novitiate at St. Paul of the Cross Monastery in Detroit, Michigan. Beginning in June, 1965, the cleric novices will be divided between St. Paul and Detroit. It is planned to locate the program for the novice brothers in Detroit because of the opportunity for in-service training at the large retreat house.

How many novitiates in the Province? Three: St. Paul, Kansas; Mefu, Japan; and Detroit, Michigan.

Liturgy Workshops

During December and January the Liturgy Commission of Holy Cross Province conducted a series of ten three-day workshops throughout the Province. There were three talks each day followed by discussion. A participated Mass and a Bible Vigil brought liturgical principles into practical focus. Father Barry Rankin presented the theological foundations of the liturgy. The history of the liturgy and practical aspects of implementation were treated by Father Vincent M. Oberhauser. Father Jerome Stowell elucidated the Liturgy of the Word, the Liturgical Year

and the Homily. The chairman of the Liturgy Commission, Father Clarence Vowels, introduced the speakers and moderated the discussions. The careful attention given the speakers and the intensity of the discussion periods were evidence of the deep interest of the brethren in this area of Christian life and thought.

Brothers' Program

An adequate training program for the younger Brothers of Holy Cross Province was the topic of discussion at a meeting held in Warrenton, December 29-30. The Provincial Council, the vocational department, the directors and several brothers were present. The highly successful juniorate program of the Eastern Province was explained by V. Rev. Rupert Langenstein, consultor, Father Norbert Dorsey, director of the juniorate, and Brother Xavier Vitacolonna.

At the conclusion of the meeting the following announcements were made by Father Provincial:

1) A Juniorate Training Program for the brothers will be established in the summer of 1965.

2) The training program in the novitiate will be integrated with that of the juniorate.

3) Provision will be made for further religious and technical training for our younger professed brothers.

4) A program of summer religious institutes for our brothers will be inaugurated at Warrenton.

AROUND THE PROVINCE

Chicago

BENEFIT DINNER

Over 600 guests gathered at the Passionist Fathers Benefit Dinner held at the Sheraton O'Hare Inn on the evening of November 28. A feature of the party was the raffle drawing for the colored TV and other valuable prizes. Father Luke Connolly was in charge of the benefit. Proceeds will aid in the renovation of the Chicago monastery being carried forward under Father Jordan Grimes, rector.

LITURGY CHANGE

A beautiful portable altar versus populum was placed in the choir at Chicago on January 30. This will bring the celebrant of the daily participated Mass into closer contact with the community. The parish church also has a new altar facing the people.

Cincinnati

ANNUAL RETREAT MASS

The annual Mass of Thanksgiving sponsored by the Holy Cross Retreat League was again a heartening success. The Cathedral of St. Peter in Chains was filled with retreatants and their families when the Mass began on the morning of Thanksgiving Day. Celebrant of the Mass was Father Keith Schiltz, retreat master. Father Declan Egan, retreat director, delivered the inspiring sermon. Four of the retreat officers served the Mass. The congregation joined in singing the hymns and

there was a large number of communicants. This Mass was proof positive of the vitality of the retreat movement at Holy Cross Monastery.

December saw a number of visitors to Holy Cross, some coming for the Liturgical Workshop, December 7-9, and others for the annual retreat, December 13-19.

Optimism with regard to future building on Mount Adams has been tempered somewhat by the fact that the Highland Towers apartment to the south of the monastery has not been renting too well.

After several weeks on the critical list at Good Samaritan Hospital, Father Edwin Ronan has rallied somewhat, although he is still under care at the hospital.

Louis Doherty, C.P.

Louisville

APOSTOLIC FORUM

The Future Missionary Club conducted its Third Apostolic Forum on the afternoon of November 17. Topic for this meeting was the important area of our apostolate, Sisters' Retreats. Sisters from three congregations were invited to participate. The forum was planned with a view to promote a frank and helpful dialogue between the sisters and the students.

The students had been asked to list specific questions for discussion, which were then grouped into six areas. These discussion aids were made available to all of the participants some days in ad-

vance of the forum. A bibliography of books and periodicals was also prepared.

On the day of the forum the sisters had lunch at the monastery. This gave them the opportunity to meet each other and to "plan their attack." Before the program opened the sisters were brought into the lecture room for informal introductions. This created the relaxed atmosphere necessary for free and open discussion.

The first speaker was Sister Mary Madeleine, S.C.N., Mistress of Postulants at Nazareth, Kentucky. Sister's talk was entitled, "The Retreatant's Viewpoint." It gave a penetrating analysis of the qualities of a good retreat master, the needs of the sisters, and a list of topics which sisters find especially helpful. The three other sisters then gave their comments and reflections on the forum topics. According to the sisters, retreat masters should be men who are personally committed, who stress the positive aspects of religious life, who give encouragement, who do not "talk down" to the sisters. A good retreat should not be on religious life in general, but should comment on the spirit of the sisters' own Rule. Important is an understanding of feminine psychology and the need of woman for personal fulfillment.

Father John M. Render, who had helped greatly in arranging the meeting then gave the second main talk. His presentation of "The Retreat Master's Point of View" pivoted on two

main ideas: 1) being *prepared* for this community, at this time; 2) being *available* for confessions and private interviews.

A short break followed the formal talks. The forum then broke up into

small discussion groups which pursued the forum topic in lively conversation. After an hour refreshments were served and the forum concluded with a final summarizing Panel Discussion.

James M. Basham, C.P.



Apostolic Forum. (l-r) Frater Matthew Sullivan, Sister Thomas More, S.C.N., Father Barry Rankin, Sister Mary Lourdes, S.L., Sister Mary Madeleine, S.C.N., Father John M. Render, Sister Bianca Marie, O.S.U.

SCRIPTURE INSTITUTE

In collaboration with the Department of Theology of Bellarmine College, Father Carroll Stuhlmüller, C.P., Professor of Scripture of our seminary, decided to make the Seventh Annual Biblical Institute a series of lectures by outstanding scholars. Heretofore the

Institute has consisted of only one annual meeting with two lectures. A total of nine lectures has been scheduled, the first series devoted to the Old Testament beginning on October 18, and the second series centering on the New Testament beginning February 14. Among the nationally recognized scholars who are helping to make the In-

stitute a success are Father Eugene Maly and Father Bruce Vawter, C.M. Nearly 900 sisters have been present for each of the lectures, together with a number of interested priests, brothers and laymen. The meetings are being held in Knights Hall, the commodious Bellarmine auditorium.

ECUMENICAL EVENING OF REFLECTION

Twelve students from the Southern Baptist Theological Seminary and twelve students from the Passionist House of Theology met on November 19th for an evening of reflection. The meeting was conducted under the direction of Rev. Barry Rankin, C.P., professor of theology at the Passionist seminary and Dr. John W. Carlton, professor of homiletics at the Baptist seminary. There were two talks, *Faith* and *Sacramentality*, each followed by a discussion. The group then met in fraternal agape at dinner. Another talk followed, and the evening concluded with a Bible Vigil on *The Call of God*.

MINOR ORDERS

Fraters George Stanfield and Eduard Llosa, of Immaculate Conception Province (Argentina), who are taking their theology in the U.S., received tonsure at the hands of Most Rev. Charles Maloney on December 18, in St. Agnes Church, Louisville. The following morning Bishop Maloney conferred the orders of porter and lector on them at the Abbey Church of Our Lady of

Gethsemani, where he conferred sacred orders on several Trappist clerics. Our congratulations!

CULTURAL PROGRAM

A series of excellent lectures have been presented to the community during the first semester under direction of the Cultural-Educational Program Committee. On October 2 a panel from the Juvenile Court, headed by Mr. Louis Scalo, treated the problems encountered with juvenile delinquents. Talks, questions and discussion made up a full and profitable evening.

On November 17 Miss Chloe Brokaw, Professor of Archeology at the University of Louisville, gave an interesting talk on the role of architecture in orientating man to his cultural environment. Miss Brokaw pointed out that contemporary architecture is deficient in this respect. The slides which accompanied the talk gave visual emphasis to her treatment.

On December 1 two attorneys, Judge Raymond F. Bossmeyer and Robert T. Burke, Jr., discussed a number of legal matters of interest to the community, especially the Supreme Court decisions on prayer in public schools and the Civil Rights Bill.

On January 12 Dr. Wayne Oates, Professor of the Psychology of Religion at the Southern Baptist Theological Seminary, gave a lecture on the Uniqueness of Religion and Psychiatry. Myron Gohmann, C.P.

Warrenton

DEATH OF TIMOTHY GARRIGAN

Tragedy touched the Garrigan family of St. Louis and echoed in the seminary as the Christmas holidays drew to a close. Tim Garrigan, 16, a sophomore at the seminary, died shortly after noon, January 2, 1965, in DePaul Hospital, St. Louis. His sudden death followed a brief battle with virus pneumonia. Tim was the oldest of four sons of Mr. and Mrs. Harold Garrigan of St. Jerome's parish, St. Louis County. Because Tim so badly wanted to get back to the seminary on time after vacation, his parents requested that he be returned there for burial. And so he was, on January 6.

Tim was a solid, well-liked boy. He had a strong Passionist vocation. His death sobered the return of the seminarians, who were on hand the evening of January 5, when the remains were brought to the seminary chapel. Very Rev. James Patrick White, Provincial, celebrated the funeral Mass on January 6. Father Randal Joyce, spiritual director, gave the sermon. Classmates of Tim served the Mass and the seminary community sang the Mass. Many relatives and friends joined the Garrigan family for the services. All were deeply touched by the spirit of understanding charity shown them at the seminary during such difficult days. May Timothy Garrigan rest in peace.

FEATURES

On November 1 the faculty and stu-

dent body heard a lecture on the Apollo spacecraft, illustrated with color slides. The lecturer was Mr. Bar Slattery, the NASA public affairs director at Huntsville, Ala. Dr. Hugo Beck of the department of education at Washington University addressed the faculty on November 30. Dr. Beck spoke on "Current Trends In Education," and his talk sparked a lively hour and more of discussion.

The national elections fired up the student body. A Republican vs. Democrat debate on October 29 was won by the Goldwater forces. However, the mock election on October 31 was carried 2-1 by the Johnson-Humphrey forces. In attendance at the debate was the Republican Committee Chairman of Warren County.

Sports continue to offer the seminarians an outlet for youthful energy, competitive spirit—and school pride. Soccer was inaugurated as an interscholastic sport in the fall of 1964. The varsity record with other seminaries was not spectacular, but the competition brought a great improvement in the quality of play. Basketball is just getting away to a busy season. An opening loss was assuaged by three subsequent victories and there is hope of a highly successful season.

RETREAT HOUSE

Our Lady's Retreat House, skippered by Fathers Leon Grantz and Isidore O'Reilly, has pushed to new heights this season. Most remarkable was the record attendance of 2,860 high school

boys who made mid-week retreats in 1964. 2,900 laymen made weekend retreats this past year, while 526 priests from St. Louis, Jefferson City and Springfield-Cape Girardeau made mid-week retreats. Father Lucian Hogan continues as retreat master for the laymen. Fathers Jerome Stowell and Robert Borger finished the 1964 series of clergy retreats in the autumn. Fathers Mel Spehn, Terence O'Toole, Benedict Olson, Joseph Connolly, Xavier Albert and Carl Tenhunfeld have carried the heavy work load for the the high school retreats. Father Mell directs this area of the retreat apostolate.

YOUTH MISSION FIRST

Fathers Joseph, Mel, and Terence teamed up for a "first" in the St. Louis area in the fall. From November 2-5 they conducted a high school mission for Catholics attending the Normandy and McClure public high schools. The services were held in St. Ann Church, Normandy, under the sponsorship of the pastor, Msgr. Sprenke. Up to 200 teenagers attended each of the five evening sessions. Ten priests were on hand for confessions and private counselling on the last two evenings. Parents attended the closing rally. The archdiocesan St. Louis Review gave the story a full-page coverage.

PUBLIC APPEARANCES

Father Peter Berendt was featured on the January 3 showing of the popular Sunday morning "Quiz A Catho-

lic" TV show, in St. Louis. Father Peter commented on the answers which a group of panelists had given to various questions.

Father Roger Mercurio, rector, served as chairman of a panel at the Catechetical Institute on November 28 at Maryville College, St. Louis.

"Why Church-related Schools must be preserved in the U.S." was the theme of Father Augustine Wilhelmy's paper given at Washington University on January 13. Father Augustine's presentation was part of a three-man symposium given before a large gathering of principals and teachers.

Owen Duffield, C.P.

Des Moines

DEATH OF BISHOP DALY

November 23 brought the tragic news of the death of Most Edward C. Daly, O.P., Bishop of Des Moines. Bishop Daly had attended the third session of the Council and during its last week had been joined in Rome by his former Chancellor, Monsignor Joseph Sondag. Two days after the ending of the session, Bishop Daly and Monsignor Sondag were leaving Rome's airport for a pilgrimage to the Holy Land. Their TWA jet crashed on takoff and both the Bishop and the Monsignor were among the many killed in the accident.

Bishop Daly spent the first 25 years of his priesthood as secretary and canonist to the then Papal Nuncio, Archbishop, now Cardinal Amleto

Cigognani. He was elevated to the see of Des Moines in 1948. During the intervening years Bishop Daly had ever been a warm friend of the Passionist Fathers. Father Provincial came from Chicago to attend the funeral on December 1.

Monsignor Sondag was a faithful friend of the community during his years in the chancery. He was buried from Sacred Heart Church, Atlantic, Iowa, on December 2.

SOURCE MATERIAL

In January, 1965, the Bruce Publishing Co., of Milwaukee released a book by V. Rev. Columban Browning, C.P., Des Moines rector. The book is entitled *Woman's Highest Fulfillment*, and is a collection of articles previously published in *Review For Religious* and *Sponsa Regis*.

Detroit

NEW FREEWAY

Plans are moving ahead rapidly for the Jeffries Freeway in Detroit. The proposed superhighway is to begin at the Ambassador Bridge and will parallel Grand River until it swings west along Schoolcraft. Two center roadways will channel high speed traffic and frontage roads will provide for local needs. At the monastery location it will cut into our property as deeply as 130 feet. Continuing west along Schoolcraft, the freeway will veer north at Plymouth and connect with existing freeways leading to the Mackinac

Straits, in the Upper Peninsula.

Strong recommendations from St. Gemma Parish prevailed upon the State and City Planning Commission to alter the proposed layout of the route near Telegraph Road. Otherwise the new St. Gemma Convent would have been demolished.

Since our property is several hundred feet deep on the north, the freeway should not greatly disturb the monastic quiet. The channel of the Rough River is to be altered and the bridges moved further east. This will enhance the landscaping and approach to the retreat house. The freeway will give very quick access from the monastery to the inner City.

CANON LAW MEETING

Possible changes in Church law governing those in religious life underwent careful study at a meeting held at St. Paul of the Cross Retreat House, December 28-30. Present were 28 canonists representing 21 religious communities. The group met at the invitation of Father Paul M. Boyle, C.P., president of the Canon Law Society of North America. The meeting had been requested by the Canon Law Committee of the Conference of Major Superiors of Religious Men. A similar meeting was held on the west coast.

"Religious superiors and canonists have submitted hundreds of proposals for revision of the Canon Law dealing with religious," Father Paul said in an interview carried in *The Michi-*

gan Catholic. Some of the more important areas under investigation are those dealing with the role of monastic orders in the Church today, religious seminaries and the formation of young religious, and the relationship of religious to the works of the apostolate in a diocese.

"While many of the proposals received deal with incidental and ephemeral matters, it was encouraging to see how many dealt with more important and basic theological ideas for the renewal of religious life," Father Paul explained.

"That is why we invited outstanding theologians and scripture scholars to join in the discussions with us. Canonists today are convinced that laws should not merely provide for the orderly running of affairs but much more importantly, laws must promote the life of charity."

"Laws should be written in such a way that all can see what this law wants to do, how it helps to bring me closer to Christ, how it promotes fraternal union with others. But before we can frame meaningful proposals along this line, we need insight and inspiration from specialists in many other fields and from practitioners in the active apostolate."

Among those addressing the meeting were Father Terence Toland, S.J., of Woodstock College, Maryland; Father Carroll Stuhlmueller, C.P., of the Passionist Seminary in Louisville, Kentucky; Father Kevin O'Rourke, O.P.

of the Aquinas Institute in Dubuque, Iowa; and Father James P. White, C.P., Passionist provincial.

ECUMENICAL DIALOGUE

A fruitful ecumenical dialogue was begun on November 8, 1964, when Father Raphael Domzall, C.P., of the teaching staff, addressed 70 members of the Lutheran Singleton Club of Northwest Detroit. Father Raphael spent almost three hours at the Augustana Lutheran Church Hall in a lively but respectful discussion that opened with his talk, "The Church and the Council."

On Sunday, November 29, 30 Lutheran Club members returned the visit and were given a tour of the monastery and retreat house. They concluded their visit with attendance at the Sunday benediction in the public chapel.

Upon further invitation, 20 priests and students visited the Victory Lutheran Church on December 13. Pastor Harold Billnitzer made a step by step presentation of the typical Lutheran communion service. This led to a full scale comparison of the Lutheran order of worship and the Catholic Mass. Later in the social hall the dialogue continued with members of the parish.

The Detroit News ran a feature article on the Dialogue the following day, quoting Father Raphael, "About three weeks ago a group of 35 members of the Lutheran Club visited the retreat house and monastery. While



Pastor Harold Billnitzer explains Lutheran Communion Service.

there they had a tour of the facilities and an introduction to an adult form of Catholic education. Thus our visit was a return in kind rather than any effort to participate in a joint service of worship."

"After the Lutheran visit out there," Pastor Billnitzer said, "Father Raphael told me how much they would enjoy visiting one of our churches and learning something firsthand about Lutheranism. This was a truly Christian experience and so valuable to both sides . . . carried out in a complete spirit of Christian charity."

SHORTER NOTICES

The fund raising campaign of the St. Paul of the Cross Retreat League is coming to a successful close. Abun-

dant thanks are in order for those involved in the planning and actual work of soliciting pledges.

Working as a team the priests in the pastoral year conducted a closed retreat on the weekend of December 18-20 for young men attending public high schools. This is an important facet of the year's work because of the need today for special instruction to this area of the apostolate.

Father Alphonse Engler will attend courses at Kansas State University, and Father Justin Bartoszek will attend Michigan State University during the coming months. This work is designed to prepare them for their missionary assignments in Japan and Korea.

Firmian Parenza, C.P.

Sierra Madre

MISSION MEETING

The second regional meeting of the Catholic Homiletic Society for 1964 was held at the retreat house on November 19th. The theme for the day was *The Parish Mission*, and featured the new Pre-Mission Kit. Forty-seven priests attended, representing twelve different religious orders and the Diocesan Mission Band of Oakland, California. Father Edward Viti, C.P., spoke on the Parish Mission and Father Ellwood Kieser, C.S.P., noted convert maker and producer-director of the TV program *Insight* spoke on reaching the non-Catholic.

The new Pre-Mission Kit offered by the Catholic Homiletic Society was presented and its details explained by Father Pius Leabel, Director of the Board. The kit is the result of much thought, research and spade-work by the 15 mission bands of the Society during the past five years. These combined efforts were taken over by the Harry Dazey Co., of St. Louis, a professional firm successful many years in fund-raising and organizing the lay people of a parish. A successful mission depends to a great extent on the preparation of and by the people of the parish. The Pre-Mission Kit may be obtained for \$1.00 from the Catholic Homiletic Society Mission Program, 1161 Research Blvd., St. Louis, Missouri. A detailed description of the Kit is promised for the next issue of *The Passionist*.

Bishop John J. Ward, auxiliary of Los Angeles, was guest of honor at the noon luncheon. Rev. Charles Miller, C.M., of St. John's Seminary, moderated the meeting. Father Jerome Gromowski, Sierra Madre rector, welcomed the participants and extended the traditional CP hospitality to all.

CLERGY ECONOMIC FOUNDATION

The Clergy Economic Education Foundation was initiated at Purdue University in 1957 for clergy of all faiths. It is organized for the sole purpose of bringing an honest factual and comprehensive analysis of American free enterprise.

The Foundation has operated in 15 States through 51 seminars. It was locally sponsored by the University of California at the U.S.L.A. Conference Center at Lake Arrowhead from November 8-12th. Seven rabbis, six Catholic priests and fifty one ministers of many different faiths attended, along with representatives of the State of California, of Business, Management, Labor and Agriculture. Father Pius Leabel of Mater Dolorosa Monastery was invited and attended.

ROSE BOWL TEAM

New Year's Day in Southern California means the Rose Parade and football game at Pasadena. As in past years, the Michigan University team of the Big Ten Conference asked to be guests at the retreat house from December 30th to game time.



Rose Bowl Champions, 1965. (l-r) Bob Timberlake, QB, V. Rev. Joel Gromowski, rector, Jim Conley, captain, Msgr. John F. Bradley, chaplain, Bump Elliot, coach.

The team numbered 44 players with 12 others in attendance: Rt. Rev. Msgr. John F. Bradley, Michigan Newman Club chaplain, two doctors, and the coaching staff. It was a pleasure to host this fine group and the Michigan Coach, Bump Elliot, was most enthusiastic about the hospitality shown them.

PROPERTY CHANGES

The eight acres of land south of the monastery property, which for

many years have been the Star Nursery, have been sold. All vestiges of the nursery are gone and 28 houses are being built in this newest subdivision of Sierra Madre. The three car garage and office building of the nursery were given to the monastery. The building has been moved up the hill and joined to our garage. It will afford much needed storage space for fiesta materials and grounds equipment.

Pius Leabel, C.P.

THE PASSIONIST

ST. PAUL OF THE CROSS PROVINCE

New Monastery

Calvary Monastery Retreat in Shrewsbury, Massachusetts, will be dedicated on the Feast of St. Paul of the Cross, April 28, 1965.

Bishop Bernard J. Flanagan, who invited the Passionists to the diocese of Worcester in January, 1960, to build a house of retreat for his clergy and laity, will officiate at the dedication.

Events moved rapidly after Bishop Flanagan's invitation had been accepted. On July 7, 1960, "Golden Hill" in Shrewsbury was purchased, a property of 48 acres. In October, 1960, Fathers Gilbert Walser and Berchmans McHugh moved into the frame house on the property. The famed Brother Cajetan Baumann, O.F.M., had been retained as architect, and building began in August, 1962. The community will move into the completed monastery retreat in February, 1965.

The first retreat for laymen will take place on the weekend of March 5-7, Father Maurice Tew is to be the retreat master. The first clergy retreats are scheduled for June, with others to follow in September.

Calvary monastery will house 19 religious. The monastery has, in addition, a bishop's suite and two guest rooms, each with bath. The house of retreat has 64 rooms. 55 are private rooms, 9 are for double occupancy.

Four rooms have a full bath. The dining room will seat 124. The lounge is of the same size. A sliding door enable the two rooms to be joined into one for very large meetings.

The chapel is spacious, with seating for 200 in the nave. Liturgical emphasis is seen in the sanctuary, which has two permanent altars. The altar of reservation is at the rear of the sanctuary. The altar versus populum is located well forward, under the central fleche. It is flanked by choir stalls for the religious.

Ample provision has been made for clergy retreats. There are 13 side chapels, 5 off the main chapel, 3 off the sacristy, and 3 in the monastery. There are also 4 folding altars—17 in all.

The diocese of Worcester has long been a fruitful field for the retreat apostolate. More than 1,600 men from the area made retreats at West Springfield in 1964. With this core of committed friends to help, as well as the hundreds who have made evenings of recollection in the temporary monastery, it is hoped that Calvary will be filled to capacity almost from the start.

Gilbert Walser, C.P.

Province Expansion

The Province of St. Paul of the Cross extends over the populous Eastern United States and Canada, from Thule to Key West. Within its limits lie 19 archdioceses and 52 dioceses with estimated Catholic population of



Calvary Monastery Retreat, Shrewsbury, Massachusetts

26,425,000. The Province maintains a fully staffed mission at Cotabato, the Philippines and in Mandeville, Jamaica, West Indies. Also, the care of the English-speaking Catholics of Mexico City has for some years been entrusted to the Province.

Another sphere of activity comes into operation on April 28, when Most Reverend Bernard J. Flanagan dedicates the new Calvary Monastery and Retreat House at Shrewsbury, Massachusetts. Father Gilbert Walser is the superior at Shrewsbury. This is the sixteenth monastic establishment in the

Province and the eighth with attached retreat house. It gives Massachusetts its third Passionist house, two steps behind New York, which has five.

An international hop takes us to Sudbury, Ontario, and the second Canadian foundation. Sudbury, some 250 miles northwest of Toronto, is well on its way to becoming the metropolis of the north. Lying deep in the richest mining area of Canada, this fast growing city straddles two transcontinental railroads, the Trans-Canada Highway and is served by Trans-Canada Airways.

Father Paulinus Cusack, a native of New Brunswick, Canada, is superior of the new foundation. Two Canadian Passionists were ordained in 1964 and four will be ordained this year in Toronto. Besides, there is a goodly representation from Canada in various Passionist seminaries.

Now another hop south to Riverdale, New York. High above the lordly Hudson stands the century old manor house which for many years has been St. Vincent Strambi Retreat. Eighteen acres of solitude surround the monastery and descend the terraced hillside. The view is breathtaking—the Hudson flowing to the sea, the gaunt immensity of the Palisades on the Jersey shore.

The Cardinal Spellman Retreat House is soon to rise on this choice spot. It will be the retreat house of the century, of superb design, housing 150 retreatants. Father Columbkille Regan has been named as retreat director and has formed the Gethsemane Retreat League to assist in publicity and organization.

Memorable Anniversaries

Most Reverend Cuthbert O'Gara commemorated in October, 1964, two significant anniversaries, one in Union City and one in the Eternal City. His Golden Jubilee of Profession was anticipated from October 18 to October 6 so that he could leave for the Coun-

cil. Illness had delayed his departure in September. Very Reverend Gerard Rooney, provincial, offered a commemorative Mass in St. Michael Monastery choir on October 6, at which Bishop O'Gara and the community assisted. A community dinner followed, at which the Bishop was guest of honor.



Bishop Cuthbert O'Gara
Golden Jubilee of Profession

On October 28, 1934, Bishop O'Gara was consecrated by Archbishop Mario Zanin in the Hankow cathedral. To honor the 30th anniversary of his consecration, Bishop O'Gara was invited to be one of the concelebrants of a special Mass in St. Peter's, offered by Cardinal Doepfner.

A Year of Jubilee

1965 will see a number of historic jubilees in the Province.

Brother Valentine Rausch, the oldest brother in the Congregation, is looking forward to celebrating the seventy-fifth anniversary of his religious profession on December 2. He will be in his ninety-fifth year.

On March 7 Father William Harding will attain the sixtieth anniversary of his religious profession. St. Joseph's in Baltimore will be the scene of the rejoicing.

Three members of the Province will keep the golden anniversary of their priesthood on May 26th. They are Most Reverend Cuthbert O'Gara and Fathers Edward Goggin, Hartford, and Stephen Sweeney, Scranton.

Golden jubilee of profession will be reached during 1965 by Fathers Claude Leahey, Leander Steinmeyer, Adelbert Poletti, Francis Shea, Roger Monson, and Nilus McAllister.

Leading the list of those keeping the silver anniversary of priesthood on April 23 is Most Reverend Theodore Foley, superior general. Others in the jubilee class are Fathers Luke Misset, Charles A. Oakes, James McAghton,

Damian Rail, Alban Lynch, Aquinas Sweeney, Brian Burke, Florian Pekar, Maurice Sullivan and Nicholas Gill.

Silver Jubilee, Profession

Brother Benedict Palese was professed on February 4, 1940. Of late years he has been in charge of the kitchen at St. Gabriel's Retreat House in Brighton and is known to the many retreatants as Brother Ben. Brother Benedict has endeared himself to the brethren not only by his excellent work, but also by his warm optimism and deep religious spirit. His Eminence, Cardinal Cushing of Boston, fully aware of Brother Benedict's many qualities, has paid special tribute to this outstanding brother on the occasion of his anniversary.

Ordinations

Most Reverend Cuthbert O'Gara will ordain eight Passionist deacons to the priesthood on April 30, in St. Michael's Monastery Church in Union City. On May 1, four deacons of the Union City class will be ordained in their native Canada by Most Reverend Francis V. Allen, auxiliary bishop of Toronto, at St. Gabriel's Monastery Church in that city.

Bonaventure Griffiths, C.P.



PASSIONISTS AROUND THE WORLD

JAPAN

Mefu

Our growth continues. On November 3, 1964, Brother Paul Yoshimoto made his first profession of vows. Brother Paul is 24 years of age, a convert of four years, baptized in our parish at Ikeda. He is the fifth Japanese to be professed and the third brother. At present there are no candidates for the brotherhood. Prayers, please.

The Cursillo movement is taking deeper root in Japan. Father Ward Biddle had an oversize group of 85 men in mid-January. One of his problems was in keeping the number down. One priest had asked to send 18. He was limited to 10. And so on. Another Cursillo is scheduled for May.

The first Sunday of Lent will bring the initial change in the liturgy in Japan. The epistle and gospel of the Mass will be in the vernacular. Other changes will have to await the preparation of a satisfactory text, not a simple undertaking when it is a question of the Japanese idiom.

Lent will bring a heavy schedule of missions to the men at Mefu, ranging from arctic Hokkaido to tropical Okinawa. Father Ward has a series of missions in the northernmost island of Hokkaido, while Father Peter journeys south to Okinawa. And many others scattered between.

Like all private schools in Japan, Catholic schools depend for their very existence on a large enrollment. This in turn is determined by the scholastic standing of the school. In Catholic schools the ratio of acceptance may

Fukuoka

Priests and lay people have been generous with their words of praise for our new retreat house here, and for the peace and scenic beauty of the location. They especially admire our beautiful gem of a chapel. Many retreatants return with their friends to show them the chapel, and also point out the other features of the building, the assembly room, dining room, verandas. The retreat house is something new on the Island of Kyushu, but we hope this interest will continue and that St. Joseph's will become a powerhouse of spiritual and apostolic impulse in this area.

February will find us busy with further landscaping of our property here. There are trees to be planted, barren places to be sodded, walks to be laid out. The construction of the outdoor Stations of the Cross on the hill south of the building is going to be a formidable task. The hill is covered with tough bamboo weeds, six to ten feet high. This must be cleared and the area re-planted. But when the work is done, the results will be spectacular. From the hill, the whole city of Fukuoka is spread out at one's feet, as also the nearby China Sea dotted with offshore islands. If it is scenery you want, we have it at Fukuoka.

A Day of Recollection has been started for English speaking priests of the vicinity on the last Tuesday of each month. The response has been tremendous. There is a spiritual conference



Brother Paul Yoshimoto

be as low as 1 out of 8 who apply. At the university level the ration may drop to 1 out of 20. Even though they do favor Catholic applicants, the Catholic schools cannot admit too many who are less gifted. This problem affects the training program of our seminaries. Boys who aspire to the Passionist priesthood must meet the exacting standards of our Catholic high schools and colleges. You can't set up a small seminary, as all schools must meet government regulations. A good level of talent, therefore, is a vocational requisite in Japan.

Denis McGowan, C.P.

in the morning, followed by a quiet time for reflection and confession. In the afternoon a talk on up-dated liturgy, scripture, theology, canon law by one of the Sulpicians from the nearby major seminary. Then a discussion period. The day closes with benediction at 4 o'clock.

During Christmas week Father Leonard Kosatka conducted a retreat for the Good Samaritan Sisters (Australia) at Sasebo. This was a "first" for Father Leonard and he had worked very hard to prepare for it.

Fathers Leonard and Carl are booked for a full schedule of missions during lent. Since this work will occupy every day from Ash Wednesday to Easter, the retreat house will be closed down for this season.

Carl Schmitz, C.P.

KOREA

Letter of Father Raymond

"We spent our Christmas vacation from school in our 'home diocese' of Kwangju, about 200 miles south of Seoul. Kwangju is the city where we hope to have a monastery and retreat house some day. Its spiritual head is Archbishop Harold Henry, the veteran Columban missionary who invited the Passionists to Korea.

"The Archdiocese of Kwangju covers the southwestern part of Korea. During Christmas time we managed to visit many of the parishes and Catholic institutions. In the city itself the large major seminary is run by the Jesuits of the Wisconsin Province. The Salesian Fathers conduct a large high school for boys and the Salesian Sisters run a high school for 1000 girls.



Father Patrick
and
Korean Children

The Brothers of St. John of God have a clinic and are also building a large hospital.

"We also made the rounds of the outposts of the Archdiocese: the hospital of the Columban Sisters overlooking the China Sea in Mokpu; the new school for girls run by the Sisters of Charity of Mother Seton in Kang-jin; the leper colony attended by native Korean Sisters on the Island of So Rok Do. Everywhere in the Archdiocese there is activity and building and plans for the future. Everywhere we were welcomed by priests and sisters and laity.

"It was a great tour of our future field of work. And Father Patrick and I really appreciated the days free from language school. We start back again on January 11 without a break until Easter."

Raymond McDonough, C.P.

PHILIPPINES

Bienvenida! Father Malcolm!

"We have the big news of the happy arrival of Most Reverend Malcolm LaVelle, C.P., in Manila in early December. Father Malcolm was given a hearty welcome by Fathers Emmanuel, Barry, Zacharias, Hyacinth, Francis Flaherty, Anthony Maloney (from his hospital bed) and myself (Harold). Father Malcolm will take up residence at 30 Pacific Avenue, Quezon City, and will serve as Procurator of the Pas-

sionist Fathers in the Philippines. During the past few weeks Father Malcolm has already begun to get acquainted with the ways of the Orient and he seems to like it very well. All of us are delighted to have him with us. During the latter part of January Father will have a tour of the mission down here in Cotabato Province. We consider it a great privilege to have a person of his great experience and knowledge of things Passionistic here with us in this newly developing mission. And we expect that Father Malcolm will be of inestimable help in the foundation of the Congregation in these Isles. As they say here, a great big "Bienvenida" and "Mabuhay"!

First Monastery

"During the past month we received a most special permission from Father Provincial and the Council to begin construction of the first Passionist monastery in the Philippines. This monastery will be located down here in Cotabato Province on the shores of Saraggani Bay, a most idea setting. We have hopes of breaking ground very soon for this project and surely need the prayers of all the brethren for the success of this endeavor.

"During December we were saddened by the serious illness of Father Anthony Maloney. Beginning on Thanksgiving Day, Father Anthony had a series of heart attacks. On December 6 his condition was most criti-



Father Justinian Gilligan, Most Rev. Malcolm Lavelle, Father Francis Flaherty

cal, but since then he has continued to improve. At the time of writing he is able to sit up for a short period each day. We expect he will remain at Lourdes Hospital, Manila for some time.

"Father Francis Flaherty is staying in Manila at present. He is giving a series of mission and retreats in the Manila area and will conduct the annual community retreats in Lagao during February. We have been receiving many fine reports about Father Francis' work.

"With the return of Fathers Marcellus and Henry from their furloughs we have just put out a list of new appointments. Father Jerome Does becomes pastor of our Lagao parish. Father Marcellus White goes to Glan as pastor. Father Francis Hanlon becomes first pastor of our new parish at Santo Nino, while Father Henry Free is assistant at Marbel Cathedral. Father James McHugh goes to the Kiamba coast as assistant."

Harold Reusch, C.P.

ENGLAND

Ordination

On December 8, 1964, Father Nicholas Postlethwaite was raised to the priesthood at St. Anne's church in Sutton. Classmates of Father Nicholas had been ordained on July 18. His ordination had been deferred because he was just 23 years of age.



Father Nicholas Postlethwaite
and Parents

The ordaining prelate was Most Reverend John E. Taylor, O.M.I., Bishop of Stockholm, Sweden. As St. Joseph Province conducts missionary parishes at Vaxjo and Jonkoping in Sweden, Bishop Taylor was pleased to accept the invitation to confer the sacrament. The bishop is an American, native of Belleville, Illinois, and an alumnus of St. Henry's Seminary there. He was consecrated Bishop of Stockholm in 1962.

Success

The new Retreat House for Laymen which was opened at St. Paul's Retreat in Ilkley earlier this year has been booked to capacity from the beginning. The first two retreats were conducted for the clergy of the Diocese of Leeds. Most Rev. George P. Dwyer, Bishop of Leeds, honored the retreat house by his presence at the first retreat and his attendance at all the exercises.

Camillus Nolan, C.P.

IRELAND

Progress of Cause

On the first Sunday of the year the anniversary of the death of Father Charles of St. Andrew is commemorated with special devotions and prayers for his Beatification. This year the sermon for the occasion was preached by Fr. Christopher Coleman. An exhibition of the personal belongings of the Servant of God was opened by Fr. Gerald O'Boyle, Vice-Postulator of the Cause.

Father Charles died at Mount Argus, Dublin, January 5th, 1893; his Cause was introduced, November 13th, 1935. Affectionately known in Ireland as "Father Charles of Mount Argus" this exemplary son of St. Paul of the Cross continues to draw the sick and sorrowing to his tomb day by day. Numerous favors attributed to his intercession have been recorded by the Vice-Postu-

lator and are receiving favorable consideration in Rome. On July 1st, 1964, His Holiness Pope Paul VI, formally approved the decision of the Sacred Congregation of Rites that the Cause of his Beatification should be continued.

Diamond Jubilee



Brother Luke Brannigan

On November 21st, Brother Luke Brannigan celebrated the Diamond Jubilee of his Religious Profession and thereby established an enviable record for the Brothers of the Province. The Jubilee was marked by Solemn High Mass and community festivities. Brother Luke happily received the joyful congratulations of his brethren at home

and abroad on sixty years of work well done for the Lord. Ad multos annos.

Centenary in Scotland

1965 will see the completion of one hundred years of Passionist apostolate in Scotland. Plans are being made to celebrate the centenary during the month of May. The Passionists have four foundations in Scotland: St. Mungo's, Glasgow, which was established in 1865; St. Mary's, Musselburgh (1931); St. Michael's, Dankeith (1946); and the Retreat House at Coodham, Kilmarnock, which was opened in 1951.

Sylvius McGaughey, C.P.

AUSTRALIA

New Retreat

The new monastery at Serpell's Road, Templestowe (Melbourne) will be occupied on schedule during February, 1965. Twenty-nine theology students together with their professors will take up residence in the new house.

Glen Osmond

St. Paul's in Glen Osmond will serve Holy Spirit Province as house of studies for philosophy. The coming term will open with 19 students in residence. Fathers Anthony Herring and Louis Earls will join the faculty, with Fa-

ther Marcellus Claeys continuing as dean.

Four Passionist students who have been attending the University of Adelaide have finished a very successful year.

Frater Placid Hannan received his B.A. degree and gained a distinction in mathematics and psychology. He has been nominated for the Roby Fletcher award.

Frater Adrian Fisher gained distinctions in history, philosophy and Greek. He has been nominated for the Barr Smith Prize in Greek.

Frater Francis Maher, working for a B.A. degree, gained a distinction in philosophy, and Frater Michael Hanley, studying for a B.Sc., gained a distinction in physics.

A summer school in the Liturgy is planned for the end of January. Priests from all parts of the Province will gather at St. Ives to study the Constitution of Vatican II on the Sacred Liturgy.

Anthony Herring, C.P.

NEW GUINEA

Letter of Father Raphael Cooper

Vanimo, T.N.G.
January 2, 1965

Dear Father Ignatius,

It was a pleasant surprise to receive your letter at Christmas time. Many thanks, and I trust your Christmas was

a happy, holy one as it was for us here. Hundreds of our native people joined with us in the Midnight Mass. The church could not accommodate them all, so we moved the altar outside. And Monsignor Sweeney arrived back on Christmas eve to celebrate the day with us.

On his way back from the Council the Monsignor stayed a week in the U.S. to make arrangements for the purchase of our Cessna 180. He was warmly received by the Fathers at Union City and Jamaica, but unfortunately did not have time to get as far out as Chicago.

The plane should arrive at Wewak by ship sometime in February. It will make a tremendous difference to the growth and development of the Mission. Apart from walking, air is the only means of transport to our inland stations. There are no roads for a vehicle in this rugged country. In September I did a patrol to one of our inland stations. It took me ten days to walk it. During the two months I was there the airstrip was completed and the Franciscan Mission Cessna brought me back to Vanimo over the same route I had walked, in less than *half an hour*. So you can see what difference the plane will make. A pilot is coming from Sydney to fly it.

We celebrated the first "white" wedding in the history of these parts on December 3, when one of the teachers, an Irish lass, married another of our lay-missionary teachers. They are both continuing to teach this year.

at a school up the coast from Vanimo. They have their own home which we built for them from native materials.

Well, Father, there is so much I could write about, but space is short and I trust what I have written will be of interest to you and all. With best wishes for the New Year, I am,

Sincerely yours in Christ,
Raphael Cooper, C.P.

Letter of Father Ignatius Willy

Ossima, Vanimo, T.N.G.
January 12, 1965

Dear Father Ignatius,

I am afraid I have been neglecting *The Passionist* of late, mainly because others have been writing to you. Yesterday I read your letter to Father Raphael and so am prompted to send you a little news.

At present we are all at Vanimo for our annual retreat to be given by Father Liebert, S.V.D., an American from Wewak.

Next week two superiors of the Sisters of St. Joseph (an Australian Congregation) are coming for a visit and a look-see at Vanimo. Four of their sisters are to come to Vanimo in the near future. We were hoping they would be here for the opening of the schoolyear, but it looks like it will be a little later now.

A new recruit, Brother Xavier Orwin, is due before long. Our brothers will then number three.



Philip Dahay

Our first lay missionary, Jerome Dunn, from Melbourne, Victoria, who came to New Guinea in August, 1962, returned to Australia just before Christmas. He took with him Philip Dahay, a young New Guinean (about 21) from a border village near our station of Imonda. After six weeks with Jerome's people they will go to our novitiate at Goulburn to try their vocations as brothers.

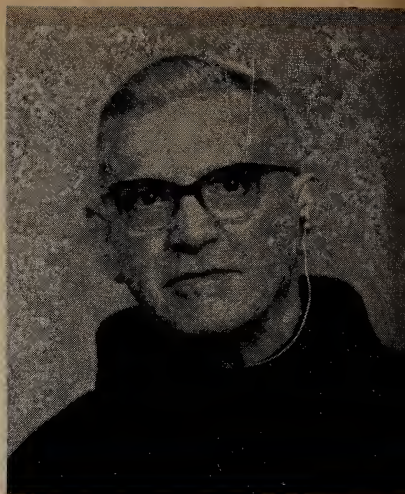
Jerome has proved to be an excellent lay missionary, and we look forward, please God, to his return as a Passionist. Philip, whose village was formerly looked after by the Dutch Franciscans, was sent away to school and spent ten years under European teachers. He speaks both Dutch and

Malay fairly well. He returned to Australian New Guinea when the Indonesians took over West Irian. He has made good progress in English and has been teaching at Ossima for 18 months. He is a most unusual native and is a man of many excellent qualities. I hope and pray that he may persevere in his vocation. It would be an immense help to have a native Passionist in our mission. Life in Australia will be much different from that he is accustomed to, but if any native can make the grade, it will be Philip.

I hope the news I have sent along may be of interest. I wish you a successful year with *The Passionist*. *Oremus pro invicem*.

Fraternally yours in Christ Crucified,

Ignatius Willy, C.P.



Brother Lambert Budde

HOLLAND

Sixty-five Years

Over 25 years ago Brother Lambert Budde and Father Quentin Olwell labored together on the Passionist mission in Hunan, China. An unexpected surprise visit brought Bishop Olwell to Maria Hoop Monastery on November 14, 1964, to keep the 65th anniversary of Brother Lambert's religious profession. They had not seen each other in 26 years.

Herman Budde was born on February 23, 1881, at Wijchen, Gelderland, Holland. In 1899 he made his

profession of vows and entered upon an unusual and intensely active Passionist career. For many years Brother Lambert served as infirmarian at SS. John and Paul in Rome. For nine years he was stationed at our mission in Hunan. Gifted as an architect, Brother Lambert designed several churches. His knowledge of archeology came to the fore in his pioneering work on the excavations beneath SS. John and Paul. In later years Brother Lambert was the faithful correspondent from Holland for *The Passionist*.

Although his activity has lessened in recent years, Brother Lambert is in good health and his mental vigor is unabated. In a Christmas letter to the editor of *The Passionist* he commented on John Ford's article on seminar

raining in the Autumn *Passionist*. Congratulations and good wishes to this remarkable religious. Ad multos annos.

Fifty Years

December 21 found the monastery of Maria Hoop in festive mood for the golden jubilee of profession of Brother Alexius van Duijhoven. Brother Alexius is a favorite in the community and is known far and wide in Holland. The presence of member of his family, among them a brother 84 years of age and another 78 years old, helped to make the day a most joyous occasion. Again, ad multos annos.

Most Reverend Damian Antonoff, C.P., apostolic administrator of the Diocese of Nicopolis in Bulgaria, was granted permission by the government to attend Vatican II. Monsignor Antonoff is a member of Holy Hope Province. His visit to Holland was the first in 18 years and brought a renewal of many old friendships. This was the first direct contact in many years between the Province and its mission in Bulgaria. At present only native missionaries are allowed there.

Father Paulinus de Wall, former provincial, left for Brazil on November 16 to serve in the Passionist mission in the Prelate of Sao Luis.

On January 13 three brothers departed for the Borneo mission (Kalimantan Barat). They are all fully

qualified craftsmen and their services will be most helpful in the mission there. Since the mission was again opened to the Dutch in 1963, one priest and four brothers have entered on mission work there.

Gerard Kok, C.P.

FRANCE

Remodeling at Reze

The work of remodelling at Reze has pressed ahead and will be completed in time for the Provincial Chapter in February. Father General is expected to come to France at that time. Due to the stringent ruling of the Ministry of Education, the Passionist seminary at Reze had to close in 1964 and the students were sent to other schools. The retreat will serve as a novitiate when needed, and also as a house of study for foreign priests who wish to perfect their mastery of French.

Fire at Clamart

A disastrous fire caused by a short circuit caused great damage to St. Gabriel's retreat at Clamart during December. All living rooms on the upper floors, the tailor shop and the library were gutted. The firemen arrived in time to prevent a total loss and managed to save the refectory and kitchen. It is estimated that the damage amounts to five million francs.

Louis de Gonzague, C.P.

SPAIN

Province of the Precious Blood

His Excellency, Ubaldo Cibrian, C.P., visited the retreat of St. Gemma in Madrid on his homeward journey from the Council. Bishop Cibrian presides over the missionary Prelature of Corocoro in Bolivia, which is staffed by Passionists from Precious Blood Province. The Guild of Our Lady of Sorrows of St. Gemma's shrine presented Bishop Cibrian with an extensive array of sacred vestments for the missions.

Groups of cursillistas continue to come to the new retreat at Las Presas. The Cursillo is accomplishing a great deal for the renewal of fervent spiritual life in Spain. Las Presas is the center for this apostolic movement in the Diocese of Santander.

People in Spain are responding well to the new look in the liturgy. To date only the epistle and gospel are said in the vernacular, but in March there are to be further changes in the liturgy of the Mass.

Norberto Gonzalez, C.P.

Province of the Holy Family

Very Rev. Paulinus Alonso, provincial of Holy Family Province, spent a month in Cuba recently. From December 4 to January 4 he conducted visita-

tion there, the first since 1959. There are still nine Passionists of the province working in Cuba.

Early in December the Provincial and his Council gave final approval to arrangements for the new mission territory in the Department of Sant Barbara, Honduras. While in Honduras in January, the provincial signed the contract with authorities there, and it has been forwarded to Rome for definitive approval.

Three Passionists, Father Venantius Mancebo, Antonio Artola and Michael Paton, are among those working on the monumental publishing venture *The Most Beautiful Bible In The World*. Father Venantius will write the introduction and commentary on the Epistle to the Galatians. He is well known in biblical circles for his studies in scholarly journals.

Father Pablo Garcia has translated Alfred Wilson's pamphlet on Blessed Dominic Barberi into Spanish. Father Pablo has also been preaching on the life and virtues of the new Beatus, who is but little known in Spain.

The 25th anniversary of the Passionist apostolate in Caracas, Venezuela was kept recently with great solemnity. The Province of the Holy Family is in charge of two flourishing parishes in Caracas.

Pablo Garcia, C.P.

GERMANY-AUSTRIA

New Superiors

October brought the happy news that V. Rev. Andrew Schmidbauer had been appointed as Provincial of the Vice-Province of the Five Wounds. Father Andrew will be assisted by Father Francis Kugelmann as first consultor and Father Walter Mickel as second consultor. Among the first appointments made by the new Vice-Provincial was that of Father Kyran O'Connor to serve as rector of the historic Passionistenkloster und Wallfahrtskirche Maria Schutz in Austria.

Profession

The monastery church at Schwarzenfeld was the scene of another profession ceremony on November 3rd, when Brothers Vincenz and Franz took their first vows. Slowly but surely these vocations are building up the membership of the Vice-Province.

American Neighbors

It was recently announced in Vienna that Stanford University of Palto Alto, California, U.S.A., will open an Austrian branch in the September of 1965. It is expected that 160 students with their American professors will be in residence at Panhans am Semmering. This location is about five miles from our monastery of Maria Schutz.

House at Regensburg

Work will begin soon on the new University of Regensburg, which is planned as a great center of higher studies. The vice-Province recently bought property adjoining the campus of the university and hopes to build a house of studies there. The German government gives subsidies for student residences of over 30 rooms. To take advantage of this, the new house of studies will be somewhat larger than is necessary at this time, both to allow for future expansion and to make provision for students from other Provinces who may be sent to Regensburg for higher studies.

Walter Mickel, C.P.

PORTUGAL

Barroselas

The Commissariat of Portugal is happily showing a steady growth. During August seven clerics were raised to major orders: Fr. John Xavier Vezarra was ordained deacon, and Frs. Eugene Vincent Fernandez, Charles Cordosa Ferreira, Jerome Moeira Coelho, Gabriel Ribeiro Miranda, Armando Ramos Barreiro, Avelino Vierira de Silva and Ferdinand Cordosa Ferreira received the subdiaconate.

September brought the profession of two clerics, Fraters Abel Santos de Miranda and Laurean Alves Pereira. These young men are now studying their philosophy courses at Mondovi,

Italy. Brother Manuel Silva took his final vows on October 21. The Commissariat now has five brothers. There are seven novices in the novitiate in Our Lady of Fatima.

Three priests are studying pastoral theology at the Claretian University of Pius XII in Lisbon, Fathers Joachim Vieira, Louis Pires and Joseph Queiros.

Faustino Barcinella de Peral, C.P.

MEXICO

Ordinations

The Most Reverend Luigi Raimondi, Apostolic Delegate, ordained the first three priests of the Commissariat of Christ the King on August 15, in the Church of the Holy Spirit, Mexico City. They are Fathers Miguel of Guadalupe (Gonzalez), Luis of St. Michael (Martinez) and Salvador of the Immaculate (Zevandua). An immense throng of people was present in the Church of the Holy Spirit on the next day when the newly-ordained celebrated their First Masses.

Following the Masses and testimonial banquet, there was a public reception for the Fathers in the auditorium of the C.U.M., one of the most important university centers in the country. Very Reverend Sebastian Camera, Vicar General of the Congregation, honored the joyous days with his presence.

The beautifully illustrated September issue of the magazine *La Luz del*

Mundo was devoted to the ordination and First Masses.

Seminary Recognition

The Passionist Seminary at San Angel in Mexico has been given official recognition by the Department of Public Education. As a result, the young prep seminarians will receive State certified diplomas. The school is now known as the Francis Possenti Institute.

New Retreat

Construction work was recently completed on the new retreat at Cuernavaca, Morelos. The building is beautifully situated in a high, healthful location. The scenery is spectacular. In design, the building is modern and functional. Besides the spacious public offices and the rooms for priests, there are 20 rooms for students. In future years the philosophy department will be located at Cuernavaca.

Student Statistics

On December 8, six newly professed students of the Commissariat left for Italy to complete their studies. They were professed on December 2 at the novitiate house of Our Lady of Guadalupe in Apasco. There are now 16 Mexican Passionist students doing their studies in Italy: 3 in 4th theology, 4 in 3rd theology, 3 in 2nd theology, and 6 in philosophy. These vocations give great hope for the future of the Passionists in Mexico.

EDITOR'S DESK, continued

It stirs the missionary pulse to hear from New Guinea. *Raphael Cooper* and *Ignatius Willy* fill us in on the apostolate among men of the Stone Age.

When anything of interest takes place in New Zealand, *Eugene Kennan*, director of our retreat house at Hamilton, never fails to let us know.

Harold Reusch is our Telstar out in the Philippines, whence he relays events in our missionary Prefecture of Marbel.

In Portugal there is our good *Faustino Barcinella de Peral*. Truly a pearl of great price and that is the way the printer insists on misspelling his name.

We always hear from *Norberto Gonzalez* in Madrid and *Pablo Garcia* in Barcelona. Long live Spain! And muchas gracias, amigos!

And now for this issue. Table d'hote, of course. I hope we serve up a balanced diet. A recent letter cheers us: "The articles have been increasingly informative and instructive and we lean on them to keep us abreast of these times of renewal."

Bernard Bell has contributed a splendid study of the Passion-Resurrection theme. This is one of our finest offerings in some time.

Melvin Glutz studied Kierkegaard at Harvard. Some of his insights are reflected in his essay on Existentialism.

Adaptation in our missions continues as a popular theme. *Rian Clancy* distills some of the ferment in his suggestions for the mission rosary.

Andre Auw authors a discerning article on Conversion. And stylistically, a joy to read.

News features, too. And poetry. Truly, the cup runneth over.

Fraternally yours in Christ,
Ignatius P. Bechtold, C.P.
Editor

BY YOUR
CROSS AND
PASSION

BY YOUR
GLORIOUS
RESURRECTION

SET US FREE
O LORD

HOC EST
ENIM
CORPUS
MEUM



SPRING 1966



HIC EST
ENIM CALIX
SANGUINIS
MEI

PASSIONIST

ACROSS THE EDITOR'S DESK

These little conversations with you are like prayer. I do all the talking and never hear an answer. But as the song says,

I believe above the storm the smallest prayer will still be heard. . .

I believe that someone in the great somewhere hears every word. . .

So wherever you are, my Passionist brethren, hello and how are you!

Without having planned it that way, this issue homes in on the Apostolate. I suppose that reflects the thinking all of us are doing about our place in the Church of Vatican II. And in a sense our Apostolate is the key to a solution. I am sure that the six articles in this issue abound in valuable insights to enrich our thinking.

Bernard Bell has researched a *magnum pietatis opus*. He sets our preaching vocation in the framework of prophecy. This is an article that should be read and re-read. And the references outline a year's good reading.

From Brussels our *Rian Clancy* tells about procedures at the famous catechetical study center, *Lumen Vitae*. Modern techniques have much to tell us about the adaptation of our preaching to the world of today.

Those who collect stamps and those who use them will enjoy reading about Father *Modest Vertommen's* unique collection depicting the glory of the Cross.

Francis X. Keenan wants comments, pro or con, on the position he takes in his article on the Risen Christ. What think ye?

How *Enrico Zoffoli* can produce those fat volumes when the rest of mortal men (me, for instance) must struggle to write a few pages is something of a mystery. Father *Roger Mercurio* gives an extended review of Volume II of Zoffoli's monumental Paolo della Croce.

Before he left for Rome and more years of hard study, Father *Carroll Stuhlmueller* sent along his piece on Celibacy and the Apostolate. Good insights here on a subject widely discussed today.

My best to all of you.

Fraternally yours in Christ,
Ignatius P. Bechtold, C.P. Editor

The PASSIONIST

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The PROPHETIC MINISTRY of the

I

THE PROPHET AND THE WORD OF GOD

THE Passionist Congregation has been formed for the specific purpose of preaching.¹ As a preaching congregation, exercising a preaching ministry, the congregation shares in the prophetic mission of the Church. We must begin by examining the prophet and his mission as depicted in sacred scripture.

The prophet is a man called by God to speak in his name.² God uses vivid experience to make the prophet aware that he carries the divine word and speaks this word in the name of God. God places his word on the lips of Isaias by having the seraphim purify them with a glowing coal (Is. 6:6-7). He chooses Jeremias while he is still in the womb (Jer. 1:5), touches his lips with his hand and says, "Behold, I have put my words in your mouth" (Jer. 1:9). He makes Ezechiel actually *eat* the word of God (Ez. 3:1-4).

The word that God gives to the prophet is dynamic, creative, and always effective. It is more deadly than a

sword (Is. 49:2); it is like a consuming fire (Jer. 5:14) and a hammer that smashes rock (Jer. 23:9). The word of God is eternal (Is. 40:8), irrevocable (Is. 45:23; Rom. 11:29), and infallibly efficacious (Is. 55:11). By this same word God has created the universe (Ps. 33:6) and controls its workings (Ps. 47:15-18).

THE PROPHETIC SUFFERING

The prophetic call brings with it, at times, great joy and delight. The prophet is a person who knows the bliss of being engaged to God, the "joy and delight" of being, as it were, a bride (Jer. 15:16).³ But for the most part the role of prophet is one of great personal suffering (Ez. 3:25 ff), persecution (Jer. 20:10 ff) and often death (Mt. 23:37). The Prophet Jeremias gives us a stark insight into the prophetic vocation.

O Lord, thou hast seduced me;
And I am seduced;

PASSIONIST CONGREGATION

Thou hast raped me
and I am overcome (Jer. 20:7).

The above translation is that of Rabbi Heschel. He comments:

The words used by Jeremiah to describe the impact of God upon his life are identical with the terms for seduction and rape in the legal terminology of the Bible . . . The Call to be a prophet is more than an invitation. It is first of all a feeling of being enticed, of acquiescence or willing surrender. But this winsome feeling is only one aspect of the experience. The other aspect is a sense of being ravished or carried away by violence, of yielding to overpowering force against one's will.⁴

In another text, Jeremias describes the anguish within himself caused by the Word of God

The Word of the Lord has become to me a reproach and a derision all day long. If I say, "I will not think

of it, Nor speak any more in his name," It is in my heart like a burning fire, shut up in my bones; I am worn out with holding it in; I cannot endure it (Jer. 20:9).

CHRIST AS PROPHET

In the pages of the New Testament Christ's mission is seen specifically as a prophetic mission.⁵ A few lines in St. Mark sum up Our Lord's whole active life: "Jesus came into Galilee, preaching the Gospel of God and saying, 'the time is fulfilled and the kingdom of God is at hand; repent and believe in the Gospel'" (1:14).⁶ This mission was a continuation and a fulfillment of the mission of the prophets in the Old Testament. "In many and various ways God spoke of old to our fathers by the prophets but in these last days he has spoken to us by a son" (Heb. 1:1-2).

The prophetic nature of the mission of Christ is the favorite theme of the Synoptics. Christ began his ministry in



Bernard Bell will be remembered by readers of the Passionist for his article on the Paschal Mystery (Passionist, Vol. 17, 4). Father Bernard is finishing his pastoral year at St. Joseph's Monastery in Baltimore, Maryland. Lent of 1966 found him preaching his first parochial mission. Ad multos annos!

the desert as did John the Baptist, the prophet of the Most High (Lk. 1:76-77). Like the prophets of old (3 Kgs. 19:16; Is. 61:1-2), He is anointed by the Spirit at the baptism of John (Lk. 3:21). In the Synagogue at Nazareth he applies to Himself the words of the Prophet Isaias foretelling that a prophet-messiah would come and preach the Good News to the poor. "The Spirit of the Lord is upon me because he has anointed me to preach the good news to the poor . . . Today this scripture has been fulfilled in your hearing" (Lk. 4:18, 21).

All through the Synoptics there is a constant parallel between the life of

Christ and the life of the great Old Testament prophets, especially Moses. He is the New Moses who passes through the Red Sea in the Baptism of John (Mt. 3:16; Mk. 1:10; Lk. 3:21), who sojourns in the desert for forty days (Mk. 1:12-14; Mt. 4:1-11; Lk. 4:1-13), who gives a new law on the Mount of the Beatitudes (Mt. 5-7). To the theophany of Sinai there is a corresponding theophany of Tabor (Mt. 17:1-8; Mk. 9:2-8; Lk. 9:28-37). Just as Moses fed the people in the desert (Ex. 16), so Christ feeds them when he multiplies the loaves (Jn. 6).

For the Synoptics, too, the whole life of Jesus is a Journey to Jerusalem, corresponding to the ancient Journey of the Holy People to the land of Canaan under the direction of Moses and Josue. Finally, just as Moses frees the people from Pharaoh so they can offer sacrifice to their God on the mountain (Ex. 3:18; 15:1-4) so Christ ends His journey of Golgatha where the new alliance is ratified in His blood.⁷

Because of the authority of His teaching and miracles (Mk. 1:22; 6:2) the people regarded Christ as a prophet mighty in deed and word, the one to redeem Israel (Lk. 24:19-21). Christ applied to Himself the saying, "No prophet is acceptable in his own country" (Lk. 4:24). His message, like that of the ancient prophets was rejected (Mt. 13:13 ff) and He counted Himself among the prophets whom Jerusalem was determined to kill (Lk. 13:33; Mt. 23:29-37).

It is significant that, although Christ is a prophet, we never find the Evange

lists speaking of the Word "coming" to Christ in the consecrated formula, "The word of the Lord came to. . . ." Nor do we find mention of Christ preaching the Word.⁸ This is because of the awareness, even in the synoptics, of the doctrine that St. John was to penetrate with such great depth, namely that Christ in His Person was the Word made Flesh.⁹

Thus, Christ's ministry is a prophetic ministry. He is the last and greatest of the prophets. He is the Word of God incarnated. No new word can come to Him, nor can he proclaim any word except Himself.

THE APOSTLES AS PROPHETS

The Apostles were well aware that their primary role in the new dispensation was a prophetic role. Christ himself pointed out to them their relationship to the prophets of the Old Testament (Mt. 5:11-12; 10:41). We have overwhelming evidence in Acts and the Epistles that they realized the prophetic nature of their ministry. "And we have the prophetic word made sure. You will do well to pay attention to this as to a light shining in the dark" (1 Pet. 1:9). During his public ministry Christ sent his Apostles to preach (Mt. 10:7; Mk. 3:14; Lk. 9:26), and just before his ascension into Heaven he commanded them to "preach the Gospel to the whole of creation" (Mk. 16:15).¹⁰

In Acts we seem to have a different command—the command to witness instead of preach.

But you shall receive power when the Holy Spirit has come upon you; and you shall be my *witnesses* in Jerusalem, and in all Judea, and Samaria, and to the ends of the earth (Acts 1:8).

The New Testament doctrine of Witness opens up a whole new dimension in the prophetic ministry. We must show its inseparable relationship to true preaching.

WITNESS OF THE APOSTLES RELATIONSHIP TO PREACHING

Christ commissioned His Apostles to witness to what they had seen.¹¹ They witnessed first of all to His Resurrection (Acts 4:33; 5:32; 10:39-42), then to the events of His earthly life (Acts 10:39), finally to the whole plan of salvation (Acts 5:31). Since the Apostles had accompanied the Lord throughout his ministry, they were *the witnesses par excellence*. In time the term witness was applied to others who were not eye-witnesses, notably Stephen (Acts 22:20), Phillip (Acts 8:4), and the Christians dispersed by the persecution (Acts 11:19-20).

Saint Paul holds a unique position as a witness. He did not know Christ in the flesh (2 Cor. 5:16) as did the other Apostles. Nevertheless, he claims his right to apostleship precisely because he has seen the Lord and received from Him a direct revelation.¹² He is, therefore, a witness of the first order (Acts 22:15), his authority is no less than that of the other Apostles (1 Cor. 9:12), and indeed, on one occasion, he

felt perfectly justified in opposing Saint Peter to his face (Gal. 2:11).

What is the nature of the apostolic witness? The texts in Acts make it clear that it is much more than a merely human rendering of Truth. It is, in fact, the power of the Holy Spirit manifesting Himself through the Apostles. (Acts 1:8; 2:40). Because of certain incorrect and "popular" ideas on the nature of witness, one cannot overstress the point that it is the Holy Spirit who witnesses through the Apostles.¹³ Saint Peter says to the members of the Sanhedrin, "And we are witnesses to those things and so is the Holy Spirit whom God has given to those who obey him" (Acts 5:32). In as much as the Spirit has been sent by the Father (Jn. 15:26), it is God Himself who witnesses in the Apostles just as he witnessed in the prophets (Acts 7:44), and His own Son (Heb. 1:2; Jn. 17:8)¹⁴

A witness for Christ is one who is called upon to suffer. Just as the prophets of the Old Testament witnessed in defense of God (Is. 5:3; 17:7-10; 44:8), so the prophets of the New Testament have to witness before the tribunals of His enemies (Acts 4:8-12; 24:24 ff). Christ himself warned his followers of the persecutions and afflictions that would come to them (Jn. 16:2) but He assured them of divine power to strengthen them in their hour of need (Jn. 16:13; Lk. 12:11-12).¹⁵

Saint Paul contributes an added dimension to the sufferings of the witness. He sees himself as the Suffering Servant of Yahweh and his sufferings

have a redemptive value precisely because of his union with Christ. The texts in which Saint Paul tells of his sufferings are well known. Instead of quoting them we will summarize the doctrine developed and contained in them by quoting from Fr. Barnaba Ahern's article, *The Fellowship of His Sufferings*:

In his (Saint Paul's) eyes the apostolate is but an extension to others of the life of Christ who already lives in his apostle. Its purpose is to form Christ in men (Gal. 4:19), that he may live in them just as he lives in Paul. Apostolic labor, therefore, follows the same law that governs the personal development of every Christian: life accompanied by death (cf. v. 12 "Death is at work in us, but life in you.") In the apostolate the "zone of fulfillment" for Christ's power is enlarged; this means an equally extensive zone of opposition. The apostle has to enter into conflict with a wider "world"; he must "crucify" sin and the hostile flesh in the life of every convert (2 Cor. 10:36). All this involves struggle and suffering, which Paul can truly call the "dying of Jesus" since He who dwells in the apostle and acts upon him through his Holy Spirit provided the effective principle for such struggle. Therefore, to make Christ live in his converts the apostle himself has to endure the death that Christ underwent to share His life with the world. The principle of death is always one and the

same; only the time and the manner of its application differs."¹⁶

How far we have come from the groanings of the Prophet Jeremias!

Having said the above about Christian witness—namely that it is the power of the Holy Spirit shining through men, especially in relation to their sufferings which are part of the death-life struggle of Christ—we can now relate it to preaching.

Witness and Preaching are two sides of the same coin.¹⁷ Preaching is witness externalized. Or to be more precise, preaching is a witnessing informed by a mission.¹⁸ If there is no witnessing to Christ in the Christian community and in the Prophet, there can be no effective preaching. This was clearly the understanding of the early Church.

The Apostolic foundation is one of collective witnessing given under the authority of Peter. Every time the head of the Twelve takes the floor, he proclaims, "We are witnesses to it; we cannot do otherwise than announce what we have seen and heard" (Acts 2:32; 3:15).¹⁹

PROPHETIC SERVICE

Saint Paul stated more than once that preaching was his essential role (1 Cor. 1:17; 1 Tim. 2:5-7) and that of his collaborators (2 Tim. 4:2; Tit. 2:15). But it is interesting to note his attitude toward his ministry.

The Apostle to the Gentiles conceived of his mission to preach not in

terms of a power or right—though it was this, too—but in terms of a service to be rendered. Congar and other theologians writing on the nature of authority in the Church emphasize that the Apostolic Ministry is a service to be rendered for the good of the Church.²⁰ In the past there has been a tendency to see preaching almost exclusively in terms of an office and not also in terms of a function. True, the preacher has a charism to preach by reason of his office, but closely linked to the office is its exercise. In the New Testament writings prophecy and preaching are both a ministry and a gift.²¹

This discussion is extremely relevant. There is a tendency among some preachers today to regard the preacher, especially the preacher of the kerygma, as one possessing almost magical powers. This is not the teaching of the Scriptures. The union of office and function (expressed in terms of service) emphasizes the need for the Prophet to have *personal holiness* so that his ministry will be effective.²²

Thus Saint Paul is not content with his office as preacher but he holds up his own life as an example for his converts to follow.

I beg you to become imitators of me. It was for this purpose I sent you Timothy, my beloved child and faithful Christian, *to help you keep in mind my Christian way of life* (1 Cor. 4:15-17).

Saint Paul's awareness of his ministry to serve was not his own unique

discovery. For this was the teaching of his Lord who "did not come to be ministered unto but to minister and to give his life as a redemption for many" (Mk. 10:45; Mt. 20:25-8). Christ was filled with the power of God (Jn. 13:13), but his authority is an authority wholly received from His Father and wholly directed to the salvation of the world and men (Jn. 7:16; 12:49). In

washing the feet of His Apostles, the Great Prophet gave them an awareness of the attitude they must have toward their ministry. Just as He defined his own ministry in terms of the Isaian Servant, so too, those who were to proclaim the Kingdom in His name must also be servants (Jn. 13:12-17), servants of the word and servants of men.²³

II

THE CONGREGATION AND THE WORD OF GOD

SO FAR we have given an outline of the prophetic ministry of the Church as we find it in the scriptural sources. Now we proceed, not without trepidation, to draw some conclusions about the prophetic mission of the Passionist Congregation. Preaching in the Church has always been considered as an extension of the prophetic ministry of Christ and his apostles. Inasmuch as St. Paul of the Cross was called by God to found an institute to spread devotion to Christ Crucified specifically through the ministry of preaching, our congregation shares in the prophetic ministry of the Church.

MISSIONARY A PROPHET

It follows from what we have said, that the missionary is a prophet in the strict sense, one who speaks in the name of God, one who speaks God's word. The missionary alone has the one vital office and function in the congregation. From him the congregation receives its identity.

Today the distinction between a

pagan or mission church and a Christian church is being abandoned, since widespread unbelief is found even in so-called Catholic countries. Modern missiology looks upon the role of the foreign missionary as one who implants the seed of the gospel in the heart of the unbeliever. The action of the Church is being divided now, not by the country in which it takes place, but into stages of a movement that is continuous: mission, catechesis and pastorate.²⁴ In its strict sense, mission refers to evangelization or keygma. Its proper object is unbelief, wherever it is found. Thus the foreign missionary seems to be one with the home missionary since for both the primary ministry is evangelization, directed to conversion or re-conversion.²⁵ All other ministries in the congregation are dispensable, save the ministry of the missionary. It might be argued that the parish priest, since he too preaches, shares equally in the prophetic mission of the Church; and this must be admitted. However, does he share in the specific prophetic

ministry that the congregation as such has in the Church? Because of the mind of St. Paul of the Cross, and our tradition in this matter, we feel the answer is no. Saint Paul of the Cross formed a congregation dedicated to evangelization. His mind seems quite clear on this point.²⁶ In the context of the particular prophetic ministry left to us through the inspiration of our Holy Founder, only the missionary is to be considered as a prophet. This does not mean that those who are not missionaries are not therefore true Passionists. They are Passionists. They have a vital role to play in the congregation but their role seems to be more properly one of witness than of preaching.

The Prophetic Word

The Passionist missionary proclaims the word of God—the same word proclaimed by the apostles and the prophets, a word which is “incarnated,” i.e., a word which is in some way an extension of the Word made Flesh.²⁷ Granted he does not have all the extra helps which were part of the apostolic preaching, namely miracles and tongues (Acts 4:13; 6:10; 14:1). He has the moral miracle of the Church, but precisely because it is a moral miracle and not a physical one, it is less forceful. Nor does the Church command the attention of the unbeliever as an institution unmistakably supernatural, as was the case in the primitive Church (Acts 2:47; 5:13). Once the initial fervor had passed, the Church was seen as the Church “of the parables” with

the good and bad, sinners and saints. Although she is still holy and always will be, the presence of sin detracts from the witness of her holiness and makes her less a motive of credibility.²⁸

What is the exact theological nature of the word that is preached? There is much discussion at present on this point. Many theologians feel that to do justice to the obvious dynamic and efficacious nature of the prophetic word as we find it in Sacred Scripture, preaching must be more than a mere occasion of grace. Yet, it does not seem to work *ex opere operato* like the sacraments, for the preacher, by lack of preparation, bad example, etc., can interfere with the efficacy of the word. Despite our confusion on exactly *how* the preached word is effective, there can be no question *that* it can be effective if done properly. And we also know that preaching as such is absolutely necessary and completely irreplaceable. It is the essential way of making the Gospel known to men, and all other forms of communication, though they have their place, are supplementary aids. What comes from Christ historically and juridically may be taken as penetrated here and now with the active and present power of Christ.²⁹

SUFFERING AND PROPHECY

Even a cursory glance at the prophetic mission in Scripture brings out its inseparable link with suffering. Therefore, if we are called to a prophetic mission in the Church, should we not

expect the suffering that is a part of that mission? Some years ago Garrigou-Lagrange stated that our particular spirit as Passionists was one of reparation. This idea seemed to many Passionists to miss the mark. But when we examine our prophetic role in the light of Sacred Scripture, can we doubt that, beyond the call to the Cross extended to every Christian, we are called—specifically as prophets—to share “in the fellowship of his sufferings and become like him in death” (Phil. 3:10)? And if this is so, are we not obliged to point out to the young who seek admittance into our Congregation that because of our prophetic mission we expect to be visited with suffering from God, precisely to make our mission more effective? Should we not underscore the prophetic law that when we are weak, then we are strong? (2 Cor. 12:10).³⁰ And must we not go a step further, and train our candidates in suffering just as we train them in preaching? Should we not point out in Scripture the particular kind of suffering that comes to the prophet: loneliness, frustration, rejection—all of which seems to be the divine means to ensure that the prophet will be aware of the word burning within him (Jer. 20:8-9)?

It may be objected that, as Passionists, we have always been called to a life of suffering and this has been made known to the young. But today in a “changing” Church and a changing world the problem seems much more acute. The young who are by nature impatient often feel that the Church and the Congregation are not adjusting

quickly enough to the needs of the age. Precisely because they are sincere, they experience a great deal of frustration and suffering at the slowness of the *aggiornamento*. But here is the problem. They seem surprised when confronted by suffering. They seem to look upon the frustration and rejection of their ideas as obstacles standing in the way of their personal fulfillment in their Passionist vocation. They do not seem to realize with the keen existential awareness of the prophet that their present suffering is inseparably linked with the prophetic ministry to which they are striving. Nor do they seem to realize how God forms his prophets. We think immediately of God’s words to Ananias concerning his prophet Paul. “He is a chosen instrument of mine to carry my name before the Gentiles and kings and the sons of Israel; for I will show him how much he must suffer for the sake of my name” (Acts 9:15-16). We are not concerned here with the reasons for the frustration in the young. This is a very real problem and must not be by-passed. We are only trying to point out that when these frustrations do come, the young should not be surprised, but should recognize them as a real part of their call to a prophetic vocation.

OUR PROPHETIC WITNESS

As we have seen from a study of Acts, underlying the kerygma is the very important notion of witness. Preaching is for the Apostles nothing more than a mission applied to witness, thus externalizing it. How are we as a

prophetic congregation to witness to the world today, and how, in particular, is the prophet-missionary to witness?

There are several mistaken notions alive today in this matter of witness. One of them is that, since a religious order or congregation is withdrawn from the world, it cannot witness to the world. Some would have us disband and return to the world, giving witness as zealous priests and laymen.

We deny the validity of this approach precisely because we feel that it is based on an erroneous understanding of witness as we find it expressed in the pages of the New Testament. As a monastic congregation we share in the general mission of the Church and must bear witness to all who come in

contact with us. Further it is essential that we also bear witness to one another—particularly a Passionistic form of witness. Each of us, for the benefit of his brethren, must “always carry in the body the death of Jesus so that the life of Jesus may also be manifested in our bodies” (2 Cor. 4:10). Thus each member of the community, living under a rule and vows, bears witness to Christ for the benefit of every other member. Since our witness is externalized through preaching, it is the glory of the missionary to witness officially (by hierarchical mission) to the combined witness of the community. And so, it seems to us, as a congregation we witness to the Church and to the world officially through the preaching of our missionaries.

III

THE PASSIONIST MISSIONARY: HIS WITNESS TO THE WORLD AND TO HIS COMMUNITY

As one called to a prophetic ministry the Passionist missionary shares in the highest and most important office in the Church. His function of service must reflect this dignity through the personal witness he gives to the world and to the members of his community.

WITNESS TO THE WORLD

We have pointed out above that the missionary, because of his hierarchical mission, is the official witness for the community to the world. But through his preaching he must bear witness to his own personal holiness, his own personal con-crucifixion with Christ. We

note especially his need to witness through his own personal poverty, since this was stressed by Christ himself when he sent out his disciples to preach (Lk. 10:4). If the missionary fails to give personal Christian witness, he will vitiate his own ministry, and, we might add, he will nullify the witness power of his community. It is unrealistic to hope that the community will act as a dynamo and supply for the holiness he lacks. God could work this way, but judging from the evidence in Sacred Scripture, he does not ordinarily do so.

The missionary, then, must be a man of God, a true prophet in whom the

Spirit of God dwells. If such an ideal intimidates or discourages us, let us recall the promise of Christ to be with his Apostles to the end of the world and to give them the power of the Holy Spirit (Mt. 28:18-20).

WITNESS TO THE COMMUNITY

Besides bearing witness to the world, the missionary also has an obligation to bear witness to his own religious brethren. Because he has the fullness of the prophetic mission, he has a more serious obligation to bear witness than the other members of the community. He must bear witness especially for the benefit of the young, for they see in him the ideal toward which they are striving. But what is the nature of this witness he must bear to the community?

We think we can find the answer in the sixth chapter of Acts. In the first community at Jerusalem the Apostles found it necessary to ordain deacons so that they themselves would not have to serve at tables. The Apostles had a more important role. "But we will devote ourselves to prayer and the service of the word" (Acts 6:4). We feel that these two responsibilities—prayer and the service of the word—sum up the Passionist missionary's witness to his religious brethren.

WITNESS OF PRAYER

In the context of Acts 6, prayer means specifically the liturgical prayer of the worshipping community.³¹ Just as the Apostles were a vital part of the worshipping community at Jerusalem,

so the missionary must be a vital part of the worshipping Passionist community. The liturgy affords him the best possible means of bearing witness because it is by its very nature a social act.³² His presence and participation in the liturgical life of the community draws him close to Christ and to his brethren. It gives him an effective way to bear witness for the benefit of the brethren to the Spirit working within him. His active participation in the liturgy is necessary if we are to have in the monastery a true Eucharistic community.³³ And why is a Eucharistic community so important to the missionary? It is the very base of his apostolic activity.

There is an intimate connection between the word proclaimed by the missionary and the word made sacramentally present in the Eucharist. They are the same word in different forms.³⁴ The missionary does not just go out and preach in the name of the Church in the abstract. He goes out from a fervent Eucharistic community, which is a "proclaiming of the death of the Lord until he comes," bearing the word of the Gospel to form or strengthen another Eucharistic community. The foundation and root of the missionary's proclamation must always be the death of the Lord and his risen life.³⁵

It seems to us that concelebration affords the missionary a very special way of giving his witness of prayer to the community. For in concelebration he is more aware than he is in "private" celebration of Mass, that he hears the word of God with his brethren, makes

the word sacramentally present in union with them, and goes out in their name to proclaim the word. There is less danger that he will think of his preaching as a personal matter due to his own talents; more realization that he is, in fact, externalizing the faith, hope and charity of his brethren.

What we have said of the Eucharist applies as well to the Divine Office. It is a total act of worship, consecrating the whole day to God. Our Lord, through the prayer of the psalms offered up in our Choirs "joins the entire community of mankind to himself, associating it with his own singing of this canticle of divine praise."³⁶ As well as being a prayer of praise to God, the office must be the nourishment and expression of the community's more personal prayer. Therefore it must be chanted with great attention and beauty, and above all with proper internal devotion. The missionary ought not confuse his prayerful chanting of the office to God with his vigorous proclamation to the Word to sinners who have ears to hear but do not hear.

Finally, the missionary must witness through his presence during our periods of private prayer. It is during this time, especially, that he must meditate upon the word that he is called to proclaim, that he must listen to the crucified and Risen Word made Flesh and respond to that word as did Samuel, "Speak, for thy servant hears" (1 Kgs. 3:10).³⁷ Before the prophet can speak to others, he must hear the Lord speaking to him.

GIVEN TO THE WORD

In Acts, the expression "service of the word" refers in part to the catechetical preaching of the Apostles. But it is more than this. Recent biblical scholarship has made us aware that it refers also to study, meditation, and collegial discussion among the Apostles. This is what the expression "service of the word" meant in contemporary rabbinic circles.³⁸ Since we have already discussed meditation in our treatment of prayer, let us consider how the missionary of today must witness to his service of the word through study and common discussion.

WITNESS OF STUDY

As we all know, the day when a missionary could write a batch of sermons during his first years on the missions and keep giving them year after year is gone. Today's audience is much better educated than the audience of twenty years ago. The steadily increasing level of education, plus the recent developments in the Church coming out of Vatican II, are demanding study and hard study.

This fact is emphasized by the nature of his message. The kerygma is not a rigid compilation of biblical truths that can be presented with "magical" results, in a uniform way, to all types of audiences. It is a dynamic message that must always be adapted to the intellectual ability and the needs of the audience. The Apostles were well aware of this fact. This why, in the book of Acts, we find not one, but

several kerygmas. There was but one basic message of salvation. But each of the Apostles expressed the kerygma with his own unique personality, mindful of the needs of his particular audience.³⁹

For the modern Passionist missionary, then, one single way of presenting the message of salvation is not going to meet the demands of every occasion. There must be a constant process of adaptation.

Such an adaptation presents special problems for priests who were trained in a philosophy and theology that was basically conceptual. It is an accepted fact that today the philosophical training of most persons who go to college is not conceptual but existential. Even though the systems of such men as Heidegger, Sartre, and Kierkegaard are on the wane, still the men of our times are living existentialists.⁴⁰ Therefore, if the missionary wishes to place the word of God in the minds and hearts of his listeners, he must first establish contact with them. He must cultivate the ground for the reception of the seed. And this means, especially when he is preaching to well educated audiences, that he must understand the mentality of his audience and approach them "existentially." Only if he can do this will he preach with the *parrhesia*, the boldness and confidence, that is the hallmark of the apostolic preaching (Acts 2:9; 4:13).

How is this adaptation to take place? Some years ago Fr. Barnabas Ahern wrote an interesting article on the proper use of Sacred Scripture in sermons.⁴¹

We feel that it outlines very well the method to be used in adapting the kerygma to the modern preaching situation.

ADAPTING THE WORD

Fr. Barnabas noted that the preacher must plant the word of God the way a farmer plants seed. He must choose, the right seed, cultivate the seed in a nursery, and then prepare the soil to receive the seed.

Can we not apply this analogy to the whole preaching situation? The missionary must choose the right seed. This demands: first, a knowledge of doctrine and its modern expression as we find it in the Magisterium and in the writing of modern theologians; secondly a knowledge of the needs of the audience.⁴²

The missionary must cultivate the seed in a nursery. Here Fr. Barnabas emphasizes prayer and study. In particular, a constant prayerful reading and study of Sacred Scripture.

Finally the missionary must prepare the soil—condition the audience—to receive God's word. Here the missionary needs both a knowledge of the modern techniques of communication and the ability to use them. We have all heard "updated sermons": huge chunks of modern theology—the whole of salvation history—forced into the resisting mouths of an unwilling audience. But have we heard "bits" of modern theology presented in terms of satisfaction, gain, recognition and security?⁴³

CHALLENGE OF OUR TIME

What we have written about the missionary's need to witness through study implies no criticism of our men. It is meant to be an objective presentation of the intellectual challenge of our prophetic ministry in the Church. Many of our missionaries are fully aware of this challenge and are doing all in their power through personal study to solve the problems of modern preaching. Some of our lectors, too, through their research in scripture and theology, and through their lectures and seminars, are making a significant contribution toward the formation among us of a prophetic culture. By "prophetic culture" we mean an environment within our monasteries in which men will be formed and sustained as truly effective heralds of the word.

Study and research should not be left to the lectors alone. In this era of specialization it is imperative to continue the practice, recently begun, of sending missionaries for higher studies. We need men on the missions who combine in themselves the best of speculative training in the sacred sciences with trained expertness in the speech arts. Such men, especially, will be witnesses and inspiration to our students.

Our students today are receiving an excellent education, thanks to the foresight and sacrifice of the Passionists who have gone before them. Our monastic seminaries are spending thousands of dollars on books and periodicals. The student of today is very much aware of the exciting movements in the

Church of Vatican II. He expects the missionary to be aware of them, too. How can a missionary preach to sisters who have been studying the liturgy in summer courses for the past ten years if he does not study the liturgy? How can he organize and write the updated mission that many pastors and more people are looking for if he does not appreciate the modern advances in scripture? Such questions often run through the mind of the student, especially if he rarely sees the missionary in the library. And though a student may judge harshly in a particular case, can we honestly challenge his conclusion: if there is little study in the monastery, there will be little effectiveness on the mission.⁴⁴

WITNESS OF COMMON DISCUSSION

In the Church of Vatican II there is great need for the common discussion that characterized the service of the word in the early Church. This is certainly one of "those things which concern the future well-being of the whole institute."⁴⁵ The neglect of such discussion is perplexing to our students. In books, magazines, and at conventions they find discussion on every vital topic in the Church today: catechetics, liturgy, ecumenism, social problems, and all the others. They have read of the "brainstorming" technique so widely used in business and industry today. They have become acquainted with the "miracle of dialogue" through their own discussions of matters vital to their student life. Certainly there

should be frequent and searching discussion of that preaching ministry so central in our life and destiny.

Discussion must be serious and based on research and study. There is a wealth of material to aid the discussion. Periodicals carry articles on every phase of theology, scripture, catechetics, the communications arts. If our discussions never get beyond such questions as the wearing of sandals, to say or not to say the rosary, the problem of time, our future missionaries will wonder whether we really grasp the scope of the apostolate to which our vocation commits us.

Today we have an irritating paradox. Thanks especially to modern biblical studies, we now have the strongest possible theological basis for our preaching apostolate in the Church. And yet the "mystique" of mission and retreat preaching is not being communicated to our students.

Past generations of Passionists have gloried in the title "missionary." Obituaries read in our refectories tell of priests whose one desire in life was to be a missionary. Priests at their jubilees count off the names of their classmates who were fortunate enough to work on the missions. But will future obituaries strike the same note? Will we hear the same recitation of names in twenty-five years?

This is not a matter of loyalty. The candidate who knocks on our novitiate door today is a product of the scientific age. He has learned from childhood to judge and evaluate everything. Things held sacred to past generations are sa-

cred to him only if they are solidly founded on reason. (Remember that pre-Sputnik myth that everything that goes up must come down.)

A HELP FOR STUDENTS

What is his attitude toward the missions? Most of them have never made a Passionist mission. Occasionally, when there is a mission in the neighborhood of one of our student houses, he has gone to a mission service. Furthermore, the student spends his life with directors and lectors, most of whom have never been on the missions.

What is his attitude toward the missionary? He does not see the hard work and strain of the mission, but he always sees the missionary when he is on mission rest. His contact with the missionary is limited; usually a "welcome home, Father" and an occasional conversation when the missionary is invited to recreation. Often these conversations evolve around a comparison of missions today with missions of former days, with an emphasis on "dying attendance." The student quickly learns the names of the great missionaries of the past but he wonders about the great missionaries of the present. When the student asks for advice, so often the advice seems irrelevant or vague: study hard, learn to be patient, develop a good strong voice, collect all the stories you can find.

We do not mean to imply that our present missionaries are not enthusiastic about our mission and retreat work. They are. But often we find no strong

desire in them to communicate this enthusiasm, this "mission mystique" to our students. There are, of course, some men who are outstanding exceptions.

Through a witness of common discussion based on solid study, the missionary has an excellent opportunity to communicate the mission spirit urged by the Decree on Religious. Recently we have all noted that missionaries have been conducting discussions and giving lectures in our houses on the problems and potentialities of our apostolate. They have been qualified men and we feel that such work should continue.

The missionary's witness of common discussion is essential to creating a prophetic culture. It is one of the best means of passing on to younger generations of Passionists the mission spirit which has always characterized our institute. We can no longer expect that the student will "get all this" in Sacred Eloquence, at a time when his most productive years for guided research are gone. The student today is asking questions about our mission in the Church from the first day he enters the novitiate or Prep School. The Missionary must answer those questions.

What we have said about the need of our missionaries to witness through prayer and their service of the Word presumes that they have sufficient time at home in the monastery. This places a great responsibility on our superiors. They must stand firm against the constant pressures from all sides to have our missionaries working outside the monastery most of the year. Also they must see to it that when our young men

are ready for the missions there is a place for them. If a student knows that he has only a 50-50 chance of preaching missions and retreats, rather than risk frustration in his priestly life, he will temper his enthusiasm for the missions.

CONCLUSION

WE have studied the prophetic mission in Sacred Scripture and applied our findings to our own Congregation. We have arrived at the following conclusions.

The Passionist Congregation, through its preaching traditions has a prophetic mission in the Church. This mission is specifically a mission of evangelization. Each member of the congregation shares in this ministry, most through their apostolate, all through their witness. The Passionist missionary has the fullness of this mission, and from him the Congregation receives its identity. Consequently he has the grave obligation to witness: to the world through his holiness; to the Community through his contemplative prayer life and his service of the word. Finally, the whole Congregation, but in particular the missionary, must create a prophetic culture, especially for the sake of our young men of the present and the future.

RESPONSE TO THE WORD

The theologians of revelation⁴⁶ are quick to point out that, as well as being the Mystical Body of Christ, the Church is also the Bride of Christ standing, as

it were, over against Christ.⁴⁷ As Bride, the Church must first hear the word of God addressed to her by her Divine Spouse and be subject to the word. Her response to the word is itself the very exercise of proclaiming to the world the word entrusted (and not "possessed" or "controlled") to her.⁴⁸ And so, today, in the age of Vatican II, the whole Church is returning to the sources of Christian life that the word addressed to the Bride by her Divine Spouse may be heard in all its purity.

The word of God came to St. Paul of the Cross and called him to a life of prophetic preaching. He responded with his whole being. As his disciples, we, too, must hear the word of the Divine Spouse and respond. Like Elias, the disciple of Elias, we have been called by Christ to take up the mantle that has fallen from the shoulders of our father. But the prophetic word entrusted to our Holy Founder is not handed down to us as a precious pearl placed in a box. It is, rather, a seed that must grow within us, nurtured by our constant return to the silence of the desert to hear anew, and more clearly than before, the voice of God.

Nor is it enough that we do this for ourselves alone. We must create and maintain, for those who come after us, the atmosphere of the desert so that they too may hear the word with all clarity. We must create a prophetic culture, a visible, tangible expression of our inner prophetic nature. Our liturgical life, our private prayer, our understanding of our Rule, our prac-

tice of our vows, our study and research, our preaching—all these things must breathe the spirit of the desert. Thus sheltered against the winds, the earthquakes, the fires of turmoil in a changing world (for God is not in these things), we will hear, like Elias, the "sound of a gentle whisper." And having heard it, like Elias we will go out and proclaim the word with great courage.

If we fail to hear the word, we will either die out or settle down to the task of making a third rate contribution. If we succeed, we will enter upon a new and exciting era with unlimited possibilities for proclaiming the Kingdom of God.

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¹ We realize that this is one of the main points of dispute in the current discussion. However, in view of our Holy Founder's preaching ministry and our traditions, which have linked us inseparably with preaching, the burden of proof is on those who disagree.

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³ Abraham J. Heschel, *The Prophets*, New York, 1962, p. 114.

⁴ *Ibid.*, pp. 113-114.

⁵ For a treatment of the prophetic mission of Christ, cfr. R. Schnackenburg, *God's Rule and Kingdom*, New York, 1963, esp. Part II, "The Reign of God in the Preaching of Jesus."

⁶ C. H. Dodd, *The Apostolic Preaching*, 9th edition, 1960, p. 24. The author shows how the apostolic kerygma stems from this text, point by point.

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¹² J. Dupont, "La Parole de Dieu suivant Saint Paul," in *La Parole de Dieu en Jesus Christ*, Tournai, 1963, pp. 70-71.

¹³ Lucien Cerfaux, *Recueil Lucien Cerfaux*, Gembloux, 1954, pp. 164-166.

¹⁴ A. Retif, *Foi au Christ et Mission*, p. 45.

¹⁵ Cerfaux, *op. cit.*, Suffering as an aspect of witness in the Messianic Age.

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¹⁷ J. Dupont brings out the intrinsic connection between witness and preaching in his summary of the apostolic function: "In the service of God, the Apostles render witness to Christ by proclaiming with all liberty the word of God, despite the dangers which present themselves; the necessary power is given them by the Holy Spirit and God backs up their witness by allowing them to work miracles in the name of Jesus Christ." *Revue Biblique*, 62, (1955) p. 47.

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¹⁸ A. Retif, *op. cit.*, p. 51.

¹⁹ Y. B. Tremel, "Servants of the Word," in *The Word, Readings In Theology*, New York, 1964, p. 175.

²⁰ Yves Congar, *Power and Poverty in the Church*, London, 1964. This is the theme of the whole book. cfr. also, Karl Rahner, *Theological Investigations*, vol. I, p. 204.

²¹ Prophecy is a ministry (Acts 13:1; 1 Cor. 21: 28; Eph. 4:11) and a gift (Rom. 12:6; 1 Cor. 12:10; 14:1ff.). To be an evangelist means to have an order (Acts 21:8; Eph. 4:11; 2 Tim. 4:5). cfr. Congar, *op. cit.*, p. 87.

²² For some of the characteristics of this holiness cfr. J. Dupont in *op. cit.*, pp. 76-86. This is a favorite theme of St. Paul in his pastoral epistles.

²³ Congar, *op. cit.*, pp. 24-26.

²⁴ A. M. Henry, *A Mission Theology*, Notre Dame, 1962, p. 12. Up to the time of Vatican II there was a dispute among theologians and missiologists over the concept of mission. Some (including those in Propaganda Fidei) limited the word mission to those areas where the Church has not yet been firmly established. Others, notably the French, insisted that the word mission could also have meaning in the traditional Christian countries. Vatican II seems to agree with this latter opinion, cfr. *Decree On The Church's Missionary Activity*, section 6.

²⁵ P. Hitz, *To Preach The Gospel*, New York, 1963, p. 50.

²⁶ We have abundant proof both from the Holy Rule and from his monthly letters on the subject that we were not to engage in works of the pastorate but were to devote ourselves wholeheartedly to evangelizing.

²⁷ "The Gospel Is Christ." This is the profound mystery underlying the incarnational theology developing in the Church today. For a brief treatment of this subject see Rene Latourelle, *Theologie de la Revelation*, pp. 351-399; and also the abridged English digest of the same material, "Revelation, History and the Incarnation," in *The Word, Readings In Theology*, pp. 27-63. For a more extensive treatment, cfr. Hans Urs von Balthasar, *Word and Revelation, Essays in Theology I*, 1964.

²⁸ Domenico Grasso, "Kerygma and Preaching," in *The Word, Readings in Theology*, p. 224.

²⁹ Charles Davis, *Theology Today*, p. 4.

³⁰ Barnabas Ahern, op. cit., p. 23.

³¹ *La Bible de Jerusalem*, Paris, 1961, p. 1445, footnote "e."

³² *Constitution on the Liturgy*, paragraph 27.

³³ For the meaning and nature of Eucharistic Community, cfr. A. M. Henry, op. cit., pp. 21-23. For a fuller treatment cfr. C. Floristan, *The Parish Eucharistic Community*, Notre Dame, 1964, pp. 17-43.

³⁴ Louis Bouyer, *Introduction to Spirituality*, Liturgical Press, 1961, pp. 105-107. Cfr. also, E. Schillebeeckx, pp. 266-270.

³⁵ C. Floristan, op. cit., p. 33.

³⁶ *Constitution on the Liturgy*, paragraph 83.

³⁷ For an excellent treatment of con-

templation as hearing and as responding to God's word, cfr. Hans Urs von Balthasar, *Prayer*.

³⁸ George T. Montague, "The Emergence of the Gospels," *The Bible Today*, November, 1964, p. 896.

³⁹ C. H. Dodd, *The Apostolic Preaching*, passim.

⁴⁰ Barnabas M. Ahern, "The Objectives of Clerical Training in 1962," *Passionist*, 15:1, March, 1962, p. 21.

⁴¹ Barnabas M. Ahern, "The Scriptures and Preaching," *Passionist*, December, 1962, pp. 265-271.

⁴² The ability to speak well does not always include the ability to be relevant. Good speakers can easily presume that they know the problems and needs of the audience. Therefore, it seems to us that we must do more social investigation prior to the mission. We know of two works dealing with social relations in the parish: Joseph Fichter, *Social Relations in the Urban Parish*, and Andrew M. Greeley, *The Church and the Suburbs*.

⁴³ There is a growing awareness of the need for courses in Creative Thinking and Creative Communication. Recent bibliographies on preaching are beginning to include books and articles dealing with these subjects. Sometimes these courses are labelled disparagingly, "Madison Avenue Gimmicks." We think this is a misrepresentation. The word of God is divine but it needs human means of communication. Communication is both an art and a science. As such it has certain laws and principles guiding it. We are not placing preaching on a par with selling of soap and automobiles. We are simply borrowing for the work of God, techniques which have been so successful for the work of man. The prophets of the Old Testament went to

great efforts to proclaim their message by the use of signs, images, parables, emotional appeal, etc. And in this art Christ was a past master. To our knowledge this need has not as yet been reflected in seminary curricula.

⁴⁴ In his epistles St. Paul constantly warns against falsifying the word of God. And this falsification is not a question of doctrinal deviation but of the introduction of profane and irrelevant matters (1 Tim. 6:20) and preaching self and self interests (2 Cor. 3:1). In speaking to the lenten preachers, Pope John had this to say: "Let us be very careful. The people need solid nourishment of truth, and we should not give

them little tracts or more or less edifying stories which have no impact on their minds." *The Pope Speaks*, 5:3, p. 277.

⁴⁵ *Decree on the Adaptation and Renewal of the Religious Life*, par. 4.

⁴⁶ For a brief treatment of the theologians of Revelation and their particular contribution, cfr. Rene Latourelle, *Theologie de la Revelation*, pp. 248-254.

⁴⁷ Christopher F. Mooney, "Paul's Vision of the Church in Ephesians," *Mission and Witness*, ed. Burns, 1964, pp. 61-78.

⁴⁸ Hans Küng, "Understanding the Church's Teaching Office," *The Catholic World*, October, 1963, p. 22.

As priests search for a better way to share with others the fruits of their own contemplation, they will win a deeper understanding of "the unfathomable riches of Christ" as well as the manifold wisdom of God. Remembering that it is the Lord who opens hearts and that sublime utterance comes not from themselves but from God's power, in the very act of preaching His word they will be united more closely with Christ the Teacher and be led by His Spirit. Thus joined to Christ, they will share in God's love, whose mystery, hidden for ages, has been revealed in Christ.

Decree on Ministry and Life of Priests

SCHOOL FOR THE APOSTOLATE

Lumen Vitae

RIAN CLANCY, C.P.

WHEN one hears the phrase *Lumen Vitae* very likely the first that comes to mind is the periodical in the monastery library. For some years the review *Lumen Vitae* did constitute the whole of this modern approach to catechetics. Begun in 1947 by Pere Georges Delcuve and a group of French-speaking Belgians, this magazine was a pioneering effort to breathe new life into the teaching of religion. In 1956 an international congress was held at Antwerp under the sponsorship of *Lumen Vitae*. It was so successful that it was decided to open a catechetical study centre. The following year *Lumen Vitae* opened its doors in Brussels to 50 students.

This year (1966) 110 students from 30 countries on five continents are enrolled. About 70% are English-speaking, due in great part to the fact that missionaries coming from Africa and India are from former English colonies. Priests, nuns and laity make up the student body. Some 25 priests are housed at Maison Jean XXIII, among them Father Stephen Balog and myself. One of the most interesting experi-

ences, especially in view of the present day discussion of the traditional form of religious life, is to live with this community of priests. There is no superior, there are no rules, yet there is a deep sense of responsibility to a life of study on the communal as well as the personal level.

At present the school is in the original building, a made-over mansion, not ideal, but sufficient. However, an eight storey building is being put up, so in two years there will be a center fully adequate to the needs of faculty and students. Offices, library, classrooms and living-space will be under one roof.

The classes meet every morning, Monday to Friday, from 9 to 12. There are three classes a day. In the course of the year over 55 teachers lecture at *Lumen Vitae*, many of them world-renowned. The lectures are in French, but simultaneous English translation is provided by earphones. However a working knowledge of French is really necessary in order to take part in the discussions, which are a regular part of the course. In the afternoon various

groups meet for special study and workshops. In all there are over 25 of these specialized groups. Attendance is elected in accordance with one's interest: the training of catechists, teaching teenagers, missions, etc. One is expected to be in at least three groups and write an assigned paper for each. The group for the home missions is directed by Father Rullens, S.J., who has given missions since 1945 and is professor of pastoral theology at the Jesuit College in Louvain. He will direct the discussions on the historical background of the missions, as well as recent changes.

A center of catechetics is basically interested in how to present the Mystery of Christ. It tries to make the Gospel Good News understandable and relevant to all levels of people, believers and non-believers. Three areas are investigated: what is the message of salvation, to whom is it given, and how should it be given. Obviously most of the students at Lumen Vitae are primarily interested in the classroom situation. I would like to show how Lumen Vitae can help us in our preaching situation, particularly with regard to the parochial mission.

CONTENT OF TEACHING

Basic to the course is *what* is taught. This could be summed up as the Paschal Mystery in all its aspects, doctrinal, scriptural, liturgical. In this section we have lectures, by Fathers Hitz, Durrwell, Guelley and Watte. In the past we have preached that it

is the Passion that saves. The Constitution on the Liturgy tells us to preach the Paschal Mystery. We have only to broaden our concept and show how the Sacred Passion finds its fulfillment in Christ and in us, in the resurrection. To preach the Paschal Mystery is to preach doctrine, theology. It is to go much deeper than a description of the Shroud of Turin. We are not preaching an historical mystery as seen solely through the way of the cross, the five sorrowful mysteries or the seven sorrows of Mary. Father Grasso, a Jesuit from the Gregorianum, brought out to us that St. Paul of the Cross had to take an emotional, devotional approach in preaching the Passion for many reasons. One of them was the chilling curse of Jansenism and the fear of God that the poor people of his day quite commonly had. The people of our day are in an entirely different situation. They do not fear God; they ignore Him.

Father Delcuve raises many interesting questions regarding our preaching. Does the Good News as we present it, bury the Mystery of Christ and produce a religion of burden, law, obligation? Have we over-stressed the Christ of history and neglected to preach the Christ living and acting in the present and fulfilling us in the future through our death, heaven and eternity? It is God who saves. Unfortunately the emphasis has not always been on that. Our preaching can sometimes be characterized as semi-pelagian: what must I do to be saved? If we have preached justification as defined by Trent we



Rian Clancy has been an active missionary in Holy Cross Province since his ordination in 1953. On leave for a year's study at Lumen Vitae in Brussels, Belgium, Father Rian is especially interested in updating the parochial mission in the light of Vatican II.

have preached with the mind of the Church. If our missions have left the people with the conviction of St. Gabriel, who said when dying, "Your wounds are my merits," or with the mentality of Ste. Therese who when dying said, "How happy I am at the moment of death to have such need of the mercy of God"—then we have preached salvation history.

To preach the total mystery of Christ we must preach the total scripture. For one week our sermons must be rooted in the polarity of Exodus—Deliverance, Good Friday—Easter Sunday, Pasch—Pentecost. As the Constitution on the Liturgy reminds us, "He achieved his task principally by the paschal mystery

of his blessed passion, resurrection from the dead, and glorious ascension, whereby 'dying he destroyed our death, and rising, he restored our life.'" It is this mystery which our missions must proclaim.

IMPARTING THE MESSAGE

At any catechetical school, the emphasis is not only on content—what is taught—but methodology—how it is taught. Again, most of this has application to the classroom situation. Two points can be made in relation to the missions.

First, the public confession. This demonstration involved a group of 60 grade school children. They were gathered in church and eight priests came out vested in albs, to stress their identity as priests and not their difference as religious. A short scripture service was given and there was a group examination of conscience. Then the priests went to confession one to another, the teachers went to the priests, then the students made their confessions to the various priests in the confessionals. I think some such approach has great possibilities for use during a mission, perhaps on the evening of the confession talk. Obviously all could not be heard, but all would be united in a public realization of our condition as sinners, priests and people alike in need of forgiveness.

Secondly, great stress is placed over here on reverence and simplicity. In many places only one theme is given on an evening mission. The core idea

is the liturgy of the celebration of the word of God. They do not try to do too much too quickly. I feel that we could well have second thoughts about the one hour mission service consisting of Mass for one half hour, announcements for two or three minutes, and sermon for 28 minutes. There just isn't time for the word of God to sink in. Our people always have the liturgy of the sacraments. They are sold on the idea of Mass and communion. But we have never really had a liturgy of the word of God, of evangelization. For one week we should stress this word, with a slow, reverent hour of liturgy. There should be time to read the word, time to explain it, time to respond to it by word and song. And above all, by silence. Just to have the people sit quietly for five minutes, to let them reflect, to let them listen.

KNOWING THE AUDIENCE

The third area investigated at Lumen Vitae is that of anthropology. This involves sociology and psychology. Sociology, taught by Jean Remy, a lay professor from Louvain, points up the fact that isolated effort is not effective for modern man in a highly organized world. This applies to the pastor working alone on the individual parish level, or the missionary working alone in this or that parish. In France over 600 missionaries have for years worked in teams in what would be general missions or area missions. They consider the individual mission completely passe. I think of the proposals of Father Miles

Bero at the Second Missionary Congress in 1959. How far ahead of his time he was! The area mission to be held in Windsor, Ontario during lent, 1967, should answer some of our questions. We will recall that Father Edward Boyce, C.S.S.R., director of this mission, addressed our Institute on the Parochial Mission at Detroit in 1964.

In our course here, secondly, we are taught to appreciate the values of modern man, the values of the Secular City. These values are what appeal to the man of today. And these values have been put into the depths of creation by Christ himself, "he descended into hell." Freedom, love, justice, liberty, unity, these are the values which motivate men today. Man is no longer drawn to reparation and compassion. If our emphasis is on this it will not attract him—any more than missions in the style of the Italy of the 18th century attract the Italian man today.

Moreover, psychology can give us many sobering thoughts. Freud taught that religion was the result of man's need for a Father Image. Just as a child turns to his father for all his needs, particularly for his emotional needs, so man will turn to his Heavenly Father (or Mother of Perpetual Help) for the satisfaction of his religious needs. But this is not salvation history or the Mystery of Christ. It may be the religion of popular pamphlets and programs, but it is not the religion of the scriptures, of the passion and cross leading to resurrection. For instance, our whole treatment of prayer can have magical overtones: prayer solves all

problems. Punitive animism (God will punish me because of sin, especially sexual sin) can make a sermon on sin, death, judgment and hell very twisted and negative. We can present God on all-too-human terms, punishing and rewarding just like a human parent. Rather, our whole effort during the mission must be to purify the faith of adults so they will rise above the affective, emotional needs of childhood and adolescence. Many people outgrow these needs and find security in family, home, money, car, friends and status. Since they have outgrown God on the natural, human, emotional level, they ask: "What is God for?" If our preaching confirms them in the idea that He is there to help us, console us, forgive us, they just won't buy it. That is why some moderns are proclaiming that God is dead.

There are many implications in this, for instance, the problem of evangelization. Must we be involved in pre-evangelization before we present the Mystery of Christ? In the literature we send out to announce the mission, at the Sunday morning talk at the opening of a mission, to what extent are we appealing to Christians, and to what extent are we appealing to men and women who really are lacking supernatural faith, who have never as adults been converted? We have a Church structure to the sacraments, a whole theory of sacramentalism. But we do not as yet have a developed theology of evangelization.

To go from the podium to the pulpit, to apply this material to the mission

platform is not easy. What is taught in the classroom is theory and has to be developed by experimentation, tested by experience. Europe seems to have a genius for theory but a terrible gap in pastoral application. I know of one parish in a European city that has 25,000 parishioners. Confessions are heard once a week, from 6 a.m. to 8 a.m. on Sunday morning. So I am by no means saying that this theory alone will solve our problems. Let us thank God for an active, practical clergy who at least can put it to the test.

OUTLINE OF A MISSION

Sunday: the Resurrection. Christ comes again with the power of his passion and resurrection to set our faces toward Jerusalem. We must die to self and live the risen life of grace as mature Christians. Baptism and the eucharist lived daily are the means for this.

Monday: Paschal Morality. The commandments and the paschal law of love are set in the framework of our deliverance by Christ. Morality is presented as the freedom wrought by the passion-resurrection, calling us to a life of generosity in building up the Kingdom of God in my home and community. Minimal morality (how far can I go?) is superseded by Christian generosity (what shall I return to the Lord for all that he has given to me).

Tuesday: Paschal Forgiveness. Confession is the proclamation of the peace of the resurrection, resulting from the passion. All of us are in the condition of the forgiven sinner who needs the

mercy of the passion and the strength of the resurrection. As we meet the Risen Christ in this sacrament, he imparts these paschal gifts to us.

Wednesday: Social Dimension of the Paschal Mystery. The people of God are called to be a community on pilgrimage, holy, missionary, bearing witness in the world to the values brought to man by the passion-resurrection. Sealed by the Spirit of Christ in confirmation, the Christian enters on an apostolate of Christian witness in his world of work and leisure.

Thursday: Paschal Marriage. The mutual love of Christ and his bride, the Church, is the model for the loving fruitfulness and the growth in Christian maturity which is the meaning of Christian marriage. A special sacrament brings this growth and power to love from the Risen Christ.

Friday: Paschal Meal. The deepest meaning of our Paschal Meal is unity

with Christ and the brethren, a community of love. And this unity is brought about through the Spirit of Christ, fruit of that blessed passion and glorious resurrection which we recall when we show forth the death of the Lord until he comes.

Saturday: Our Parousia. The pilgrim Church reaches her glad goal at death, prepared to enter the heavenly Church by the sacrament of anointing for glory.

READ AND WITNESS

The harsh saying of the academic world, "Read or retire!" can be interpreted to mean, "Retire to our cell and read the scriptures." Thanks to our Rule we have a community life which will prepare us to be faithful witnesses to Vatican II in proclaiming the unsearchable riches of the passion-resurrection of our Founder, Jesus Christ.

HERALDING THE CROSS

WALTER DE BRABANDERE, C.P.

ALL over the world, postage stamps have come to be considered as more than a necessary ingredient of our daily life of communication and commerce. They proclaim a particular message, deliberately given shape and significance in a small reproduction. In a very concise way, stamps remind us of famous men, historic events, monuments, works of art, the history, culture and ideals of a nation.

In the past stamps have been collected and classified according to the nation of origin, date of issue and original price. This is what is called a "classic" collection. Because of the great number of issues, it is no longer possible to have a complete "classic" collection, not even for one country.

Hence in philately a new way of collecting has appeared, the "thematic" collection. Without taking into account the country or origin or date of

issue, stamps are classified and arranged to illustrate one central idea, such as works of art, sports events, flora and fauna. At times the theme will be a religious subject, Our Lady, a particular saint, Vatican II, etc.

When the collection turns about a religious theme, however, the philatelist does not simply contemplate and enjoy his work. He possesses an effective means to propagate among various people the religious idea he has selected. It is no exaggeration to say that a simple collection of stamps and postmarks can become the means of an effective apostolate.

WITH the ingenuity mentioned in our Holy Rule, Father Modest Vertommen, C.P., of St. Gabriel Province, conceived the idea of gathering a collection of stamps which would preach the Passion of Our Lord. The



The Christ of Lepanto

theme of his collection is the Cross; more precisely, the Cross, formerly a sign of shame and failure, has become through Christ, beloved and glorious, the very door of human salvation.

"Since a stamp has its particular beauty, visual richness and proclaims a truth, and since innumerable people are interested in stamp collecting," says Father Modest, "why couldn't I gather a stamp collection that would tell them of the Passion of Christ?"

In giving shape to this central idea, Father Modest classified stamps and special postmarks according to a basic division. In the first main section of

the collection he placed everything that concerns our Lord's Passion and death on the Cross, as well as the Sorrows of Mary. And far more stamps illustrative of these mysteries have been issued than one might suppose. Some examples are: *Spain*: the five sorrowful mysteries of the rosary from the series of the fifteen mysteries; and the famous "Ecc Homo" by Berruguete; *Belgium*: the "Descent from the Cross" by Rubens and by Vander Weyden; "The Carrying of the Cross" by Jeroen Bosch; *Guatemala*: "The Christ of Esquipulas" (see picture); *Germany*: the famous Pieta statue at Blieskastel; *Serbia*: "The



Father Modest Vertommen is provincial economer in St. Gabriel Province, Belgium. The story of his remarkable stamp collection makes interesting reading. Father Modest gave the material for this article to Father Walter De Brabandere, our news correspondent in Belgium, who wrote it up in English.

Burial of Christ," etc. etc. In this section the reproductions have been arranged according to the historical sequence of the Passion, until we reach the zenith of our redemption, where Cross and Death mean at the same time Victory and Salvation, proclaimed by the Resurrection and glorious Ascension of Our Lord.

In the second main section Father Modest has placed all stamps and postmarks which show that the Cross, because Christ died on it, has become a symbol of worship that we meet everywhere. Various divisions are: the Cross on the altar, the Cross and the eucharist, the Cross on graves, church

steeple, along roads and mountain paths. Here, too, we see the Cross emblazoned on escutcheons, badges and flags, and used as a sign of honor by emperors, Kings, bishops and countless other men.

While far from complete, this remarkable collection now totals 230 pages. Every page has been enriched with a few words of technical information about the stamps and postmarks, and at times with a succinct religious text. All of this has been kept very short, however, because the main stress is on the stamp itself. It is the stamp which preaches, which brings the viewer to a deeper understanding of the meaning of the Cross.

THE Cross Collection has won high awards at three official exhibitions and it has been repeatedly praised by juries of experts. In 1963 the collection was awarded a gold medal at Rotterdam, Holland. At Coutrai, Belgium, a gold medal was awarded the collection in 1964. Again at Cologne, Germany, in 1964, the collection was honored by a silver medal, which meant that it gained a distinguished third place amid hundred of collections from many countries.

The Cross Collection has merited such honors not simply because of the originality of the theme, but also because Father Modest has succeeded in collecting a number of valuable philatelic curiosities, which are always much appreciated by the contest jury and by connoisseurs.

Without the slightest doubt this col-



mirakuleus kruisbeeld te Esquipulas in Guatemala



Maria en Johannes onder het kruis
(middenstuk van 't Sforza-drieluik ; Brussel, Museum)

A Page from the Collection



Cross Collection Awards, Cologne, Coutrai

lection has effectively spoken of Christ and his Cross to the philatelists who have examined it. And besides, there are numerous other interested people who inspect the collection. Not only the beauty and artistry of the stamps, but the accompanying texts which explain the significance of the picture, make a lasting impression.

An unexpected corroboration of this truth was given in 1960 during an in-

ternational philatelic exhibition at Munich. The postoffice put a special postmark on every piece of mail: "Briefmarken künden Christus!" —"Postage stamps preach Christ!" Perhaps that is why Cardinal Spellman, who owns a world-famous collection of stamps, could write, "It is obvious that a stamp collection, illustrating a religious idea, constitutes a book for contemplation and can be a channel of divine grace to lead a person to God."

Readers of *The Passionist* who can send stamps or cancellation markings that would in any way add to Fr. Modest's collection are invited to do so. Send to:

Rev. Modest Vertommen, C.P.
 Paters Passionisten
 Wandelingstraat 33
 Kortrijk, Belgium

ZOFFOLI'S ST. PAUL of the Cross VOLUME II

ROGER MERCURIO, C.P.

THE Second Vatican Council has stressed once again the signal role of the Founder of a religious institute.¹ In the Decree on the Adaptation and Renewal of the Religious Life we read that renewal must be made by recourse to the spirit of the Founder.²

It is well to remind ourselves of this principle at this historic moment when our Province is entering upon a serious self-study directed towards renewal. Essential for this province-wide self-study is a deeper appreciation of the graces and ideals of St. Paul of the Cross.

Fortunately at this providential hour Father Enrico Zoffali offers us the second volume of his monumental work on Our Holy Founder.³

This latest volume unfolds a full critique of St. Paul of the Cross as a *man* and as a *saint*. To appreciate St. Paul and his initial charismatic grace as Founder we must know, not only his journey in life,⁴ but also his char-

acter as a human person and his response to grace as a saint. In 1756 pages the learned author undertakes a delineation of all the various aspects of St. Paul's rich personality.

PAUL THE MAN

Father Enrico begins with St. Paul the man. He studies first of all his physical stature, his bodily constitution, health, illnesses, even portraits and likenesses of the Saint.

Then he turns to his mental powers. He discusses the books St. Paul read and studied. There is an enlencus of biblical texts quoted by St. Paul in his voluminous correspondence.⁵ The influences of St. Francis de Sales, St. Teresa of Avila, St. John of the Cross and especially of John Tauler are all studied at length. Zoffoli analyzes the Founder's abilities as a writer, his bent for the practical, especially in properly theological areas.⁶

There is an interesting paragraph which places St. Paul in the particular period in which he lived. We would like to quote it here: "He followed a middle way between Jansenism and Quietism, avoiding the inroads of doctrinal currents which continued to make their serpentine way in Italy of the seventeen hundreds; but it is surprising that he never gives a sign that he even noticed the two opposing camps. In his correspondence we find no hint of them. He gives the impression of being not at all interested in the controversies of his age or of remaining completely indifferent to the free-thinking novelties of the scientific area. Nevertheless he cultivated the sacred studies, and uninvolved he turned more readily to the Summas, avoiding the pitfalls of either rigorism and laxism. He had orthodoxy in his blood and he avoids as if by native instinct anything that could perturb the equilibrium and worth and serenity of the conscience. Against quietism he appears as the most austere ascetic of his century; reacting to Jansenism he arose as an apostle of mercy and forgiveness. Above all he made his own and wise optimism of the church's magisterium which spoke out against quietism for watering down nature and against Jansenism for exaggerating the influence and necessity of grace."⁷

In the third section the author treats of St. Paul's moral character. He devotes over six hundred pages to the presentation of his candor and wisdom, his goodness and force of character, his austerity and gentleness. Each topic

receives a full treatment.

One will find in this section valuable insights into the human personality of our Founder. Here indeed we can come to know St. Paul as the human person his contemporaries knew and loved. We find that he is indeed the kind of person we would like to meet.

His was a disarming openness for he walked as he himself said: "with his heart on his sleeve." He displayed a fine prudence in dealing with others. As a superior he was very watchful (we might be tempted to judge him excessively so) but ordinarily his kindness would win out and he would manifest almost tenderness to his subjects, especially the young. At times he was quite the diplomat as he dealt with his subjects, his peers and his Roman superiors.

There are many excellent chapters that uncover unexpected facets of St. Paul's character. I suppose most of us have never even thought of his abilities in finance and business! Zoffoli gives us a chapter on this subject. Our Holy Founder had a rich appreciation of the world of nature around him. He possessed a profound sense of patriotism, really warm affection of his friends and confidants. He experienced the need and value of friendships. He was almost modern in his demands for cleanliness. Yes, here is a wealth of material on St. Paul the man and human person.

PAUL THE SAINT

The entire second half of this vol-

ume is devoted to a study of St. Paul as the *saint*. Zoffoli shows how his special "grace" or "inspirational-idea" was born in his soul, developed and came to maturity. The section on "Maturing" presents a veritable treatise on the theology of the charisma. This presentation shows how charismatic grace actually, existentially, develops in the soul of a saint. It provides the theologian with data on which to found a theory of charisma. The Passionist has here a real basis for conclusions on present-day renewal.

The first signs of Paul's special grace became evident even in his youth. For the seed had been planted in his soul through the instrumentality of his devout mother above all others: a love for the Passion, a reverence for the desert Fathers, a strong Christian faith.

After his conversion the germinal seed began to mature more rapidly. A period of severe temptations followed (would moderns call this his "crisis of faith"?). After his attempt to join the crusade against the Turks, he began to receive insistent calls to solitude and penance and later the vision of the black habit of penance and the inspiration to gather companions.

All these experiences led to the great grace of the summer of 1720: the vision of the "sign" and the call by Mary to found a new Congregation. By November Paul was clothed in the hermit's habit and wrote the Rule for the Passionist way of life.

From then on he began to live the spirit of his divine call: first, as a hermit in Castellazzo, on Monte Argen-



Father Roger Mercurio has been an assiduous student of Paulacruciana for many years. He reviewed Zoffoli's first volume in the Passionist, (Winter, 1964). After taking his licentiate in scripture at the Biblicum in Rome, Father Roger taught scripture for many years. He is at present the rector of the Passionist Seminary in Louisville, Kentucky, Father Roger is a frequent contributor to various journals.

taro and in Gaeta; then as a nursing religious at the hospital in Rome; finally as a priest-missionary on Monte Argentario.

These supernatural gifts and lived experiences imparted to Paul the knowledge of the ideals of the Congregation. This entire cumulus of graces and experiences make up his charisma in the full sense of the word.

As Zoffoli says at the end of his chapter on the retreat at San Carlo: "In the pages of the Diary, he was doing more than articulating a doctrine.

He was noting down an experience, disclosing high mystical graces, revealing his own great soul. And so, together with the manuscript of the Rules, he will carry to Alessandria and then to Rome and eventually everywhere, the "Inspirational-Idea" of the new Institute, more living and fruitful (than the written Rules), superior to every future juridical elaboration; for it will bear the indelible mark of the personal sanctity of the Founder."⁸

The author then continues with a study of St. Paul's humility, faith, hope and love. There is an interesting chapter on his tendency towards solitude and the eremitical life. Another chapter is concerned with his growth in mystical love leading to transforming union.⁹

Zoffoli now turns to the "central theme" of Paul's spirituality: the Sacred Passion. Devotion to the Passion reveals to men the full force of divine love. It leads to a participation in the sufferings of Christ. It stirs up in the heart surrounding love and loving sorrow.

In this connection he discusses Paul's devotion to the Wounds of Christ, towards the Precious Blood and especially to the Sacred Heart. The Blessed Sacrament, Holy Mass, the Sorrowful Mother are all studied. Finally, he concludes this section with the discussion of Paul's zeal to propagate this devotion to the Passion which is the secret of his missionary successes.¹⁰

The present volume closes with a study of St. Paul's preternatural gifts:

his visions, miracles, bilocation, prophecies, etc., even with his conflicts with Satan.

This is but a poor outline of Zoffoli's second volume on St. Paul of the Cross. Obviously the present reviewer is deeply impressed by the wealth of information and the prodigious capacity of the author for painstaking work. He seems to have read everything ever written on St. Paul of the Cross. Added to this is the writer's ability to hold the reader's attention by a pleasing style and by his talent for organization and synthesis.

A RESERVATION

Notwithstanding all this there is one reservation I feel I must make. Only slowly or gradually did I become aware of a doubt. I feel I should share it with the readers of the *Passionist*.¹¹

An example might explain what I mean. On pages 1395-1396 there is a long footnote on recent developments on resurrection theology. It strikes me that Zoffoli has over-simplified this trend and even that he may not be doing full justice to it.¹² What would St. Paul think of such recent views?

Resurrection theology is a development of recent years, due to the revival of Thomistic and especially scriptural studies. Assuredly St. Paul might not have understood some of the statements of recent theologians for he was a man of his times and limited by his times. I would augur, however, that once he became acquainted with the writings of Lyonnet or Ahern or Durrwell and many others on the resurrection he

would find no special problem therein.

Another example arises on pages 1490-1491 (again in a footnote). Zoffoli is discussing Paul's profound devotion to the Eucharistic Presence. He then refers to certain recent opinions among theologians and liturgists who seem to neglect the dogma of the Real Presence.¹³ What would be St. Paul's attitude to such novelties?

Certainly St. Paul had a tender devotion toward Gesu' Sacramentato. Assuredly he had experienced the deep spiritual effects of personal devotion to the Real Presence. He would unhesitatingly reject any theory which jeopardizes the dogma of transubstantiation. But would he not have wholeheartedly embraced the developing aspect of Eucharistic devotion as we know it today? He himself anticipated early and frequent Communion.¹⁴ Would he not have hailed with joy a theory of transubstantiation that includes not only a real presence as such but also a real presence *for us here and now*?

Perhaps a reviewer should not raise such questions. But Zoffoli himself *has* asked these questions as these two examples show.

Once the questions are asked, then I feel the answers lie, not so much in what St. Paul said or wrote, but much more with the *spirit and attitude* he took towards the world of his day.

What was St. Paul's attitude to his times? Did he accept unquestioning all the practices and customs and theological thinkings of his age? How has Zoffoli himself delineated St. Paul of the Cross?

A PIONEER

St. Paul was dissatisfied with the religious orders of his day to such an extent that he deferred joining one of them and eventually founded an entirely new order.¹⁵ He rejected the easy life of the hermits and Mass-priests of his day to live an intensely contemplative, apostolic and austere form of life.¹⁶ His favorite authors were such true mystics as Francis de Sales, Teresa of Avila, John of the Cross and even the suspected John Tauler,¹⁷ at a time when so many were afraid of mysticism lest they be accused of quietism.¹⁸ His teaching on frequent and even early Communion was a break with the current Eucharistic practice so deeply influenced by Jansenism.¹⁹ His devotion to the Sacred Heart was advanced and novel for an age that barely knew this devotion and when it did was hostile to it as a result of the barrenness and coldness of the Jansenists.²⁰ He preferred an apostolate among the poor in the maremma-land to the ornate pulpit eloquence that delighted the properly genteel.²¹ He insisted on the love of God for all men as revealed in the Passion. He gradually discarded the sensational on missions.²²

This is the St. Paul Zoffoli has described. What conclusions would one draw from such a portrait. Have we here a die-hard conservative? Or must we not say that St. Paul was a bold man, a daring pioneer? Did he not reject the banal and commonplace? Did he not join the ranks of those who were striving for a deep and truly Christian

renewal of the people of his day?

Assuredly St. Paul had strong "conservative" inclinations. He did not reject the past simply for the sake of rejecting it. But when it came to the needs of the people, to the evils of his times,²³ he was courageous enough and bold enough to tread new and novel ways, to seek new "forms" and new "devotions" in order to bring real life to routine and mediocrity.

Now if this be "avant garde," then such was St. Paul of the Cross. And to answer the questions Zoffoli has raised the answer must be: this same courage, this same daring and boldness Paul would bring to the problems of our days if he were living in the post-conciliar aggiornamento.

I regret to make this reservation on Zoffoli's master-piece. I hope that in future volumes the author will refrain from raising these questions in critical footnotes. This aside, I do await the succeeding volumes with impatient anticipation. We in the aggiornamento need to know St. Paul of the Cross, the Man and the Saint and also the Spiritual Director, the Missionary and the Founder!

REFERENCES

¹ *Constitution on the Church*, Ch. vi, 45; *Decree on the Adaptation and Renewal of the Religious Life* 1, 2.

² "It redounds to the good of the Church that institutes have their own particular characteristics and work. Therefore let their founders' spirit and the special aims they set before them as well as their sound tradition—all of which make up the patrimony of each

institute—be faithfully held in honor (2).

³ Cf. our critique of vol. I in: *The Passionist* 16 (1964) 13-22. Two chapters of this volume have been published in English: *The Passionist* 16 (1964) 37-47.

⁴ This was the subject matter of vol. I. pp. 97-110, 115-121. Zoffoli sums up St. Paul's biblical mentality in this way: "Ignorant of Greek and Hebrew—as were the great doctors of the Church, St. Augustine and St. Thomas—living in a period in which biblical exegesis was still far away from the incalculable contributions of modern historical criticism, nevertheless Paul succeeded in drawing from the Bible the good which God intended to impart to his spirit. His exegesis was not learned, but theologically correct, fitting in its intuitions, opportune in its applications. Its orthodoxy was guaranteed by a full dependence on the church's teaching and by assiduous and loving reading of the Fathers" (p. 91).

⁶ "The Saint never occupied a professorial chair; he taught a mystical theology more experienced than methodically explained and elaborated. He was not a theoretician of the spiritual life. But he did meditate the works of the masters and caught at once their message. When, therefore, he began to share his insights with men, he was not a monotonous and wearisome repeater, nor did he ever present himself in the garb of a scholar: he gave his own, just as the experiences has become his own and the temperament was exclusively his own" (p. 197).

⁷ p. 197-198.

⁸ p. 1042.

⁹ p. 1383-1385. Zoffoli does not want to date this grace as precisely as Gaetan did.

¹⁰ A later volume will be devoted to St. Paul as the Missionary. Undoubtedly this future study will bring out the full apostolic impact of his devotion to the Passion.

¹¹ My reservation was expressed in the previous review of vol. I, cf. *The Passionist* 16 (1964) 200, footnote 30.

¹² No modern theologian believes or teaches that Christ *merited* redemption through the resurrection! This is not the question. Modern theologians are striving to show that the concept of redemption must not practically be reduced to merit but must also embrace what St. Thomas called efficient causality. Once this is admitted then the resurrection has *under this aspect* an equal share with the Passion and Death in effecting our redemption. The problem is not solved by restating the teaching of the Councils of Trent and First Vatican on the merit of the Passion. Nor is it right to designate, as "inimicos crucis Christi" those recent writers "who inconsiderately celebrate the paschal glory which they unpardonably misunderstand" (footnote on page 1463). This is strong language indeed!

¹³ Z. here gives an interpretation of the Constitution on the Liturgy. It seems strange that the only allusion to this Constitution is in a negative context.

¹⁴ Cf. 1494-1500. Z. writes: "The daring (foga) with which he recommended to all the frequency of Holy Communion against the flood of Jansenism, besides disclosing the spirit of the Church, contributes to create the climate which in the following centuries will suggest the enlightened and liberal particular regulations on the part of ecclesiastical authority" (1494-1495). After quoting several examples of Paul's views

on frequent and even early Communion, Z. adds: "It took courage for the holy Missionary (to do this). He was working along with processes which, especially in Tuscany were maturing and preparing the times for the providential legislation of St. Pius X" (1500). It seems to me that St. Paul did not merely follow the Church (necessary as this is, of course) but he also (perhaps unconsciously it is true) worked to form the new mind of the Church on the matter of Holy Communion.

¹⁵ "He was uncertain, preoccupied, as the categorical testimony of Rosa Calebresi confirms. The Saint confided to her that (between 1718-1719) he was giving thought to 'entering some Religious Order'" (p. 979. Cf. vol. I, 161-163)

¹⁶ "Paul was a somewhat singular hermit. He did not agree to be custodian of a chapel and live on alms, working on rosaries and cultivating four palm trees in his little garden-plot, as more or less all the pious solitaries in Italy did. Neither did he love to bury himself in the desert in order to give himself solely to contemplation and penance. As St. Anthony's he continued to be himself, with all the wealth of his gifts of the spirit and the irrepressible power of his zeal. His is the vocation of an Institute that reconciles traditional rigors of the ascetics with the dynamism that characterized the post-Tridentine Church, the apparent fixidity (staticita') of monastic discipline with the manifold and almost feverish activity of the modern apostolate" (Vol. I, p. 390).

¹⁷ Of his love for Tauler, Z. writes: "In Italy of the seventeen hundreds perhaps there was no saint who read and delighted in John Tauler as St. Paul of the Cross. Paul was accustomed to praise him 'as a great servant of God

who has written wondrously in *Mystical Theology*.' In a period of decisive reaction against quietism, it took courage to allow oneself to write such a eulogy" (Vol. II, 160-161).

¹⁸ Recall that it was this age that produced the Directories of Scaramelli with his separation of ascetical and mystical life. Scaramelli did this to safeguard the essentials of Christian mysticism.

¹⁹ Cf. our remarks above, note 14.

²⁰ Z. writes: "... a period in which devotion to the Sacred Heart was not yet officially approved and even in Italy met with the most serious obstacles. After the condemnation of Molinos, every new form of cult was suspect! Protestants and Jansenists attempted to discredit it, charging it with idolatry and materialism" (Vol. II, 1452-1453). Z. adds: "Modern spiritual literature does not express (this devotion) in more explicit terms... We believe that the official approvals of the cult have added nothing new to our Saint's writings" (Vol. II, 1463). Surely if Paul anticipates the future Church approvals to the extent that they "add nothing new to his writings" then he does not wait for the magisterium to act but fearlessly

pioneers the way!

²¹ On the conditions in the Maremma, cfr. Vol. I, 393-394; on the first missions, p. 400-403. Zoffoli will take up Paul's missionary spirit and work in a future volume.

²² On his methods in mission work he was considered an "innovator." Cfr. Vol. II, 802-803.

²³ Bishop Ciani of Massi wrote to Paul in 1741: "The world is completely corrupted. If it is not quickly repaired, the faith is finished, especially in those places where it should be triumphant. If you heard how men speak about the faith, it is horrible! In the past men sinned, this is true; but not with the boldness and openness as today, even in the most cultured cities. Where poverty and ignorance reign, God is not as openly offended as where pomp glitters, for there sin triumphs. This is why your zeal is so needed. I would like to see your flock multiply as quickly as possible, and your sons spread over the whole world, so that they could wage ceaseless war on hell; they would conquer it and disarm it and true Christianity, now tottering, would flourish" (Letter contained in Vol. I, p. 399).

THE RISEN LORD AND THE PASSIONISTS

FRANCIS X. KEENAN, C.P.

THE following remark was overheard from a layman who did not show up to make his annual retreat: "A priest told me that I should go somewhere else, where more stress is given to the Resurrection and less to the Passion. He said that the Resurrection is the coming movement in the Church. I don't feel that I could sit through another talk on the Passion like the last one I heard."

One night during recreation one of our priests rejoined with: "The Passion has been good enough for the Roman Catholic Church for twenty centuries and it is good enough for me. The Holy Spirit has been with the Church all along, and I just don't see how anybody can say that it is only in the last twenty years that we have discovered what the true Church of Christ is."

Just recently, one of our students stated to me: "Now, don't get me

wrong. It is not that I want to leave the Congregation or anything like that. But with all this "New Theology" and its accent on our life in the Risen Lord, where does that leave the traditional idea of our union with Christ Crucified and His Passion? And just how do we explain the traditional idea of Christ redeeming us through His Passion? It looks like the Resurrection has taken over."

Where does the emphasis of the "New Theology" on the Resurrection leave us Passionists?" That is a question all of us have pondered . . .

During our community renewal discussions, we will be dialoguing on what might be the best means of adapting our Passionist home life and apostolate to meet the present-day needs of the Mystical Body. But before we discuss the best means we might use, we must know precisely what our end and purpose is. What is our identity as Pas-

sionists in the Mystical Body? What is our "Passionist Spirit"?

It is our providential role to be Passionists at this precise moment of history. So much of present theological renewal deals with the Mystery of Redemption. Passionist must know this mystery through and through. It is our duty. It is also our right and our privilege. May the following brief thoughts help each of us to see more clearly and love more deeply the tremendous vocation that is ours as Passionists in the Mystical Body of Christ.

WHAT HAPPENED ON GOOD FRIDAY

Objective Redemption took place the moment Christ died on Good Friday. Note this sentence carefully. It is the contention of this article that it is true. It is the hope of this article that some of the tremendous implications that this statement holds for us as Passionists might be unfolded.

Let us take our beginning from a thought of Fr. Barnabas Mary. "The soul of Christ united to the Divine Word passed through death bearing the identical love which had always been there during His life. And *at that moment of death* He left behind Him the limitations of weak, human, mortal nature, so that His love was able, as it were, to erupt into a vast conflagration, no longer bound by the limitations of life upon earth, powerful *as the glorified humanity* of Him who is the very Son of God."¹

Before His death, Christ as man had the power (dynamis) to do all things,

save one: He could not yet give men the Holy Spirit. That is why it was "necessary" for Him to die. "It is expedient for you that I depart. For if I do not go, the Advocate will not come to you. But if I go, I will send Him to you" (Jn. 16,7). The moment willed by the Father came when the love and obedience of the World-Made-Flesh drove Him to the climax of Calvary and He bowed His head in death.

There could not be, and there was not, any hesitancy on the part of the Father in accepting this sacrifice of His Son. The Father's acceptance was immediate and total. The moment of Christ's death was the moment of His glorification. At the moment of His Death-Glorification, the glorified soul of Christ received the fulness of Power: the Power now to give the Spirit to men, just as Jahweh did.

FIXED IN DEATH

Fr. F. X. Durrwell goes even further in describing this Death-Glorification moment: "He is *fixed* to his death and resurrection not as in that state that follows the redeeming act; he remains *fixed in the act itself*, in the unrepeatable *moment* of his death and glorification. Having come, *at the moment of his death*, to the high point of his movement towards the Father, of his gift of life, he is received *at that same moment* with the welcome of divine glorification: 'Father, into thy hands I commend my spirit' (Lk. 23,46). And this glorifying embrace is eternal, an

action without any sequel: 'This day have I begotten thee,' says the Father, as he extends *to the soul* and *then to the body* of the Saviour the glory, formerly hidden, of the eternal generation of the Son."²

From the redeeming moment of His Death-Glorification, Christ had the Power (dynamis) to give His life-giving Spirit. The Old Testament had seen this giving of the Spirit as the messianic gift par excellence. St. Peter bore witness to this in one of the earliest Apostolic sermons ever preached, rebutting the charge that he was drunk. Quoting the prophet Joel, Peter defended himself by claiming that the Spirit of the Lord had come upon him: "In the *last days*, says the Lord, I will pour forth of *my Spirit* upon all flesh" (Acts 2,17).

However, Christ did not exercise this power immediately after His death on Good Friday. If He had, the Spirit would have been the gift of His glorified soul alone, and not the gift of His entire glorified Humanity. Soul and body had passed through death to redeem us. The entire Sacred Humanity would be the instrument whereby the Spirit would come to us. This is why it was necessary that Christ's body share in the glory of His soul before the Spirit could be sent.

MEANING OF EASTER SUNDAY

Up until now, it might appear that we have centered the whole theology of Redemption in Good Friday, so that Easter Sunday has become once more



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simply the human "proof" of Christ's claim. Not at all.

Obviously, (as St. Thomas notes) if the body of Christ had been immediately glorified at the moment of His death, men would not have believed He had truly died. Nor could His death have been proven. Fr. Stanislaus Lyonnet, S.J., puts it thus: "*Human conditions* made it necessary for an interval of time to intervene between Christ's death and His bodily resurrection."³

Yes, it was "human conditions" that accounted for the interval of time between the death of Christ on Good Friday and the glorification of His body on Easter Sunday, when He could, as man, "act as Jahweh" and give His

Spirit to men. And one of these conditions was the fact that Christ was a Jew; He was the Jewish Messiah, coming as the fulfillment of centuries of Jewish prophecies. These prophecies were given in an historical context and with a definite cultural dimension. And this context and this dimension were Hebraic through and through.

The Hebrews of Old Testament times never reasoned to the distinction between a man's body and his soul, real as that distinction is. (If we could but question St. Peter or St. Paul as they are today, certainly either of them—Hebrew of Hebrews!—would argue for the real distinction!) To the Jews, man was a whole, a unit, a body-person if you will, but a person, individual, one and unique.

Christ, substantially glorified though He might have been at the moment of His death, needed His body in order to impart the Spirit AS MAN, and that means *both* soul and body. This is the meaning of Easter Sunday: Christ united His now-glorified soul and body, becoming "an entire humanity instinct with the very being of God, no longer trammled by the limitations of human life, but now a man whose divinity could function dynamically through His humanity."⁴

NEW THEOLOGY AND DEATH-RESURRECTION

The "New Theology" is not playing down the role of Christ's Passion. It cannot. The Risen Lord Himself does not play it down. He still carries His

Wounds in His Risen Hands and Feet! He kept those wound-marks for a purpose: in order that men and angels might *never* forget how He redeemed mankind, that men and angels might never forget the moment that He died and was glorified. The "New Theology" is helping us to see how that moment was not just one of defeat, not just a "necessary means" to His life of glory, but that so much of the theology of the Resurrection (the acceptance by the Father and the glorification of Christ) was present in that moment of death-glorification.

The best way to draw men and women to Jesus Christ is to depict Him as He is: as a *Crucified Redeemer*! If Christ our Redeemer has a message for us today, it would be that we depict His Love-Message to the world more vividly. And that Love-Message of Christ is the image of Him hanging dead on the cross on Good Friday afternoon—and yet, not dead, not gloriously alive!

WITNESS BEFORE THE WORLD

As Passionists, called to "proclaim the death of the Lord until He comes," we must realize that our vocation places us right at the heart of Redemption: the Death-Glorification moment which took place on Calvary.

In May or June of the year 1720, Our Lady, clothed in the black habit of a Passionist, appeared to St. Paul of the Cross. She had a message for him. "Men have forgotten . . ." she began. Forgotten what? That Christ was now

in heaven, glorious and immortal at the right hand of the Father? As the Word of God, He was there for all eternity.

No, it was not the "untouchable" Word that men had forgotten. Men had forgotten the "touchable" Word-Made-Flesh and why He had come among them. Men had forgotten that the Word-Made-Flesh had died on a cross for them. Men had forgotten that in that very act of dying, Christ had triumphed over death and had redeemed mankind. Men had forgotten that tremendous moment when heaven and earth were fused—that awesome moment of Redemption that took place on the first Good Friday.

And Fr. Durrwell reminds us that Christ "remains *fixed* in the *act itself*, in the unrepeatable moment of his death and glorification. . . . The Church, identified with Christ, finds salvation . . . because she is incorporated into the Saviour, not in this or that moment of his life—Bethlehem, Nazareth, the roads of Palestine—nor yet in a heavenly existence subsequent to the act of redemption, but *in the act of redemption itself*. She is the body of Christ in one precise, and henceforth eternal, moment, in the *moment when the Redemption takes place, in the moment of his death on the Cross, when Christ was glorified by the Father.*"⁵

And Mary was telling St. Paul of

the Cross that he must found a Congregation in the Church of God that would ever keep this redeeming moment before the eyes of mankind. "Paul, do not let men forget this!"

Please God, we sons of St. Paul of the Cross will see our glorious vocation for what it is: a vocation to live in the very heart of Redemption and to witness to that act by the whole of our lives. Together we sons of St. Paul will lift our Redeeming Lord on his cross before the eyes of every man, woman and child on earth, and we will not let them forget!

REFERENCES

¹ *New Horizons*, Barnabas M. Ahern, C.P., Fides Press, 100-101. It should be noted that "glorified humanity" implies both body and soul. Strictly speaking, we should not speak of glorified humanity until after the glorification of the body of Jesus. At the moment of Christ's death it was his soul alone that was glorified. With regard to the precise moment of the glorification of Christ's body, cfr. Herbert Vorgrimler, "Significance of Christ's Descent into Hell," in *Who Is Jesus Of Nazareth?*, Concilium, Vol. XI.

² *In The Redeeming Christ*, F. X. Durrwell, C.S.S.R., page 8.

³ "Redemption Through Death and Resurrection," Stanislas Lyonnet, S.J., *Worship*, April, 1961, p. 285.

⁴ Op cit., B. M. Ahern, p. 89.

⁵ Op. cit., F. X. Durrwell, p. 10.

CELIBACY AND THE APOSTOLATE

CARROLL STUHLMUELLER, C.P.

THERE are many possible approaches to the role of celibacy in the apostolate. Some of these I would like to set aside. It might be said that celibacy is cheaper. But this is hardly worth considering. Nor do I want to consider celibacy simply as an example of heroic suffering and sacrifice. It is sacrificial, and that aspect will enter into our discussion. But if self-denial is the main approach toward celibacy, then we make God into something of a "Moloch"—a monstrous deity, who delights in his people's tearing themselves apart. In other words, thinking of celibacy solely as self-denial exchanges our God for some sadistic deity who delights in the creature tearing out his most basic desires, desires which God himself put into man.

There is another aspect of this matter, which by way of introduction I would like also to clear away. When

we speak of celibacy in the apostolate our discussion is hampered and limited by the actual situation in the Church, in which married people have little to say. The apostolate is not to be limited to those in consecrated virginity and celibacy. The apostolate is far wider and bigger than that. The apostolate must include married people, and in the past such has not generally been the case. Therefore, the apostolate in the Church today is defective. It is missing important elements because the lay person and the married person have been silenced. When we judge virginity and celibacy in the apostolate, let's not blame unmarried sisters, clergy and brothers for all the defects within the apostolate today. The apostolate as we see it today needs *aggiornamento*—needs many more lay theologians, needs many more married people with active roles of leadership before it is going

to be truly Christian, truly representative of the *whole* Christ.¹

We might also consider the fact that what hampers the apostolate and cuts priests, sisters and brothers off from the Christian world, the parish, the school, the people, is not virginity or celibacy, but overconcern with money and material affairs. "I have to support this school . . . I have to get this building put up . . . I have to pay that debt." These concerns leave little time for meeting the people and working among them. Too much interest is absorbed in getting money and paying bills. That pre-occupation inflicts more harm than celibacy. Therefore when we start gauging celibacy in the apostolate, let's not form our judgments by the defective situation which can and is being changed. I believe that as we begin to divest ourselves of excessive material and financial concerns the full potential of celibacy in the apostolate will make its impression upon the world.

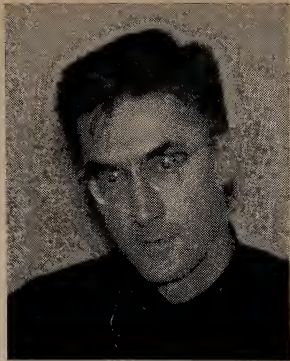
HOSEA: PROPHET OF GOD'S SPOUSAL LOVE

The biblical concept of celibacy is drawn from marriage. It is significant to note that in the Mass of the Blessed Virgin Mary and in the Mass of Virgins and Martyrs, many of the texts are taken from the Canticle of Canticles and refer to marriage. The canticle of Canticles or the Song of Songs originated, according to a very good opinion, as a marriage song, and the whole imagery is certainly marital. Our Chris-

tian tradition in speaking of the consecrated virgin as the "spouse of Christ" is using an obvious marriage symbol. That symbol we find, I think, throughout all our Christian classics, whether it is in the warm-blooded Latins, John of the Cross and Saint Teresa, or whether it is in the cool Germans, John Ruysbroeck and John Tauler. No matter what school or spirituality you examine, this notion of "spouse of Christ" is very prominent. And that strong Christian tradition in our spirituality is traced back to the Bible, back to the Old Testament with the prophet Hosea.

Our thinking on the biblical concept must start with the prophet Hosea. We go back to the well-springs where there is always a fresh thrust, a creative vision, that looks far beyond what was actually put into words.

The prophet Hosea, as you know, was a married man whose wife was repeatedly unfaithful to him. He was also a very emotional temperamental person. The book of Hosea swings from one extreme to the other. In chapter two, he speaks with great anger about the unfaithfulness of his wife. "I would strip her naked leaving her as on the day of her birth" (Hosea 2:5). It was the practice in the Assyrian law court that a woman convicted of adultery be stripped naked by her children, violated, and then destroyed. But then Hosea changes to great poignancy and says: "She has not known that it was I who gave her the grain, the wine, and the oil, and



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her abundance of silver, and of gold, which they used for Baal" (Hosea 2:10). Then he goes back once more to an angry demand that God drive her out. But he changes again and says: "Therefore, I will hedge in her way with thorns and erect a wall against her, so that she cannot find her paths . . . Then she shall say, 'I will go back to my first husband, for it was better with me then than now'" (Hosea 2:8-9). Notice how his thoughts pivot from one extreme to another. Certainly this man was very emotional, very sensitive. He suffered deeply, as Jesus did, and

was pulled from one extreme to the other. Therefore you can conclude that as his marriage turned more and more into tragedy, Hosea felt his whole life being torn apart.

THUS THE LORD LOVES

Yet Hosea was convinced that God *wanted* this marriage of him. Later in his life he put it this way, "God said, 'Go love a woman beloved of a paramour.'" (Hosea 3:1). He was convinced that God wanted him to marry this woman. It was God's will. He wondered where in the world God was leading him in this situation. Finally at the end the answer comes. It is in chapter three: "Thus the Lord loves Israel" (Hosea 3:1). He was ready for the apostolate. Yahweh's love for Israel was like the love of a husband for his wife. This was the mystery Hosea was to preach. God's love for his people is to fulfill the hopes of marriage and bring the satisfaction, the fruitfulness, and the joy of marriage. What is rather obvious is that God has no sexual relations with people. It is important to note that obvious fact in our discussion. God fulfills the hopes, the ideals, the satisfaction, the fruitfulness of marriage without sexual relations.

We are going to come back to this point later in what I call the eschatological aspects of celibacy. But is right here at the beginning, with the prophet Hosea, that we are able to recognize that those in the Church with the charism of virginity or celibacy reflect God's

spousal or marital love for Israel. God's love is manifested precisely for the apostolate—to save man. The open concern of the celibate apostolate must reflect this saving love of God. This love is life-giving and satisfying as is the marital love it images. We must try to appreciate this, because the very imagery of consecrated virginity, biblically thought out, is taken from marriage.

MYSTERY OF CONSECRATED VIRGINITY

Elaborating upon the teaching of Hosea, we find first of all that the love between Hosea and his wife, which was to reflect God's love for Israel, was mysterious. The only strength that Hosea could find in the confusing situation of his married life was that God wanted it. That conviction begot a peaceful, satisfying attitude in the character of Hosea. God wanted his life this way. Hosea could not explain it. He himself would never have anticipated it. He would never have planned it this way. So, so, in consecrated celibacy and virginity there is a great deal of mystery.

In marriage, if the husband or the wife can tell somebody else the five reasons why they got married, something's wrong! There's that old saying: "Love is blind." It is, it's mysterious. This is certainly evident in Hosea. It is evident in God's love for Israel. Chapter seven of Deuteronomy asks why the Lord chose Israel. "Not because you are the greatest of all nations that I

have set my heart upon you. Rather you were the least of all. It was because I loved you, and out of obedience to the promises I have made to you" (Dt. 7:7-8). There is the answer. Love is in the will; it is not clear ideas in the mind. The love that animates the celibate shares in the unfathomable love of God for his people.

UNION THROUGH SELF-REVELATION

We find in Hosea another aspect of consecrated virginity in the apostolate, and this idea, too, is drawn from marriage. Union is established by self-revelation. In marriage the union is achieved in self-revelation or nakedness before one another. In the apostolate the apostle must have the bravery and the goodness to be able to reveal herself or himself to the other and set up a contact or a union between mind and will. It is interesting to find in the book of Hosea an insistence upon the revelation of the "knowledge of God." For instance, we find in chapter four of the book: "My people perish for what of knowledge" (Hosea 4:6). Another text is spoken to priests, but it can be applied to all religious leaders: "Since you have rejected knowledge, O Priests, I have rejected you from the priesthood" (Hosea 4:6). Because of what was missing in the priestly apostolate, the people did not know God. By his words and actions, by what he revealed of himself, the priest was to reveal God and set up a union between the people's mind and will and the mind and will of God. Another line rings out in

Hosea, "It shall be like people, like priest" (Hosea 4:9). It was a cliché, quoted again in the book of Isaia: "The people are no different than the priest." "Like people, like priest" (Is. 24:2). The people are no different than their leaders. What we are trying to emphasize is that the priest must reveal God as a living reality, coming into the midst of his people. That is the saving "knowledge" of God. "This is eternal life to know the, the one true God, and him whom thou hast sent, our Lord Jesus Christ." Knowing is eternal life. The people know God, in large part, as God is revealed in the lives of religious leaders.

In the apostolate the apostle must be willing to be self-revelatory, showing hopes and desires, admitting problems and difficulties so that somehow in that opening up, that "nakedness," the person is drawn and united to the apostle and thereby to God working and speaking in his apostle. It is obvious in marriage that the husband and wife completely reveal themselves to the other, and I don't just mean simply in physically nakedness. The man will reveal his strength, his tenderness, his pity, his hopes, his ideals, his understanding. All of this is revealed at the moment of intercourse, more than at any other time. That is why I think physical nakedness in marriage is just the smallest part of self-revelation. What makes that real is the other "nakedness"—the opening up of the person that is revealed.

TRICKS OF LOVE

In the apostolate the celibate must be willing to thoroughly open himself and be naked, and thereby unite others to God. What a demand of goodness, what a demand of the presence of God that makes upon the apostle. In marriage we speak of the tricks of love, many small, incidental ways by which love is manifested. And if husband or wife is ignorant here, there can be great disappointment in marriage. This is where I would find the overwhelming, pressing necessity of the apostle's being prepared for the work he or she is going to do. It is my observation that when there are problems of purity in the consecrated virgin and in the celibate priest or brother, so often it comes from either laziness or incompetency in the apostolate. Incompetency means that the apostle is not ready for the work he is given. This fact puts a serious demand upon superiors to choose the right positions for the subjects. But it also puts a very serious demand upon the subject to be as well prepared as possible. The words, the attitude, the tact, all of this must be at the command of the apostle. Those are the tricks of love. Those are the small, delicate touches of love, which are so important for union to be established.

FRUITFUL VIRGINITY

Finally in trying to understand celibacy in the apostolate from the example of Hosea, we see that celibacy must be fruitful. If a married couple do not

have children, something is wrong. It might be a physical defect; it might be a character defect; it might be a lack of responsibility; it might be selfishness. Marriage, by its very nature, is love that is fruitful. The apostolate, too, must be fruitful. That is the very situation we find with the prophet Hosea. His marriage seemed to break up completely. He wondered where God was taking him, what was happening to him. There were children but at least one of them was not his own, because of the immorality of his wife. Because he did agonize over a seeming sterility and frustration in his marriage, he was ready for the apostolate that God wanted. Through that apostolate he has left with Israel, and through Israel with the Church, a movement that has been fruitful with life for centuries, ever since around 740 B.C. Part of the fruitfulness of Hosea's apostolate is our understanding of celibacy and virginity.

ESCHATOLOGICAL VIRGINITY

I would like now to turn to another book of the Bible, in the New Testament, to enrich our appreciation of celibacy. We go to St. Paul's first epistle to the Corinthians, chapter seven. First of all St. Paul makes it clear that virginity or celibacy is only one of the charisms in the Church. Marriage is just as equally a charism. Therefore in our discussion we dare not say that holiness and the apostolate belong solely to virginity and celibacy. Each person has his own gift and all together the various mem-

bers form the one body of Jesus Christ (cf. 1 Cor. 7:7; 12).

Paul also says, "Concerning virgins I have no commandment of the Lord" (1 Cor. 7:25). Jesus has made no clear pronouncement. St. Paul then says, "I give an opinion as one who has obtained mercy from the Lord to be trustworthy. It is good on account of the present distress that a man remain as he is. Are you bound to a wife? Do not seek a wife . . . The time is short; it remains that those who have wives be as if they had none; that those who weep, as though they were not weeping . . . those who use this world, as not using it, for this world as we see it is passing away." Then he continues, "I would have you free from care. He who is unmarried is concerned about the things of the Lord, how he can please God" (1 Cor. 7:25-31).

In this passage, the insistence is on the "pressing necessity": "The time is short" (1 Cor. 7:25). For that reason some claim that Paul is insisting upon celibacy because the world will come to an end very soon. To put it whimsically, Paul is advising: "Well, boys and girls, you can hold off another six months, can't you? But if you can't, 'better to marry than to burn'" (1 Cor. 7:9).

CHRIST HERE AND NOW

But *is* Paul saying that in Corinthians? If this passage were found in Thessalonians, I would agree, because in Thessalonians he speaks of the Lord as coming like a thief in the night, as

coming upon the clouds almost immediately (cf. 1 Th. 5:2). The whole life of Christian spirituality was one of expectation of the Parousia. But in Corinthians I don't think this is so. The whole tone of Corinthians is not that of expecting the Second Coming, but that Jesus is present within us. "I live in the faith of the Son of God who loves me, who gave himself up for me." "For me to live is Christ." In second Corinthians, chapter four, we find: "Bearing about in our body the dying . . . that the life of Jesus may be made manifest in our mortal flesh" (2 Cor. 4:10). Jesus is living, and my very sorrow will show the strength of his life within me, thereby manifesting his life. The spirituality of Corinthians, like Romans and Galatians, is not the Second Coming. It is the presence of Christ within—so thoroughly and deeply within—that we form one body in Christ. Paul could say: "You are Christ." You don't look up there for Christ, for *you* are Christ. Therefore in Corinthians he is not saying that the Second Coming, the Parousia, will be very soon. But he is saying, that the Jesus present within is the risen, glorious Jesus. We have within us the wondrous grace of the life of Jesus which gives possibilities to hopes beyond the range of our own thoughts and merit. This is a wondrous grace, but it is also a "pressing necessity." It makes far more demands upon a person than a brilliant mind or a great ability to love or a keen sensitivity. The presence of Jesus brings the pressing necessity of manifesting his life.

The pressing necessity of virginity or celibacy is that we reflect the life of the risen Jesus. We must reflect the heavenly life where, Jesus says, they do not give in marriage (Mt. 22:30). Here we might pick up an idea expressed earlier. When we spoke of Hosea, we mentioned the self-revelation, the openness, the "nakedness" before one another whereby the life of God within us is revealed, and therefore the other is united to God in us. In heaven there will be a clarity of vision which you could also call a "nakedness" of one to the other. At once, without an elaborate explanation, I will know you, and you will know me. There will be a bond of charity and love and communication never achieved on earth. Heaven will certainly respect the bonds of husband and wife, parents and children, brothers and sisters, friends and friends. But the least love of heaven between the two individuals farthest apart, will exceed the closest bond of love between the most happily married couple on earth. Again Jesus describes heaven with these words: "He who loves father and mother (and Luke added 'wife') more than me is not worthy of me" (Mt. 10:37; Lk. 14:26). There is a love in heaven beyond that of earth. Such must be the case if it is heaven. Therefore there is a union set up in heaven that is so joyful and satisfying, that it is beyond any satisfaction which is achieved by union in marriage on earth. The celibate's life must be a witness to this Risen life.

LOVE BRINGS SUFFERING

If Jesus, the risen Jesus, lives in our midst, that aspect of the heavenly life must be revealed on earth. There is a pressing necessity to reveal it. But for the love of Jesus to be more openly and brilliantly revealed, there is always greater suffering. Look at our Lord himself in the gospels. As Jesus lived in the gospels, the more He manifested his love, the more he suffered—and incidentally, the more he made other people suffer. When he tried to unite the country folk with the city folk, the shepherd with the educated, the publican with the Pharisee, and the public sinner with the just person, how everyone suffered! Just as today when we try to unite peacefully in love, how our United States is suffering! It might be much easier and quieter, if we would all segregate. The Church suffered less when the radical Scripture people, and the radical liturgists, and the radical people in the religious life were all separated, isolated. But when they were brought together at the Vatican Council, you saw the explosion and the suffering. What suffering is brought about when love seeks to unite!

This is the reason why the prophet Jeremiah was told not to marry a wife and not to beget children; because as it is put very explicitly in Chapter 16 of Jeremiaah, "Concerning the sons and daughters who will be born to others in this place, and the mothers who will give them birth, and the fathers who will beget them: of deadly disease shall they die. Unlamented and unburied

shall they lie like stone on the ground. Sword and famine will make an end of them" (Jer. 16:3-4). Jeremiah was told not to marry, not to have children, but to suffer loneliness and thereby be one with lonely people in the world. As they would look to him and see him somehow united to God in that agonizing loneliness, they, mysteriously enough, would find their way to God. Then union between Jeremiah and themselves established a fruitful union of life in God.

THAT I MAY KNOW HIM

Just as the love of Jesus ended with the cross and death, virginity and celibacy may end, or may seem to end, in frustration, loneliness and death. When that moment comes, you might re-read what St. Paul wrote to the Philippians: "That I may know him" (Phil. 3:10). Here is the dedication of virginity and celibacy—that I may know Christ Jesus in a living, total way. "That I may know him and the power of his resurrection and the fellowship of his sufferings" (Phil. 3:10). This knowledge brings the power of the resurrection, the living, risen Jesus in our midst. But once that living Jesus comes in our midst, then we know the fellowship of his sufferings.² Jesus did not come on earth to die. He came to live in love and union with his brethren. And that brought death. But it was a death that issued in the resurrection. St. Paul writes: "That I may know him and the power of his resurrection and the fellowship of his sufferings: made

like to him in death, in the hope that somehow I may attain to the resurrection from the dead" (Phil. 3:10-11). Here is where we find perhaps the most fruitful moment of virginity and celibacy—in death: "In the hope that somehow I may attain to the resurrection from the dead. Not that I have already obtained this, or already have been made perfect, but I press on hoping to lay hold of that for which Christ Jesus has laid hold of me . . . I do not consider that I have laid hold of it already. But one thing I do: forgetting what is behind, I strain forward to what is before, I press on towards the goal, to the heavenly prize that God has called me to in Christ Jesus" (Phil. 3:11-14).

LIVING IN HOPE

Here is where we are in virginity and celibacy: united in the fellowship of his death in hope, forgetting what is behind, not lingering on regrets of what might have been, but living in hope. But hope is not fulfillment; hope remains hope. St. Paul says, "Hoping to lay hold of that for which Christ Jesus has already laid hold of me" (Phil. 3:12). Here is my peace, my strength. Here is the mystery beyond words—Christ Jesus has laid hold of me. Here is the charism of my vocation. And because he has laid hold of me I hope to lay hold of that same goal in Christ Jesus. To put it in another way, because he has laid hold of me, this life in love is moving outwards.

"Bearing about in our body the dying . . . that thereby the life . . . is made manifest . . ." (2 Cor. 4:10).

I dare say that today as in Jeremiah's time, there are many people losing children in death, or in a separation by which the children don't understand the parents and the parents don't understand the children. There are husbands and wives separated by death, or by what is worse, divorce and lack of love. There are many of these separations which people must live through. They must be able to look at us and in the solitariness of our life find themselves. By knowing us they can find their way to God. In that union there is a fruitfulness because we are communicating the saving love of God—a life that will endure forever. We are communicating a life as we live it. We are pressing our life upon the faces, the souls, the characters of so many. We live in a hope, knowing what will be achieved, knowing that when the Parousia does come we will open our eyes and see many persons formed in our likeness, many close bonds of life that could never have been achieved in another way by ourselves. This is not to belittle the power of marriage. It is simply to say that in the charism of celibacy there is a fruitful way to joy and life, if we have the strength of hope.

REFERENCES

¹ Cf. Vatican II's decree on the Lay Apostolate for the strong emphasis on the role of the lay person in the life and

leadership of the Church's apostolate.
² Cf. Barnabas' Ahern, *New Horizons*,
chapter six.

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and *The Word of God* (esp. chapter
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COUNCIL ON CELIBACY

Celibacy accords with the priesthood on many scores. For the whole priestly mission is dedicated to that new humanity which Christ, the conqueror of death, raises up in the world through his Spirit. This humanity takes its origin "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Jn. 1:3). Through virginity or celibacy observed for the sake of the kingdom of heaven, priests are consecrated to Christ in a new and distinguished way. They more easily hold fast to him with undivided heart. They more freely devote themselves to Him and through Him to the service of God and men. They more readily minister to His kingdom and to the work of heavenly regeneration, and thus become more apt to exercise paternity in Christ, and do so to a greater extent.

Hence in this way they profess before men that they desire to dedicate themselves in an undivided way to the task assigned them, namely, to betroth the faithful to one man, and to present them as a pure virgin to Christ. . . . Moreover, they become a vivid sign of that future world which is already present through faith and charity, and in which the children of the resurrection will neither marry nor take wives.

Decree on the Ministry and Life of Priests



PASSIONISTS IN THE UNITED STATES

HOLY CROSS PROVINCE JUBILEES

Years of religious dedication and priestly service are being noted in Holy Cross Province in 1966. Father *Julian Montgomery* celebrated the 60th anniversary of profession on April 6, while Fathers *Mark Hoskins*, *Gregory McEttrick* and *Urban O'Rourke* will observe their 50th anniversary of vows on July 2. Seven members of the ordination class of 1941 will keep their silver anniversary on June 7.

DIAMOND JUBILEE

Father *Julian Montgomery* was professed at Pittsburgh, Pa., in 1907. He was ordained by Bishop Paul J. Nussbaum, C.P., in St. Louis, in June, 1913. Father Julian has served as vice-master, assistant pastor and parochial supply

man. Most of his priestly years have been spent in Kansas, 32 in all. A quiet community celebration marked the anniversary in St. Paul. Father requests the prayers of the brethren.

GOLDEN JUBILEE

Fathers Mark, Gregory and Urban were professed in Louisville on July 2, 1916. It is noteworthy that each of these fathers came to the Passionists as a result of a mission in his home parish. They were ordained in Des Moines by Most Rev. Thomas Drumm, on December 22, 1923.

Father *Mark Hoskins* is a native of St. Lawrence, Kentucky. He has been a Passionist since coming as a boy of 12 to the Cincinnati Prep School. He tells how his patron, Fr. Mark Moeslein, asked the altar boys who would like to be a Passionist. Young



Father Julian Montgomery

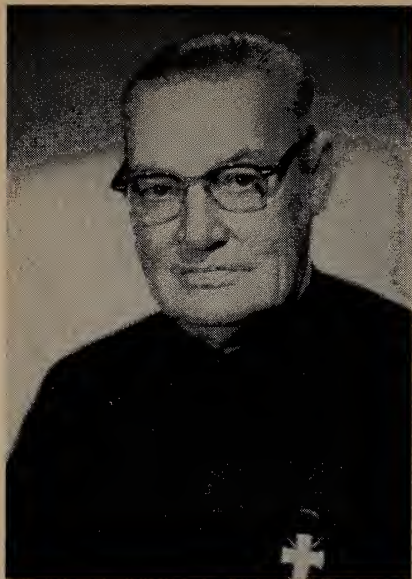


Father Mark Hoskins

Mark raised his hand. The Lord accepted his *Adsum*. Father Mark has spent his priestly years in giving missions and retreats and in parochial duty. More recent he was chaplain at Mt. St. Joseph College in Ohio. Father Mark is known far and wide for his zeal and success in developing vocations to the sisterhood. He has sent well over 100 girls to various communities (*Passionist*, June, 1963). He plans a Mass of Thanksgiving in Louisville to honor his anniversary.

Father *Gregory McEttrick* came to the Cincinnati prep school after he had served daily Mass at a mission given in Furnace, Ohio, by Father Adalbert Klemenshesky. Shortly after ordination

he volunteered for the expanding Passionist mission in Hunan, China. Thirteen priests made up the great band of 1924: Fathers Anthony Maloney, William Westhoven, Cyprian Frank and Gregory McEttrick from the western Province; Fathers Cuthbert O'Gara, Quentin Olwell, Godfrey Holbein, Clement Seybold, Jeremias McNamara, Terence Connelly, Basil Bauer, Ernest Cunningham and Theophane Maguire of the eastern Province. Father Gregory worked through the hard years in China almost until Pearl Harbor, returning to the States in 1941. He has spent the past 25 years in missionary and parochial duty, having been stationed in Cincinnati, Chicago and Sierra Madre. A celebration is planned



Father Gregory McEttrick

in his honor at the Sierra Madre monastery.

Father *Urban O'Rourke* came to the Passionists after a mission at his home parish on Chicago's south side. His novitiate training was given by Father Denis Callagee. After ordination Father Urban was assistant pastor in St. Paul and Normandy. He was vice-master in Louisville, 1927-1928. His chief apostolate, however, has been that of parish supply. Father Urban has carried on this quiet work for long years, 22 in Des Moines, 13 in St. Paul, and 5 in Detroit. His numerous friends can attest the effectiveness of his work. A simple Mass of Thanksgiving in St. Paul will mark the anniversary. "These have been fifty very happy years. I'm



Father Urban O'Rourke

grateful to the Good Lord for permitting me to be his instrument in bringing hope, consolation and courage to countless numbers of souls."

SILVER ANNIVERSARY

On June 7, 1941, seven members of Holy Cross Province were raised to the priesthood at the hands of Most Rev. John A. Floersh, archbishop of Louisville. They will meet at Our Lady of Good Counsel Seminary in Warrenton, Missouri, on May 15, for a concelebrated Mass of Thanksgiving. Father Boniface Fielding, rector during their preparatory seminary days, will deliver the homily.

Father *Miles Bero* has served the Province in a variety of offices. He has

conducted numerous missions and retreats. For some years he was chaplain at Hines Hospital in Chicago. From 1948 to 1953 he was vicar in Des Moines, and then in Chicago, 1953-1956. Father Miles is now engaged in a fruitful apostolate among the Spanish speaking people in California. He will return to his native Kansas for a Mass of Thanksgiving.

Father *Nathanael Kriscunas* will offer a Mass of Jubilee at St. Anthony's church in Omaha, Nebraska, on June 5. Father Nathanael is rector of Immaculate Conception Retreat in Chicago. Following his ordination he served at St. Ann's parish in Normandy, Missouri, as assistant pastor. For six years he was pastor of Holy Family Church in Ensley, Alabama. In 1955 he became vicar in Des Moines, and from 1959-1965 was vicar in Chicago. Father Nathanael gives many missions and retreats. A community celebration in June will honor Father Nathanael, and two classmates resident in Chicago, Fathers Paul Francis and Ignatius.

Father *Barnabas Abern* began his illustrious career with graduate studies at the Catholic University in Washington, D.C., 1941-1943. He taught Old Testament in Chicago until 1948, when he took higher studies for two years in Rome and Jerusalem, gaining the S.S.L. Returning to Chicago, Father Barnabas undertook an extensive ministry of retreats and lectures in addition to his classroom duties. In 1956 he returned to Rome for doctoral studies, and in 1959 was awarded the S.S.D., summa

cum laude. Three years of teaching followed. In 1962 Father Barnabas was appointed a *peritus* to Vatican II. He was a consultor to the Secretariate for Christian Unity, to the Commission for the document on Revelation, and a *peritus* to the Commission on the Church in the Modern World. He is a permanent consultor to the Pontifical Biblical Commission. Father Barnabas has travelled extensively in Europe, Africa and Asia, lecturing to learned groups. He is probably the best-known Passionist in the world today. Ad multos annos!

Father *Ernest Polette* began his priestly years at our preparatory seminary in Normandy, Missouri, where he was professor of Greek. He received his B.A. from St. Louis University. In September, 1949, he was transferred to Sierra Madre and was engaged in preaching missions and retreats along the west coast for five years. He was retreat master in Sierra Madre (1954-55) and Sacramento (1955-56). In 1956 he moved to Houston, Texas, and has continued his busy preaching ministry. Father Ernest has preached over 100 missions and 175 retreats. He will offer a Mass of Thanksgiving at Old Mines, Mo., on May 30; and another Mass at Festus, Mo., on June 5. Father Walter Kaelin will give the sermon.

Father *Paul Francis Ratterman* will offer a concelebrated Mass of Thanksgiving at St. Agnes Church in his native city of Louisville, Kentucky, for his family and friends on June 17. Father Paul Francis was assistant pastor

at Immaculate Conception church, Chicago, Illinois, from 1944 to 1950. He was then vicar in Sierra Madre for six years, and returned to Chicago as pastor of I.C. in 1956. Under his expert supervision the present beautiful parish church was erected in 1962, and additions were made to the parish school. Father Paul Francis will celebrate a Mass of Jubilee for the parish on June 5.

Father *Isidore O'Reilly* was stationed in his native Kansas as vice-master from 1942-1943. For two years he was director of student priests in Cincinnati. In 1945 he was transferred to Sierra Madre and began the work that made him famous in California as Mr. Retreat Director. Assistant to Father Angelo Hamilton from 1945-1947, Father Isidore became retreat director in 1947. Under his capable direction the retreat league reached high levels of spiritual and material accomplishment. Ill health took Father Isidore from active work in 1960. After his recuperation he was stationed in Warrenton, where he is assistant retreat director at Our Lady's Retreat House. Father Isidore will offer a Mass of Thanksgiving at St. Jude's Church, North Wichita, Kansas, on June 5.

Father *Ignatius Bechtold* did graduate work at Notre Dame University, 1942-1943. For ten years he was lector in Detroit and Des Moines. From 1953 to 1959 he was rector of St. Gabriel Monastery in Des Moines. In 1959 Father Ignatius was appointed provincial dean of studies. In 1962 he became editor of the *Passionist* and in

1965 was elected second provincial consultant. Father Ignatius will offer a Mass of Thanksgiving as St. Joseph Cathedral, Sioux Falls, South Dakota, on June 5. Father Thomas M. Newbold will give the sermon.

ORDINATION

On the morning of April 28, six deacons of Holy Cross Province were ordained priests by the Most Reverend Charles G. Maloney, auxiliary bishop of Louisville, in St. Agnes Monastery Church. They are Fathers Eric Meyer, Matthew Sullivan, Daniel Mary Malain, Ronald Mary Corl, Thomas Rutledge and Christopher Mercier. At the same ceremony three young Passionists received the order of diaconate, Fathers Peter Mueller, Edward Senior and Alan Phillip.

A festive meal followed the ordination, the new priests, the Louisville community, families and other visitors joining in a most happy occasion.

On Friday, April 29, the first private Masses were offered in St. Agnes Church. On Saturday morning the six priests concelebrated a Mass of Thanksgiving with Father James Patrick, provincial, as principal celebrant. That evening a parish reception honored the class.

Warrenton was the scene of a concelebrated Mass offered by members of the class in the seminary chapel. After visiting with friends at the seminary, the six levites travelled to their homes for celebration with their families.

Father *Eric Meyer*, son of the late Clarence F. Meyer and of Mrs. Anna

Meyer who resides in Chicago, returned to St. Ita's Church in Chicago for his First Solemn Mass on Sunday, May 8. Father Peter Shannon of St. Ita's was archpriest, Father Frederick Sucher was deacon, and Frater Henry Meyer, C.P., Eric's brother, was sub-deacon. The sermon was delivered by Father Berchmans Pettit. During Father Eric's deacon year he spent weekends serving at St. John's parish in Loogootee, Indiana. This coming year Father Eric will continue his theological studies in Germany. He has taken summer courses at the University of Illinois and at Union Theological Seminary. Father Eric entered our seminary at St. Louis in 1952, after coming to know Father Simon Herbers, vocational director.

Father *Matthew Sullivan* is the son of Mr. and Mrs. John Sullivan of Chicago. On Saturday, May 7, Father Matthew offered a concelebrated High Mass at St. Ferdinand Church in Chicago. He was joined by priest friends, both diocesan and religious. Father Barry Rankin, C.P., gave the sermon. Father Matthew entered the Prep Seminary in St. Louis in 1952, having become interested in the Passionists through a vocational talk given at St. Peter Canisius School by Father Paul Placek. He was an ardent Bosco Boy (and still is!). During his deacon year at St. Meinrad, Father Matthew worked in Holy Trinity parish in New Albany, Indiana, where he will return for a festive Mass on Pentecost Sunday.

Father *Daniel Mary Malain* is the son of Mr. and Mrs. Harold S. Malain



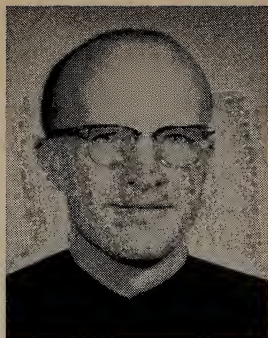
Father Eric



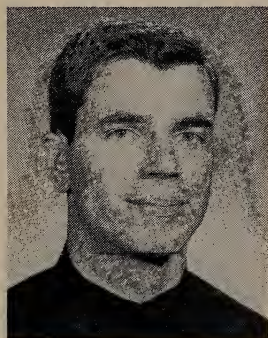
Father Matthew



Father Daniel Mary



Father Ronald Mary



Father Thomas



Father Christopher

of Beaumont, Texas. Father Daniel offered his First Solemn Mass at St. Agnes Church in Beaumont on May 8. At this ceremony Monsignor E. A. Holub was archpriest, Father John Broussard served as deacon, and Father Carl A. Tenhunfeld, Houston rector, was subdeacon. Father Charles Guilfoyle preached the sermon. Father Daniel became interested in the Passionists during his high school years when he made several retreats at our Houston retreat House. Fathers Dominic Merriman and Jerome Stowell were his vocational mentors. After graduating from St. Anthony's High School in Beaumont, Father Daniel entered the Warrenton seminary, September, 1956. During this past year at St. Meinrad's, Father Daniel was engaged in the Apostolic Works Program at St. Peter's Parish, Montgomery, Indiana.

Father *Ronald Mary Corl* is the son of Mr. and Mrs. Frank D. Corl, who presently reside in San Jose, California. Father Ronald's First Solemn Mass was celebrated at Presentation of Mary Church in Denver, Colorado, on May 8. Ministers for the Mass were Father Matthias Blenkush, archpriest, Father Leo Blach, deacon, and Father Richard Lechman, subdeacon. Father Eugene Peterman, C.P., gave the sermon. Father Ronald attended public elementary and high school in Denver, graduating from West Denver High in 1953. A year earlier, on Holy Saturday, 1952, Father Ronald had entered the Catholic Church. After high school he enrolled at Regis College, Denver, majoring in accounting. At the same time he

worked in the accounting department of a mid-western trucking line. He was interested in the Passionists through a vocational advertisement in *The Sign*. This interested was fanned by a description of our life in Father Godfrey Poage's *Come Follow Me*. Father Ronald entered our college seminary at Warrenton in 1956. During this past year he has served on weekends at St. John's parish in Loogootee, Indiana.

Father *Thomas Rutledge* is the son of the late Mr. and Mrs. Thomas Rutledge of Detroit. On May 8 Father Thomas offered his First Solemn Mass at Guardian Angels parish, Detroit. Ministers for the Mass were: Father Edward Senior, deacon, Father Michael Stengel, subdeacon, and Msgr. Philip Krass of Thermopolis, Wyoming, uncle of Father Thomas, preacher. Father Thomas became interested in the Passionists at Guardian Angels school, when Sister Mary Carol, S.C., gave him some of our vocational literature. The follow-up came in the person of Father Howard Ralenkotter, C.P. After graduating from Austin High School, Father Thomas entered the college department of the Warrenton seminary. During the year Father Thomas has served as deacon at St. Pius church in Troy, Indiana.

Father *Christopher Mercier* is the son of Mr. and Mrs. C. Edwin Mercier of Grosse Pointe Park, Michigan. On Saturday, May 7, Father Christopher offered a Mass of Thanksgiving in the parish church of St. Clare of Montefalco in Grosse Pointe Park. Assisting

him as archpriest was Rev. Edward Sweeney, O.S.A. The sermon was given by Father Frank Holland, S.J., of Loyola Academy, Wilmette, Illinois. Father Christopher graduated from the University of Detroit High School in 1953. From 1953 to 1955 he attended the University of Detroit, transferring to Xavier University in Cincinnati, Ohio, where he graduated in 1957. Father Christopher took a year of special Latin studies at Warrenton before entering our novitiate. During this past year he has served his pastoral apprenticeship as deacon at St. Mary's parish, Loogootee, Indiana, and as St. Michael's, the mission church of St. Mary's.

DEATH OF FATER HYACINTH CLAREY

Holy Cross Province bade farewell to a venerable and veteran Passionist when Father Hyacinth Clarey died in Sierra Madre on December 22, 1965. Father Hyacinth was in the 59th year of his priesthood.

Paul Clarey was born in Pittsburgh, Pa., on January 27, 1885. He made his profession at the Pittsburgh novitiate on July 9, 1901. Six years later he was ordained for the new Province of Holy Cross by Archbishop Glennon in St. Louis, May 29, 1907.

During the foundation years of the Province Father Hyacinth served as lector and director of students. Later he was engaged in giving missions and retreats. For many years Father Hyacinth did parish duty at Holy Cross



Father Hyacinth Clarey

in Cincinnati, St. Rita in Sierra Madre, and in St. Paul and Erie, Kansas. For more than nine years he worked among the Mexicans at Our Lady of Guadalupe in Hutchinson, Kansas.

Following his golden jubilee in 1957, Father Hyacinth spent several years in parish duty in the diocese of Springfield, Missouri. When failing health forced his retirement, Bishop Strecker wrote of his "very priestly and devoted work. His parishioners loved him."

Death came to Father Hyacinth at Sierra Madre, where he was stationed in retirement. The funeral Mass was offered at St. Rita's, where Father Hyacinth had been pastor from 1926

to 1938. Burial was in the monastery cemetery. May good Father Hyacinth rest in peace.

DEATH OF FATHER DUNSTAN BRANNIGAN

A generous, warmhearted Passionist was taken from our midst on February 12, 1966. Father Dunstan Brannigan, assistant pastor at the monastery parish in St. Paul, Kansas, died in his sleep of heart failure. Although he had suffered from a serious heart condition for many years, Father Dunstan refused to slow down, but kept up a busy ministry to the end.

The funeral Mass in St. Paul was offered by Most Rev. Leo Byrne, D.D., bishop of Wichita, Kansas, on February 14. An evening Mass of requiem was said at Holy Cross church, Cincinnati, Ohio, on February 15, by Very Rev. Conleth Overman, acting provincial. The church was filled with religious and layfolk who had come to know Father Dunstan during his long service in Cincinnati. Father Wilfrid Flanery, pastor, delivered the sermon. Interment was in the monastery cemetery at Louisville.

William Brannigan was born in Cincinnati, Ohio, on August 22, 1908. He attended the preparatory seminary in Normandy, Missouri, and made his novitiate in Louisville, where he was professed on August 1, 1928, as Dunstan of the Queen of Angels. Following the regular course of studies, he was ordained on June 6, 1936, Louisville.



Father Dunstan Brannigan

His priestly years saw Father Dunstan always busy in works of the Passionist ministry. He conducted many missions, gave retreats to laymen at our retreat houses, served as assistant retreat director in Cincinnati, and in later years was assistant pastor in Cincinnati and St. Paul. For some years he was vicar in Sierra Madre.

Father Dunstan was universally beloved for his warm charity and willingness to help any and all. He is mourned by countless persons whom he helped along the way to God. May this good friend and valiant soldier of Christ rest in peace.

DEATH OF FATHER PETER KILGALLON

A long way of the cross came to an end for Father Peter Kilgallon on February 14, 1966, at St. Vincent Hospital in St. Louis, where he had been a patient for 15 years.

Father James Kilgallon, a nephew, was principal celebrant at a concelebrated Mass of Requiem on February 17 at Immaculate Conception Monastery Church in Chicago. Assisting in the sanctuary were Most Rev. Aloysius Wycislo and Most Rev. Raymond Hillinger, auxiliary bishops of Chicago. Father Justin Smith gave the funeral sermon. Burial was in the monastery cemetery.

A great future was opening out to young Michael Kilgallon when he received his Bachelor of Laws degree at Chicago's Loyola University in 1914. Born in 1890, Mike was part of a dynamic, turbulent city. Already moving into politics, he seemed destined for an outstanding career. World War I interrupted his plans. He spent a year of overseas duty as a lieutenant in the AEF in France.

Following the war Michael's thoughts turned to the priesthood and the religious life. He was especially attracted by the platform eloquence of the Passionist missionaries who were foremost in the golden age of the missions.

Michael entered our novitiate in Louisville in 1919 and was professed as Peter of the Mother of God on August 20, 1920. His ordination took place on December 2, 1923.

Shortly after his ordination a nervous condition going back to a war injury began to plague Father Peter. Although he had a genius for friendship and was a gifted speaker, he became unable to accept the responsibility of the ministry. He was hospitalized for the last 15 years of his life.

Father Peter carried a heavy cross with constant generosity and cheerfulness. Failure and frustration was God's will for him. May his cross bring him to the glory of his resurrection.

HONORIS CAUSA

At a special academic convocation on March 23, 1966, at the University of Notre Dame, Father *Barnabas M. Abern* was awarded the degree of Doctor of Laws, *honoris causa*, along with 16 other Council experts. The occasion was the International Conference on the Theological Issues of Vatican II, at which Father Barnabas delivered two learned papers. Congratulations, Father Barnabas!

HOUSE OF STUDY

Plans have been completed for the new house of studies in Louisville, Kentucky. Situated near the campus of Bellarmine College, the house of studies will be the college seminary for Holy Cross Province. Construction is scheduled to begin late this summer, with occupancy slated for the fall of 1967. The building will consist of living quarters for 150, refectory, classrooms, chapel and library. The library and one 50 room dormitory will not be built at this time.

HERE AND THERE CHICAGO

An evening Mass was offered at Immaculate Conception Monastery on February 24, for *T. E. Conley*, M.D. F.A.C.S. Dr. Conley recently retired after 50 years of active practice in Chicago. Over the years he has been an outstanding benefactor and faithful friend of the Passionist community. At a banquet for Dr. Conley and his family following the Mass, he was presented with a Papal Blessing personally signed, *Peramanter in Domino*, by His Holiness, Pope Paul VI.

Students from the monastery attended the Seminary Lay Apostolate Conference at Mundelein Seminary, February 19-20. Organized in 1962 to bring seminarians into closer contact with lay-Catholics active in various organizations, SLAC helps the future priests to relate their seminary studies, with assignments they will be given in their ministry. The theme of the 1966 meeting was "The Church in Community."

An International Theological Symposium was held at Xavier College, Chicago, March 31—April 4. By special arrangement with the Bell Telephone Co., the ten main talks were "piped" into the monastery library for the benefit of the community and invited guests. Speakers included Karl Rahner, SJ, Henri De Lubac, SJ, Joseph Sittler, Jean Danielou, SJ, Edward Schillebeckx, OP, Charles Davis, and Yves Congar, OP.

CINCINNATI

Good Friday again witnessed the annual pilgrimage of the stairs, when an estimated 20,000 persons visited Immaculata Church, with thousands continuing on to Holy Cross Church. Solemn Services were held at Holy Cross from 12:00 noon until 3:00, to honor the Sacred Passion of Our Lord.

The mission preached at Holy Cross during the first week of lent was a great succes. Father Nathanael Kris-cunas held the very fine crowd with his excellent mission sermons.

On the weekend of February 4-6, 45 young men, members of Phi Kappa Theta Fraternity at the University of Cincinnati, made a retreat at Holy Cross. Especially noteworthy is the fact that four of these retreatants are now vocation prospects for our Congregation.

The holy season of lent witnessed a decided increase in attendance at Holy Cross Retreat House. With only 37 rooms available, there were 54 men on two of the retreats, many of them first-timers. Louis Doherty, C.P.

LOUISVILLE

The Passionist Seminary-Bellarmino College collaboration begun this year is operating smoothly. The students take part of their courses at the seminary and part at the college. The students have achieved well in their studies and have established a good all-around reputation at the college. On January 13 there was a meeting of the Passionist college faculty and the Passionist

theological faculty from St. Meinrad. It was decided to allow students to major in areas other than philosophy, subject to the consent of the dean and faculty. But in all cases, twenty-four credit hours of philosophy will be required of every student.

At the end of the first semester nine of our thirty seminarians received the honor of being on the dean's list, with a quality point average of above 2.5 on a 3 point scale. They participated with the other young men who had attained the same honor in the "dean's banquet" on January 16.

On February 4 the students were addressed by Dr. Kenneth Schmidt of Indiana University on "Phenomenology as Method." On March 16 the seminary was host to the annual meeting of the Phi Sigma Tau national honor society in philosophy, the Kentucky Alpha Chapter. On the occasion Father Melvin Glutz was initiated as a member. An address was given by Dr. Charles Breslin of the University of Louisville.

Our annual retreat was held during the week of January 2. It was conducted by Father Raymond Osdyke, O.F.M.Conv. Father Raphael Domzall has been active in conducting "Days of Marital Renewal" at Catherine Spalding College Center. Our students, in addition to their St. John Bosco vocational club, have taken on a profitable work in conducting high school discussion meetings. The meetings are held every six weeks and draw boys from all the local Catholic high schools. Our students exercise a great influence for

good through their contacts with these boys.

On February 5 the community was saddened by the sudden death of Mr. John O'Connor, who tended our front office. We were very fortunate in getting the services of Mr. Robert Cole to take over the position.

Our fund-raising campaign is proceeding well, thanks to the enthusiasm and dedication of Father Dominic Meriman, whose work has merited for him the admiration and gratitude of the community.

Melvin Glutz, C.P.

ST. PAUL, KANSAS

The community was saddened by the death of Father Dunstan Brannigan on February 12. His warm personality and cheerful words did much to enliven the house. Besides the brethren, there were three Monsignors and ten diocesan priests assisting at the funeral Mass, which was said by Bishop Byrne.

Father Mateo Perdia of the Argentine Province gave a three day institute in holy scripture at the beginning of March. The Novices derived great inspiration from Father's lectures.

Current improvements find the novices' recreation re-done, the old coal bin converted into a functional tool and work shop, and much garden work outside.

The community observed Father Julian Montgomery's 60th anniversary of profession on April 6, with a day of rejoicing.

Ambrose Devaney, C.P.

DETROIT

Profession and Vestition

On March 19, the Feast of St. Joseph, Brother Mark Grabanski made his first profession of vows. Brother Mark comes from St. Charles, Missouri. The traditional profession ceremony was adapted to conform to the suggestions of the Constitution on the Liturgy. Brother Mark pronounced his vows at the offertory of the community concelebrated Mass in honor of St. Joseph. A large gathering of Brother Mark's relatives witnessed the ceremony.

Earlier in the month, on March 8, four postulant brothers were vested in the habit. They are: Brother Peter Liley of Monroe City, Missouri, Brother Peter Engelmeyer of St. Louis, Missouri, Brother John Killian of Granada Hills, Cal., and Brother Harold Watson of Louisville, Kentucky.

Brothers Training Institute

An Institute on the Program of Academic and Skills Training of our Brothers was held in Detroit on March 21-22. The following papers were given: Father Conleth Overman, "The Theology of Community;" Father Michael Stengel, "The Theology of Work;" Father Roger Mercurio, "History of Brotherhood;" Brother Robert Baalman, "The Juniorate Program." Twenty priests and brothers attended.

Lecture Series

A series of lectures directed to the theology of the layman was given at St. Paul of the Cross Retreat House on Sunday evenings in February and March. Speakers and topics were: "Laymen in the Mystery of the Church," Rev. John Devany, C.P.; "Laymen and the People of God," Rev. Raymond Ellis; "Laymen, Consecrators of Secular Society," Rev. Thomas M. Newbold, C.P.; "Laymen Called to Holiness," Msgr. Albert Matyn; "Laymen, Apostles," Rev. Claude Leetham, I.C. A large gathering of Layfolk followed the series.

SIERRA MADRE

The annual Kick-off Dinner for the 1966 Fiesta was held at De La Salle High on April 20th, with 500 men in attendance. The Fiesta steering committee has been busy with plans since February.

Improvements at Mater Dolorosa include an addition to the garage to replace the section destroyed in the fire last June. Also, the second floor corridor and rooms at the retreat house have been carpeted in the interest of silence and easier maintenance.

Father Pius Leabel will conduct a number of Preachers' Workshops under the aegis of the Catholic Homiletic Society. April 19 and 20 found him at Wichita and Pittsburg, Kansas. At Tolentine College, Olympia Fields, Illinois, Father Pius will team up with

Fathers Sylvester MacNutt, O.P. and Oscar Miller, C.M., for the week of June 20-25. At Mt. Angel Seminary, St. Benedict, Oregon, he will be assisted by Father Peter Chirico, S.S., during the week of July 25-29.

A retreat for Mexican Men from Mexico City, Calixio and Tiajuana was held from Wednesday of Holy Week to Easter. The men were a devout congregation for all the services conducted in the monastery chapel.

Pius Leabel, C.P.

HOUSTON

The fund raising program under the direction of the McCarthy Associates began in the Houston area on Easter Monday, April 11th. While the final results have not been tabulated, it is hoped that they will be sufficient to warrant the construction of additional rooms and a new chapel to accommodate around 80 retreatants.

During the past months an evaluation survey has been conducted among the retreatants. At the close of the retreat, each man is given a questionnaire along with a return envelope. He is asked to wait a few days, until his first enthusiasm has subsided, and then to return the completed questionnaire. So far the results have been enlightening and helpful. The retreat master, Father Berchmans Pettit, used this survey when he attended the Seminar on Retreat Preaching at the Serra Retreat House, Malibu, California, April 12-14.

Berchmans Pettit, C.P.

CITRUS HEIGHTS

Father Gregory Staniszewski, rector, is to the forefront in ecumenical dialogue in Sacramento, and has spoken at several gatherings of the Separated Brethren.

Father Gail Robinson, director of Christ the King Retreat House, is enlarging the scope of its activities to make it a Spiritual Center. Various groups are using it for meetings and days of recollection, a Christian Leadership Formation Week for Newman Club officers was held recently, while special retreats for married couples, divorcees, and senior high school students, both boys and girls, have been held. Instead of the monthly clergy conferences, the priests of the diocese are gathering at Christ the King for a 4 day seminar in scripture and theology conducted by Rev. Sean Quillan of the Catholic University in Washington.

Father Ralph Brisk and Bernardine Johnson are kept busy with their work as assistant chaplains at Beale and McClellan Air Force Bases, respectively. Father Ervan Heinz has recuperated from his illness and is back on the job as assistant retreat director.

Bernardine Johnson, C.P.

ENSLEY

Formal announcement was made in February that two students at Holy Family High School had won National Achievement Scholarships. Only nine are awarded in the entire state of Alabama. The emolument is \$1500 per year at the school of one's choice. A remarkable aspect of the awards is

that the winner were boys, something unheard of among Negroes ten years ago, as there was then so little incentive to hard study.

On February 13 Holy Family Hospital celebrated its 25th anniversary of service to the Negro community of Birmingham. Gracing the occasion were Archbishop Thomas Toolen, County Commissioner Cooper Green, and Acting Provincial Conleth Overman.

A notable step in ecumenism was taken at Holy Family High during lent, when the sophomore religion class sponsored a model Seder (Passover Meal) with the local conservative Rabbi presiding.

The Banquet held in Birmingham in honor of Archbishop Toolen's 80th birthday was an affair to remember.

Father Edgar has made heartening progress in his recovery from the broken hip sustained in a fall last October. "Have cane, will travel" is the slogan as he has again taken up his heavy routine of instructions and parish work.

Philip Schaefer, C.P.

WARRENTON

School News

Several electives have been tried this year in the Seminary curriculum—with great success. They are: speech and debate, drama, reading improvement, glee club, and chorus. Out of these courses have sprung a number of extra-curricular activities. The drama club, under the direction of Fr. Germain Legere, has put on one major production, "Lucifer's Lodge," is preparing

for another in April, and has staged a number of skits and one-act plays. The Glee Club, under Fr. Morris Cahill, had a full-scale Christmas Concert in mid-December at the Seminary. It is also planning two more concerts before the end of the school year.

The speech and debate teams have run up commendable records in their first year of competition in the Catholic Interscholastic Speech League of St. Louis. The speech team, under Fr. Augustine Wilhelmy, ranked seventh among thirty-one competing schools. The debate team, under Fr. Aloysius Hoolahan, more recently finished its season with a 20-6 record, good enough for a second place finish among twelve competing schools. The speech team also gave several performances recently of a choral reading of Our Lord's Passion.

Retreat House

Two recent "firsts" at the Retreat House include the first couples retreat and the first coed retreat. The couples retreat was given by Fr. Leon Grantz, retreat director, to a special group of retreat league members and their wives in mid-December. The coed retreat, Feb. 4-6, was for a college group gathered by Fr. Jerome Wilerson, Newman chaplain for nursing and medical students in St. Louis. The retreat, or seminar, was directed by Frs. Joseph Connolly and Mel J. Spehn. On the staff to assist them were a number of lay helpers: four young college graduates (two men and two women), three religious Sisters, and a married couple.

From Jan. 30 to Feb. 3 the Retreat House also marked another "first": the first retreat given the professed community of Warrenton by a non-Passionist. Fr. Jasper Chiodini, pastor of St. Dominic Savio parish, and former teacher and editor of the *St. Louis Review*, conducted the retreat. He utilized the services of three other St. Louis priests during the retreat for evening lectures and discussions: Fr. John T. Byrne, pastor, teacher, and psychologist; Msgr. Edward T. O'Meara, head of the archdiocesan missions; and Msgr. Joseph W. Baker, head of the archdiocesan commission on ecumenism and Card. Ritter's personal theologian at the Vatican Council.

Christian Youth Center

The members of the vocational department have been very busy. Fr. Joseph Connolly has been putting together a new vocation booklet, aimed specifically at explaining to high school graduates our novitiate and professed life. Fr. Kevin Kenney is also busy re-editing the very successful "Modern Monk" pamphlet. Fr. Kevin and Br. Carl Hund participated in the Serra Club Vocational Display at the Municipal Auditorium, Saginaw, Mich., March 1-3. Br. Carl and Fr. Mel J. Spehn attended the recent meeting on brothers' vocations in Detroit. On Jan. 28-30 Warrenton was host to a general meeting of the vocational recruiters of the province.

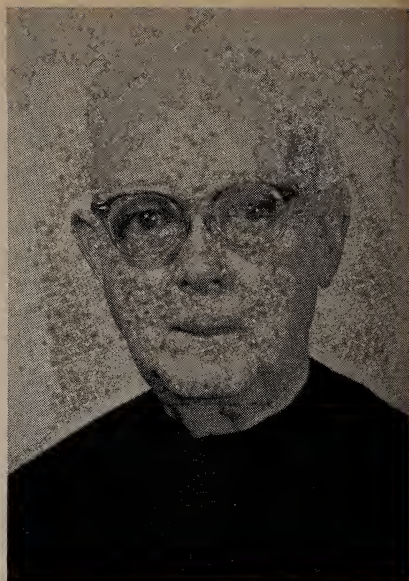
Besides their vocational work, the recruiters have been engaged in numerous high school retreats and days of

recollection, as well as retreats and days of recollection on college campuses, including Bellarmine, Dayton, and St. Mary's (Winona, Minn.). Another area of work has been their involvement in purchasing and planning for the use of the building and property on Union Ave., St. Louis, to be used for youth retreats, counselling, and vocation work. It is called the *Christian Formation Center*, and will be under the direction of Frs. Mel and Joseph. Plans for the building call for making one side of the main floor into a chapel, using the second floor for sleeping-quarters, and making the third floor into a lounge-assembly room. Two large wood-paneled rooms in the basement are also available.

ST. PAUL OF THE CROSS PROVINCE

DIAMOND JUBILEES

Father Damian O'Rourke, C.P., vice-dean of the Province and still young in spirit at 86 although semi-incapacitated with arthritis. This venerable jubilarian was ordained on June 30, 1906, in St. Peter's Cathedral, Scranton, Pa., by Bishop Michael J. Hoban of Scranton. A splendid missionary career was in full blossom when he was sent to the Diocese of Corpus Christi, Texas, where he zealously labored under Bishop Paul J. Nussbaum, C.P. After Bishop Paul's resignation, Father Damian remained to assist his successor. He was the last Passionist rector of the Corpus Christi cathedral. He then became pastor of St. Michael's parish,



Father Damian O'Rourke

Union City. Nine years later he was appointed Superior of the Toronto foundation in Canada. This office he held until the Toronto establishment was temporarily closed during World War II. He concelebrates daily in the Choir of St. Gabriel's Monastery, Brighton, Mass.

Father Isidore Smith, C.P., a real veteran and still active on the missions at 83. He was ordained on May 20, 1906, at a private ceremony in the Church of the Twelve Apostles, Rome, by Archbishop Capetelli, Vice Regent of Rome. The Passionists settled in Shelter Island, New York, in 1911, and Father Isidore was appointed first pastor of Our Lady of the Isle parish. When the United States entered World War



Father Isidore Smith



Bishop Quentin Olwell

I, he entered the Army Chaplains Corp and saw active service in Europe. There he sustained severe lung damage during a poison gas attack. Later he became pastor of St. Joseph's, Union City and producer of Veronica's Veil, America's Passion Play. A devoted client of St. Marie Goretti, Father Isidore travelled extensively as the Vice Postulator of her Cause.

GOLDEN JUBILEES

The three Golden Jubilarians of the Province were professed in Pittsburgh, September 15, 1916.

Most Reverend Quentin B. Olwell, C.P. This distinguished Prelate was ordained on February 4, 1923, in St. Vincent's Benedictine Archabbey, Lat-

robe, Pa., prior to departure for the foreign missions. He then served in what later became the Diocese of Yuanling, Hunan, as pastor, procurator, Religious Superior and Vicar General, until arrested and expelled by the Chinese Communists. During his 'exile' in America he was pastor of St. Gabriel's Monastery parish, Brighton, Mass. In 1958 he headed the first band of Passionist missionaries to the Philippines. He was appointed first Prelate Nullius of Marbel, Catobato, and consecrated Titular Bishop of Tabraca in 1961.

Father Norman Kelly, C.P. Missionary of the Province, ordained January 21, 1923, by Cardinal O'Connell in St. Gabriel's Monastery, Brighton,

Mass. During his long priestly career he has been lector, Associate Editor of *The Sign* and for many years served with the Armed Forces, both in war and peace, in the Chaplains Corps.

Father Owen Doyle, C.P., was ordained with Father Norman. He has been lector, vicar, superior of Holy Cross seminary, Circulating Manager of *The Sign*, Delegate to the General Chapter and for the past 24 years the successful pastor of the large and flourishing Immaculate Conception Monastery parish, Jamaica, Long Island.

SILVER JUBILEES

The seven Silver Sacerdotal Jubilarians were ordained on May 1, 1941, in Holy Cross Cathedral, Boston, by Auxiliary Bishop (now Cardinal) Richard J. Cushing.

Fathers Augustine Paul Hennessey, C.P., Rector, Shrewsbury. Francis Kuba, C.P., missionary, Union City. Paul Joseph Dignan, C.P., Editor, Provincial News Letter Leo Francis Vans-ton, C.P., Curate, Jamaica, N.Y. John Mark Aleckna, C.P., missionary, Brighton, Mass. Albinus Lesch, C.P., missionary, Philippines. David Bulman, C.P., lector, Baltimore.

To all our 1966 Jubilarians ad multos annos!

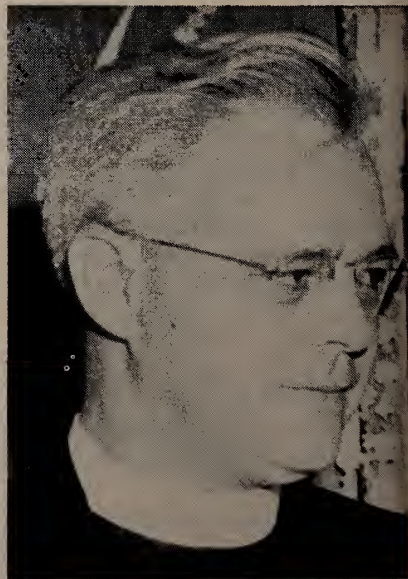
DEATH OF FATHER ROLAND HOFFMAN

Father Roland Hoffman, C.P., died November 2, 1965, in the infirmary of Holy Family Monastery, Farmington, Conn., after a long and distressing

illness. He was sixty-four, forty-five years a worthy Passionist and thirty-eight years a noble priest of God.

This deceased religious was a native of Jersey City, N.J. Professed Roland of Saint Gabriel in 1920, he was ordained in St. Patrick's Cathedral, Newark, on March 1, 1927, by Bishop Pasquale Diaz, S.J. His intellectual gifts had early destined him for advanced studies. After earning his degree in Theology at Rome, he returned to teach. Almost twenty years later, after a great teaching career, he was compelled to relinquish his post when illness made inroads on his effectiveness.

Father Roland was a quiet, cultured priest of great charm. His gracious



Father Roland Hoffman

manner of teaching was deeply appreciated by those less blessed in caliber of thought and wanting in comparison with his richly stocked mind. Consequently his illness was all the more distressing because of the inroads it made on his finely tuned intellect. Early hardening of the arteries caused a gradual cranial stenosis.

His resignation to the Will of God was inspiring, renewed fully in his less-confused moments. And as became a priest of such refined sensitivity, his charity and gratitude toward those who eased him through the trying days and nights was indeed that of an Alter Christus.

The funeral Mass was sung in St. Michael's, Union City, by his brother, Father Alexander Hoffman, C.P., a missionary in the West Indies. The V. Reverend Gerard Rooney, C.P., Provincial, was the Deacon, and a classmate, Father Conran Kane, C.P., Subdeacon. Father Provincial read the committal prayers at the graveside in monastery cemetery.

DEATH OF FATHER TERENCE BRODIE

When Father Terence died in the Mercy Hospital, Springfield, Mass., on January 6, 1966, a truly legendary passionist passed to his eternal reward.

Zest for life and an exuberant vitality were the hallmarks of this splendid priest's varied and colorful career. He was a big man, big in stature, big of heart, stentorian of voice, a man of tremendous generosity of spirit and understanding, a man big in the dedica-



Father Terence Brodie

tion of his gifted nature to the glory of God.

John Brodie was born in Malden, Mass., in 1907, professed Terence of the Sorrowful Virgin in 1927 and ordained in the Baltimore Cathedral in 1933 by Archbishop Curley of Baltimore. He was a born missionary, possessing every qualification in a high degree. He had already made his name on the missions when America entered the war and Father Terence was soon in the thick of it as Army Chaplain. He ranged the Pacific theater, moving onward with the invading forces. When it was over he had a colonelcy to boast of, a brace of bullet wounds to prove his daring under fire and the beginnings of emphysema, which eventually was to cost him his life.

He then entered on what he humorously referred to as the 'bell pushing apostolate'—Field Representative for *The Sign*. Characteristically he threw all his energy into this, at times, distasteful and unrewarding work. He did his share of *Sign* preaching and that was his customary gusto.

A heart condition and diabetes joined forces with the emphysema to wreck his system. The last few years of his life were spent in Springfield where he literally commuted between the monastery and the hospital. Indomitable to the end he insisted on dragging himself around rather than be a burden to any of his brethren. It was saddening to see that once powerful physique no more than a shrunken frame, to hear a husky whisper all that was left of a once mighty voice, to listen to a throaty chuckle instead of the once famous laugh. He died without regrets since he had drunk deeply of the holy wine of life in the service of God and souls.

A Solemn Mass of Requiem graced by Bishop Weldon of Springfield prefaced Father Terence's departure for burial in Brighton. There the V. Reverend Garard Rooney, C.P., Provincial, presided at the concelebrated Funeral Mass in St. Gabriel's Monastery Church. Father Terence was laid to rest in the monastery cemetery with full military honors.

DEATH OF FATHER ARTHUR DERRIG

The Passionist vocation presupposes a special and personal Cross of suffering. Often this Cross is made heavy



Father Arthur Derrig

through illness, at times long and painful. For the greater part of his religious and priestly life, Father Arthur Derrig was not a well man. He was active to a certain degree yet he knew his hold on life was at all times precarious because of his chronic cardiac, hypertension and diabetic condition. He realized this was a blessing in disguise which kept him ever alert to a sudden summons of death. He was stricken at night with cerebral hemorrhage, rushed to Mercy Hospital in Scranton, lingered unconscious an hour and died. It was January 14, 1966.

This pleasant and truly dedicated Passionist was born in Dunmore, a suburb of Scranton, Pa., in 1910. He was professed Arthur of Mary in 1936

at Our Lady of Sorrows novitiate, Springfield, Mass. Auxiliary Bishop (now Archbishop) Boland of Newark ordained him to the priesthood in 1943 in St. Michael's Union City.

He served as vice master, director and vicar until ill health reduced the scope and nature of his priestly activity. His engaging personality and natural art of public relations made him a successful Field Representative for the "Hour of the Crucified" during the years he held that position. While resident at St. Ann's Monastery the Scranton Chamber of Commerce, knowing Father Arthur's reputation in the sphere of public relations, asked him to serve on the Committee for the city's Centennial Celebration. His last appointment, that of director of St. Ann's Mission Cooperative, was the happiest of his life. In this he could exercise his apostolic zeal once more and again his personality and experience in meeting people brought success to his work. Most of all it was a glorious opportunity for him to further the labors of our foreign missionaries.

So lived and died a gentleman of God, a humble, gifted Passionist.

At his own request Father Arthur was buried in Union City. Sixteen brother Passionists stood around the altar of St. Michael's concelebrating his funeral Mass.

May these three blessed priests and religious of the Province rest in peace with God and the Saints.

ST. JOSEPH SPIRITUAL CENTER

The new St. Joseph Spiritual Center in Baltimore was solemnly blessed on April 30th. As announced in an earlier issue of *The Passionist*, the Spiritual Center will serve as a focus, not only for weekend retreats, but for a varied and dynamic apostolate of Catholic Action. Congratulations! Baltimore Passionists!

LITURGICAL FESTIVAL

Another Liturgical Festival was held this year on March 7-8 at the Monastic Seminary of the Immaculate Conception, Jamaica, N.Y. All the professed students of the Province, the young priests in Sacred Eloquence, those making the Apostolic Year in Shrewsbury and the Brothers from the Hartford Juniorate attended. Superiors and Lectors were invited to take part in the Proceedings.

The Festival opened at Lauds which was followed by a concelebrated Mass offered by Father Provincial. V. Reverend Gerard Anthony Orlando, C.P., Second Provincial Councillor, presided over the first day's sessions. A question and answer period as well as a discussion was incorporated into each session. The Provincial addressed the assembly in the morning on "Growth in our Passionist Vocation." In the afternoon, Father Cronan Regan, C.P., spoke on the "Role of the Passionist Community in the Church." The evening gathering heard Father Jerome McKenna, C.P., Rector of the novitiate, speak on "Building a Sense of Community."

The Rector of Immaculate Conception Monastery and host to the Festival, presided the second day. Father Victor Hoagland, C.P., delivered an address on "Religious Life: Historical Aspects." He was followed by the Director of Sacred Eloquence, Father Hilary Sweeney, C.P., who talked on "Apostolic Formation and Contemplation."

The Festival closed at 3 p.m. with a concelebrated Mass offered by V. Reverend Roger Elliot, C.P., Rector, and 19 concelebrants. The Rector also preached the homily. Dinner was served at which a representative from each of the various groups presented his impressions of the Festival. All thanked Father Provincial for his interest in organizing the Festival and his co-operation through each of the sessions.

BODY OF FOUNDER TRANSFERRED

The remains of Father Gaudentius Rosi, C.P., Founder of the Sisters of the Cross and Passion, were transferred recently from St. Michael's Monastery cemetery, Union City, N.J., to the newly erected Motherhouse of the Passionist Sisters in Wakefield, Rhode Island.

Father Gaudentius labored in England with Blessed Dominic Barberi, C.P. In 1851 he founded the Sisters of the Cross and Passion at Manchester. The Institute continues to grow both in England and America. In 1855 he was sent to assist the American foundation, then in need of an experienced English preacher. He spent the rest of

his long missionary life in the Province of St. Paul of the Cross. After his death in 1891, he was buried in St. Michael's crypt. When St. Michael's huge church was destroyed by fire in 1934, the remains of fifteen Passionists were removed, among them those of Father Gaudentius, and reinterred in the monastery cemetery.

SISTERS RENEWAL CENTER

With the approval of Archbishop Boland of Newark, V. Reverend Brendan Breen, C.P., Rector of St. Michael's, Union City, has inaugurated a monthly 'Renewal Day' for the Sisters belonging to the various communities of North Jersey. Almost two hundred attended the first seminar held in March. The program was in charge of Fathers Bertin Farrell, C.P., theologian, and Aelred Lacomara, C.P., Scripturalist, who lectured on the decree of the recent Council, "Adaptation of the Religious Life." The Sisters were greatly pleased and deeply impressed. They eagerly await the future assemblies. Father Provincial graciously lifted the cloister for the occasion so that the Sisters could use the spacious coffee-room of the monastery for refreshments.

Bonaventure Griffiths, C.P.

PASSIONIST NUNS

PASSIONIST NUNS MEET ON PROPOSALS FOR REVISION

From September 8th through October 5th, 1965 the third meeting of Passionist Nuns' Superiors was held at

St. Gabriel's Convent in Scranton, Pennsylvania. The Passionist Fathers contributed canonical advice and directional assistance to the work by the appointment of Rev. Columkille Regan, C.P., J.C.L., to preside at the meetings. This appointment was made by the Very Rev. Gerard Rooney, CP., Provincial Superior, at the express request of the sisters.

The meeting had as its main purpose the discussion of the Holy Rule, with a view to its fruitful revitalization.

Rev. Mother Marie Louise, C.P., superior of the Scranton Monastery, was hostess to Rev. Mother Bernadette and Sister Victoria of Pittsburgh; Rev. Mother Agnes and Sister Bernadette of Owensboro, Ky.; Rev. Mother Teresa and Sister Mary of Erlanger, Ky.; and Rev. Mother Francis and Sister Cecilia of Ellisville, Mo.

Founded by St. Paul of the Cross in 1771, in Tarquinia, Italy, the life of the Passionist Nuns has undergone little change since the eighteenth century. Therefore it is understandable that many points of Rule are urgently in need of up-dating.

The Institute now numbers 25 monasteries with almost 600 members scattered throughout Italy, France, Belgium, Holland and the United States, with two more recent foundations in Japan and England. Similar meetings for proposals on revision are also being held in Europe, under the guidance of Rev. Walter de Brabandere, C.P.

As a result of these deliberations the nuns have reached unanimous agree-

ment on certain essential points: Under the revised Rule they hope to obtain the favor of Solemn Vows, with full Papal Enclosure. A two year novitiate is also deemed necessary, so that, after their canonical year, the novices may be introduced to the requirements of professed life, while still having the advantage of continued novitiate instruction. All advocate some kind of continued training in sacred doctrine, not only for the junior professed, but also for the entire Community, together with periods for study.

While striving to preserve and strengthen the contemplative values of poverty, prayer and solitude, the nuns feel certain antiquated usages can well be removed. As a result of previous meetings, all five American convents have remodeled their chapel altars, so that the Mass can be seen. They all recite the Divine Office in English. They no longer cover their faces when dealing with outsiders.

However, the results of this year's meeting will be less immediate. When the proposed revision agreed upon is ready, it will be compared with the European and Japanese suggestions, and eventually will be sent to Most Reverend Father General.

The immediate tangible result of this meeting has been the mutual benefit derived by all from the opportunity to meet each other, to work together in an exchange of views. The nuns look forward to the day when Regional Federation will secure to them the assurance and continuation of this great good.



PASSIONISTS AROUND THE WORLD

ARGENTINA

NEW RETREAT HOUSE

A beautiful dream has become a reality in the brick and mortar of "Nazareth," the new retreat house for laymen and married couples on the grounds of Holy Cross Retreat in Buenos Aires. Most Reverend Albert Deane, C.P., blessed the building at ceremonies on December 17, 1965. Veteran retreat organizer, Rev. Peter Richards, gave the homily. Very Rev. Ambrose Geohegan, provincial, sketched the history of the retreat house and the many sacrifices that have made it a reality. Nazareth is the first retreat house for the married couples' apostolate in Buenos Aires.

MISSION CONGRESS

During the week of February 1, 1966, Passionists of Immaculate Conception Province gathered for a Missionary Congress. Updating of the missionary apostolate in the light of Vatican II and present day pastoral needs was the object of the meeting. Present for the conferences and discussions were Most Rev. Antonio Quarracino of Nueve de Julio, many missionaries of the Province, and lay experts in business and communications.

On January 29, Brother Aphonsus Gilaberte died in Buenos Aires. Brother Alphonsus, a native of Saragoza, Spain, was in the 56th year of his religious profession. May the Lord

abundantly reward his long years of faithful service of his fellowmen.

Henry Whitechurch, C.P.

AUSTRALIA UPDATING

During January a seminar on retreats was held at the preparatory college, St. Ives. Thirty-three priests of the Province attended. The seminar was concerned with re-evaluating our method of giving retreats in the light of Vatican II.

Father Augustine Fitzsimons explained the general norms for updating retreat conferences in terms of Salvation History and the insights of Vatican II. Father Nishoas Crotty described the ecclesial aspect of the Christian life. Brother Alfred, F.S.M., spoke on the Psychology of Catholic Boys, while Mother M. St. Rose, O.S.U., gave the complementary lecture on the Teenage Girl. Various discussion workshops drafted plans for the updating of material and content of our retreats. The final results will be made available to priests of the Province.

BRIEFS

Fourteen novices made their first vows in February and are now studying philosophy at St. Paul's Retreat, Glen Osmond. Nine cleric postulants and one brother received the habit during February.

The new Holy Cross Retreat was occupied in mid-February and the resident theologians began their schoolyear. The new house of study is in the

"Seminary Belt" in Melbourne and the students have the opportunity to contact many other seminarians, both Catholic and Protestant. Especially worthwhile is the contact with the University. Eighteen students from Christ the King Seminary of the Blessed Sacrament Fathers attend classes at Holy Cross. Recently the Passionist and Sacramentine students joined forces to canvas a local parish in preparation for a mission.

Six priests of the Province, ordained between 6-10 years, made a three month "Probatio Apostolica" at Holy Cross and shared apostolic experiences with the theology students.

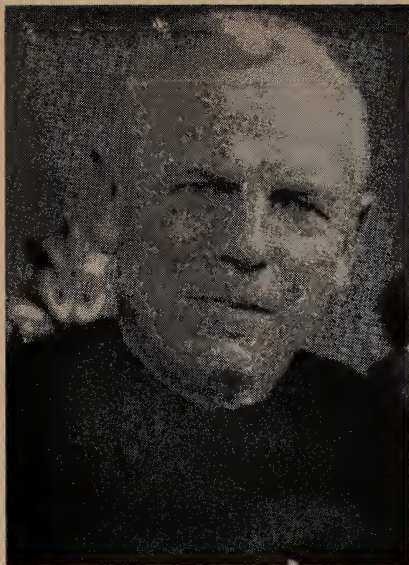
Anthony Herring, C.P.

BELGIUM JUBILEE OF FATHER JULIAN

St. Gabriel Province is keeping a notable golden jubilee on May 7, when special honors will be given Father Julian Hendryckx. He has known an unusual and interesting fifty years of priesthood.

Florent Hendryckx was born at Zarren, Belgium, on June 19, 1889. Following his college years at Coutrai, he made his novitiate at Ere (Tournai) and was professed there on September 9, 1907, as Julian of St. Joseph. Professed on the same day was the Servant of God, Brother Isidoor De Loor.

Frater Julian's major seminary studies were taken in Belgium, Holland and Italy, where he was ordained on May 7, 1916. Called back to Belgium Father Julian served with the Medical Corps until the end of World War I.



Father Julian Hendryckx

After the war he went to Bulgaria as a missionary, where he worked in the diocese of the late Bishop Damian Theelen, C.P., for 26 years. During most of this time he was parish priest in Dragomirovo. Extremely difficult times began in Bulgaria with the Communist take-over. From 1945 to 1949, Father Julian was subjected to harassment and brain-washing by the Communists. He was expelled from Bulgaria in 1949 and had to spend several years in Italy recuperating. In 1955 Father Julian was appointed confessor at "Scala Sancta" in Rome. After two years in this work he returned to Belgium. Father Julian has by no means retired, but still keeps busy with various minor ministries. The jubilee Mass

and celebration will be held at Kruishoutem, where Father Julian is stationed. Congratulations and Best Wishes, Father Julian!

AGGIORNAMENTO

Renewal experiments are being taken seriously in the Province. The Christmas Novena centered on the theme, "The Place of Religious in the People of God." The Church Unity week of prayers was given special prominence. At Kruishoutem a Dominican retreat master gave the conferences at the annual retreat, stressing a renewal of faith, hope and love in terms of Vatican II. Possibly the most significant step was taken when the Kruishoutem community decided to give special help to the famine victims of India. A lenter program was adopted by common consent, in which various creature comforts such as beer, candy, butter and tobacco, were given up. The savings were donated to the Indian Relief. Priests were allowed to apply their free Mass stipend for the same charitable intention.

Walter De Brabandere, C.P.

BETHANY

NEW PILGRIMAGE CHURCH

The beautiful new church of Saint Mary of Bethany was solemnly blessed on June 13, 1965, by his Beatitude, Albert Gori, Latin Patriarch of Jerusalem. A numerous throng of religious and laity attended the festivities.

The Passionists have been in Bethany for 60 years. Although the com-



Passionist Church at Bethany

munity had long been aware of the need for a fitting pilgrimage church, the actual planning began some years ago when Most Rev. Malcolm LaVelle, superior general, visited Bethany and warmly recommended and blessed the project.

The church, built by A. Kalinsky, is in the form of a Latin Cross, 20 m. in length by 8 m. in width (65 x 26). The three altars are done in rose rock of Bethlehem. Construction material for the building is predominantly white Hebron stone. Two side altars in honor of Mary and St. Paul of the Cross are to be installed before too long; together with the campanile, which will carry the three bells blessed at the dedication by Msgr. Gori. The community re-

joices in having this lovely church for solemn services and as a pilgrimage center.

APOSTOLATE

The community at Bethany carries on a busy apostolate. Spiritual ministries include the care of the orphanage run by the Sisters of Charity at Bethany, as also the Homes for the Aged conducted by the Sisters of the Sorrowful Virgin and the Sisters of the Rosary. There are weekly conferences for the Legion of Mary, confessions for various groups of Sisters, and retreats in French and Italian for religious communities.

An additional and important service is given by the Passionists at our hos-

pice for pilgrims. Large numbers of people come from Europe, Syria and Lebanon. The influx of pilgrims is especially great at Christmas and Easter time. In this way our Congregation labors for Christ in his very homeland of Palestine.

BRAZIL

CHRISTIANS UNITED

Osasco, Sao Paulo, Brazil, is an industrial center of 180,000 inhabitants. The population is of mixed background, natives of Sao Paulo, people from other parts of Brazil, Europeans and Asiatics. In consequence there are several religions in the city.

During the past year there has been a serious unemployment problem in Osasco with over 2,000 heads of families out of work.

A truly Christian and ecumenical venture has arisen to remedy the situation. With episcopal approval, the Labor Catholic Action (Acao Catolica Operaria) has joined with the Independent Presbyterians and the Baptists to alleviate the misery of the people. Under the slogan, "Christians United for the Unemployed" it was agreed that social action would be developed, but that no proselytizing, whether religious or political would be done.

A Central Commission directs the activities of Christians United. Employment has been obtained for hundreds of workers. Women volunteers made a city-wide collection of clothing, food, medicine and money. 'Charitas' sent a large consignment of foodstuffs.

Some families offered lodging to the unfortunate. The local army units have assisted in transporting the various supplies.

As a result there has been a great upsurge of morale among the workers of the city, employed and unemployed alike. "Now we feel like brothers!" is the prevailing sentiment. Workers are giving one or two monthly hours of salary to the fund for the unemployed. The unemployed themselves are busy repairing houses and assisting the totally destitute.

The Passionists from the parish and the seminary have generously given themselves to advancing this wonderful work of charity and religion. A heartening aspect of the venture is a new understanding between clergy and people—"the victory of the dialogue between clergy and people"—and a new understanding and mutual respect among the various Christian churches.

The work of "Christians United" is expected to continue on a permanent basis after the present emergency has passed.

Alfonso Ferreira, C.P.

COLEGIO SAO GABRIEL

Colegio Sao Gabriel, the house of studies for Calvary Province, is located at Curitiba, a flourishing center of seminary studies for the States of S. Catarina and Parana. At Sao Gabriel there are 26 students in all, 9 in theology and 17 in philosophy. The philosophers study at the diocesan college seminary, staffed by the faculty of the

Catholic University of Curitiba. Religious of several other orders also attend this college. The theologians attend classes at the "Instituto Teologico de Curitiba" located at the Catholic University. In all there are 12 seminaries in Curitiba, with 9 sending theology students to the Instituto. Extensive facilities, intellectual contacts, and a delightful climate make Curitiba an ideal location for our Passionist Colegio Sao Gabriel.

Eugenio J. Mezzomo, C.P.

ENGLAND

THEOLOGY INSTITUTE

A significant new venture began on February 28 at St. Gabriel's College, Ormskirk, with the first session of an Institute on Theology. Over 130 Catholic teachers began a one year course of study on the documents of Vatican II. Besides Fathers Austin, rector, Michael, Aelred and Theodore from the college, Fathers Kevin Nichols and Alexander Jones, diocesan priests, will teach at the Institute.

Those attending the courses will participate in the liturgical life of St. Gabriel's under the direction of Father Michael and Miss Philomena Alston, lecturer in music at Manchester College. One of the basic aims of the venture is to put our postulants into contact with the laity and the apostolic life of the Church.

The Archbishop of Liverpool has expressed the wish that the Institute can be extended to offer courses for his clergy.

VARIA

During the Unity Octave our Fathers were active in ecumenical work. Father Hubert Condron preached at St. Anne's Church of England at Westhall, while Father Augustine Lane lectured at the Congregational Hall, Pond Square, London. Father Augustine also gave a series of conferences in the Church of England Abbey at Lea.

A further step toward updated studies was taken at St. Paul's Retreat in Ilkley, recently. A week's conference on Pastoral Studies was held for the junior clergy of the Diocese of Leeds. Father Austin Smith lectured on the student apostolate, Father Alfred Wilson on Prudence in the Spiritual Life, while Father Timothy Cullen treated of youth clubs. Sister Margaret Mary, a Passionist sister from Bedford, spoke on the spiritual needs of the modern girl. The lectures were followed by animated group discussion.

Camillus Nolan, C.P.

FRANCE

The French Province is pondering the thorny question of adaptation—what are the needs of the Church today, and how can we meet them within the scope of our Passionist tradition.

An interesting experiment in this direction was begun recently by three young priests of the Province, who are on loan to the Archdiocese of Paris. They live in common in a modest residence. Each priest has several parishes under his care. Every morning finds the fathers riding to their parishes on mo-

torbikes to minister to their people. In the evening they gather at the residence for dinner, prayer, study and discussion. These efforts have already shown a measure of success in re-Christianizing some neglected areas.

Louis De Gonzague, C.P.

HOLLAND

Three unusual jubilee were observed on November 14, 1965, in the Province of Our Mother of Holy Hope. At Maria-Hoop monastery Father Clemens Fleischeuer celebrated the 65th anniversary of his ordination, and Father Fabianus Knoblen noted the 65th anniversary of his profession. At Mook, Father Eleutherius Simons observed his 65th anniversary of vows. Father Clemens and Fabian are retired, but still say the daily Mass "Caecutentium." Father Eleutherius serves as chaplain of a convent in Materhorn, Germany.

A founding father of Holy Hope Province was taken by death on February 14, 1966. Father Robertus Snijders died at Denslaken, Germany, where he was hospital chaplain. Father Robertus was in the 55th year of his priesthood. He had been one of the original band at the first Dutch monastery at Mook. In later years he was a successful missionary, and in his final years had a fruitful ministry as a chaplain. Interment was in the community cemetery at Mook. R.I.P.

A former correspondent for *The Passionist*, Brother Lambert Budde, keeps busy at the age of 85. His latest work is an account to the excavations under the Basilica of SS. John and Paul.

Editor's note: Our present correspondent, Frater Gerard Kok, will be raised to the priesthood during the coming summer. His first solemn Mass will be celebrated at Resurrection



Fathers Fabian and Clement



Father Robertus Snyders

Church in Nijmegen, his home parish. More news on Gerard and his classmates in the next issue.

Gerard Kok, C.P.



Father Gerard Kok

IRELAND

SCRIPTURE SEMINARS

In January, the Provincial Commission for Pastoral Renewal organized two seminars for priests of St. Patrick's Province on the updating of our mission and retreat preaching. The lectures at Mount Argus, Dublin and at Coodham, Scotland, were given by the distinguished scripture scholar Father Barnabas M. Ahern of Holy Cross Province. Father Barnabas succeeded not only in imparting a much-needed knowledge of the modern approach to sermon and lecture preparation in the light of Vatican II, but also in firing his audience with a measure of his own zeal.

While in Dublin, Father Barnabas also lectured to the scripture professors of the Irish Diocesan and Religious Scholasticates. The secular press noted the lectures with the following comment: 'Father Barnabas warms to his subject of the holy scriptures as the great concern of his life. He spoke of scripture with the enthusiasm of the prophet who is filled with the message of God and the desire to share his joy with others.'

FAMINE RELIEF

The territory of Bechuanaland, Africa, in which our Fathers have been labouring since 1952, has ben drought-stricken for the past five years. Without crops of any kind since 1960, the people are on the brink of starvation,



Scripture Workshop At Mount Argus

subsisting only on the hand-outs of International Charities and Famine Relief Organizations. The Catholic World Relief Organization of America appointed Father Herman Kollig, C.P., of St. Paul of the Cross Province, to supervise its Bechuanaland operations. Father Herman arrived in the territory in February and within days had begun the work of relief. To add to the effect, the heavens opened and the heaviest rainfall in a century (20-30 inches in a fortnight) refreshed the

parched land and brought hope to the people.

ORDINATIONS

Three Passionist students, Fathers Casimir Haran, Eugene McCarthy and Cassian Kennedy, were raised to the priesthood recently at the hands of Most Rev. J. C. McQuaid, Archbishop of Dublin. Ordained with them was Father Davis Williams of St. Joseph Province.

Sylvius McGaughey, C.P.

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Ordinations. (l-r) Fathers Cassian Kennedy, Casimir Haran, and Eugene McCarthy (St. Patrick Province). Father Davis Williams (St. Joseph Province).



Missionaries For Indonesia. (l-r) Fathers Bernardo Matani, Massimo de Simone, Efrem di Pietro

ITALY

INDONESIA MISSION

Three young missionaries of Pieta Province received their mission crosses in the Cathedral at Teramo on January 6, 1966. Most Rev. Stanislaus Battistella, C.P., presided at the ceremony. The fathers are: Rev. Massimo De Simone, Efrem Di Pietro and Bernardo Matani. Present for the occasion were diocesan officials, many Passionists from the Shrine of Saint Gabriel, and an enthusiastic crowd of layfolk.

The missionaries departed for our mission in Kalimantan Barat (Indonesia) on March 1.

There are already five priests of Pieta Province and one brother in the Indonesia mission, together with three priests of the Dutch Province. The mission ranges over a territory of 10,000 Sq. Kilometers, with a population of some 90,000. These people are of varied background, natives, Malayan, Chinese. Most of them are pagans or Moslems. Catholics number 8,000 with some 3,500 under instruction. This increase in the number of our priests to 11 will make it possible to contact many more villages with corresponding fruit for souls.

Ferdinando Zicchetti, C.P,

JAPAN

IKEDA DEDICATION

A glorious day was January 23, 1966. Our Ikeda parish church was at last a reality. Present for the dedication were Most Rev. Paul Taguchi, bishop of Osaka, Very Rev. James P.

White, provincial (in Japan on visitation), and a large gathering of priests, sisters and laity. Years of the cheerful inconvenience of hearing Sunday Mass in the crowded parish kindergarten were over. The new church seats 240. Its simple lines achieve a warm Japanese decor through the use of wood panelling and large windows opening on the garden. Thanks are especially due to our many good benefactors in the U.S., who shared the costs.

Father Provincial's visit and visitation made the Christmas and New Year season very pleasant.



Brother Michael (l) and
Brother Paul (r)



New Church At Ikeda

LIFE IN NIPPON

There are six CP university students at our Tokyo house. They attend the Jesuit Sophia University, Jochi in Japanese. Two of these students finished their novitiate and were professed on March 20. They are Fraters Michael Suzuki and Paul Yoshimura. Frater Francis Kishimoto, the No. 2 candidate for the priesthood has completed his second year of theology at Tokyo major seminary and is now in the U.S. He will finish his studies at St. Meinrad with other students from Holy Cross Province.

The Cursillo movement has taken hold in Japan. Seven have been conducted in the Osaka area under the direction of Father Ward Biddle, two at our Mefu retreat house. Recently a letter addressed simply, "Cursillo Center, Japan," was delivered at Mefu. Obviously the postal authorities know what is going on. Father Ward's team has several more on the stove, Nagoya City, Nagasaki, and others. The first English Cursillo was held at Mefu, March 3-6.

Denis McGowan, C.P.

KOREA

During November Fathers Raymond McDonough, Patrick O'Malley and Justin P. Bartoszek were guests of honor at the 10th anniversary meeting of the "Gemma Society." Dr. John Chang, former Korean Premier, statesman, and long-time friend of Father Malcolm LaVelle welcomed the Passionists to Korea. Dr. Chang once read and translated a life of St. Gemma Galgani. This was the beginning of the largest Catholic girls' organization in all of Korea. You can imagine our surprise and elation to find thousands of girls with St. Gemma as their patron. Perhaps their prayers really brought the Passionists to Korea.

A visit from Father James P. White, provincial, highlighted the end of January. In a quick visit to Kwanju we were able to finalize the legal arrangements concerning our property there. It was decided that an additional small parcel should be purchased to square off our site and give added privacy. The first auxiliary bishop of Kwanju, Father James Michaels, a Columban, was consecrated in the U.S. in April. Bishop Michaels has been a fast friend of the CPs since our arrival in Korea.

The Franciscan Language School, which we attend, took three out of four prizes at an open competition for foreigners recently. The contest was sponsored by one of Seoul's major newspapers.

Father Carl Schmitz from nearby Japan has lined up a series of retreats for English-speaking communities of

priests and nuns in Korea. These religious still remember the fine retreats given by Fathers William Westhoven and Francis Flaherty while they were in Japan and Korea. We recently received the good news that Father Carroll Stuhlmueller will be with us in the not too distant future to lecture on his specialty, Holy Scripture.

We have been giving a good deal of thought to the design of the monastery and retreat house to be built at Kwanju in a year or two. We all feel a great need for a modern Korean-style building, something that can really be a culturally-adapted home for the Korean Passionists who will, hopefully, be sharing our lives and work in the future.

Fathers Raymond and Patrick will finish language school in July. They expect to live for a year in various parishes in Kwanju to acquire facility in language experience and idiom. It will take some time longer before they can preach in Korean with the ease necessary for conducting retreats and missions.

Justin P. Bartoszek, C.P.

MEXICO

DEATH OF FATHER NAZARIO GAVOTTO

The Mexican commissariate lost its Founding Father with the death of Rev. Nazario Gavotto on January 14. Father Nazario came to Mexico with Father Benito Convento in 1947, from Immaculate Heart of Mary Province. He had been ordained in 1939, and

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was engaged as director of students and lector for some years thereafter.

Shortly after coming to Mexico, Father Nazario was appointed to found the seminary at Opaxco. He labored diligently there, getting the site ready, making many friends, and then supervising the building (1950). For four years Father was pastor at Jilotzingo, where he restored the church building and constructed the school. He also was instrumental in bringing a public water supply and electricity to the village.

Since 1962 Father Nazario had been pastor at Ocoatepec, Mor., and again worked wonders in the parish.

The funeral Mass at Ocoatepec was offered by Most Rev. Mendez Arceo, bishop of Cuernavaca. Concelebrants were V. Rev. Epifanio Fassardi, commissary provincial, and Rev. Germain Ferrando, C.P. The church could not contain the multitudes of sorrowing parishioners.

Father Nazario was not an old man. He was born at Roccaforte, Italy in 1915. Following his preparatory studies at Baseldla, he made his novitiate at St. Zenò, Treviso, where he was professed on October 11, 1933.

Father is remembered for his cheerfulness, his great poverty, his hard work, and above all, for his charity and compassion for the poor. May God reward abundantly this noble Passionist.

GROWTH

In January, 5 clerics took their first vows at Apaxco, Confraters Ar-

nulfo, Ramons, Alfonso, Luis and Juan. Very Rev. Epifanio, commissary provincial, presided. Four Mexican students were ordained in Italy on March 19. This brings the number of Mexican Passionist priests to ten.

PHILIPPINES

A tangible sign of the substantial progress of the Congregation in the Philippines is the new St. Paul of the Cross Novitiate in Lagao, Cotabato. Dedication day was the feast of Our Holy Founder, April 28, 1966. Most Rev. Quentin Olwell did the honors, assisted by Very Rev. John C. Ryan, mission consultor, presently making visitation in the Marbel Prefecture. On May 15 five clerics and three brothers will begin their year's probation under the guidance of Father Hilarion Waters, newly appointed master of novices. Congratulations, Philippine Passionists.

Father Damian Rail has been appointed mission procurator in Manila to succeed Very Rev. Malcolm LaVelle. Father Malcolm will leave Manila in July after two very fruitful years as procurator.

Father James McHugh and Thomas Carroll have returned to the States on sick leave.

The community retreats in February were given by Father Paul Placek from Mefu, Japan, and were greatly appreciated.

Harold Reusch, C.P.



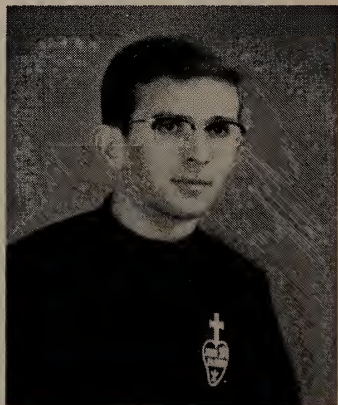
New Novitiate At Lagao

PORTUGAL

HAPPY GROWTH

The joy of ordination came for Father Ferdinando Cardoso Ferreira on February 26, at Isola de Gran Sasso. His brother Charles also a Passionist, assisted at the ceremony. Five young priests of the Commissariate are now in Rome studying for their doctorates. They are Fathers Eugenio Vincente, Carlos Cardoso, Ferrando Cardoso, Jeronimo Moreira and Avelino da Silva. The Commissariate has a number of clerics in their philosophy studies at Isola and Mondovi. Recently the faculty of philosophy was established at Barrocelas with Fathers Bonaventura Miranda (Philosophy), Juan M. Xavier Bezerra (Theology), Thomas Vieira

(Literature) and Benedicto Tarola (Italian), as the lectors. At present there are four students at Barrocelas, with hopes of many more to come.



Father Ferdinando

MISSIONS

This past year, 1965, was especially notable for the missions given by our Fathers. Seven missionaries were kept busy in the Dioceses of Porto y Braga and Lamego y Partrircado. The high esteem in which our men are held is seen in the fact that the bishop requested the Passionists to take part in the general mision in Patriarcado from February through July. Missions in some of these areas are very laborious with scant financial return, but the missionaries report great spiritual fruit, especially in places where there has been a decline of faith due to shortage of clergy.

Faustino Barcinella De Peral, C.P.

SPAIN

Province of the Precious Blood

ARRAIJAN, PANAMA

Father Tarsisio Garcia and Isidro Lopez have been working since last fall in Arraijan in the newly established Passionist parish there. The parish territory comprises about 1,400 sq. kilometers, and is located about 14 kilometers from Panama, the capitol city. Due to lack of local clergy this area had suffered a decline in religious practice. Until 1951 it was served by one priest who lived a good distance away. Later a priest would journey out from Panama (city) but he did not have time to care for the needs of the populace. For this reason there was widespread indifference. The people are really good, but due to lack of instruction were content simply to re-

ceive baptism. The hard work of the Passionists is bearing much fruit. There is a noticeable increase in weekly communions, attendance at Sunday Mass, and Church marriages. During lent the parish priests have been preparing more than 500 children over 12 years of age to receive their first communion. In view of the many tasks that must be left undone, it is hoped that there can be an increase of manpower at the parish in the not too distant future.

EL PASSIONARIO TURNS 50

The magazine "El Pasionario" issued a beautiful commemorative number recently, in honor of its 50 years of Catholic publishing. The issue reviews the work of Precious Blood Province during the half-century.

REV. BERNARD MONSEGU

Father Bernard Monsegu, consultor to the Spanish Episcopate, has been appointed a member of the Academia Internacional Mariologica. This distinction was accorded Father Bernard for his work in the National Spanish Mariological Weeks held during recent years. Father Bernard has a heavy round of lectures and publication, in addition to his work as director of *El Pasionario*.

Norberto Gonzalez, C.P.

Province of the Holy Family

MISSION IN HONDURAS

The Honduras mission at Santa Barbara is not yet one year old and is already showing a vigorous growth. The



Honduras Missionaries Receiving Crosses Basilica del Pilar, Zaragoza

mission now numbers 9 priests and 3 brothers from Holy Family Province. Extending over 5,200 sq. kilometers, the mission territory is home for 150,000 people.

Press and radio gave extensive coverage to the departure ceremony at the National Shrine of Our Lady of Pilar, when the Archbishop of Zaragoza gave their mission crosses to the departing Passionists, September 5, 1965.

CUBA

Father Francisco Sanchez recently gained entry to Cuba, where Holy Family Province still has 8 priests in parish work. There are many difficul-

ties in the apostolate there, but the generous spirit of our men has won the esteem of hierarchy and faithful alike.

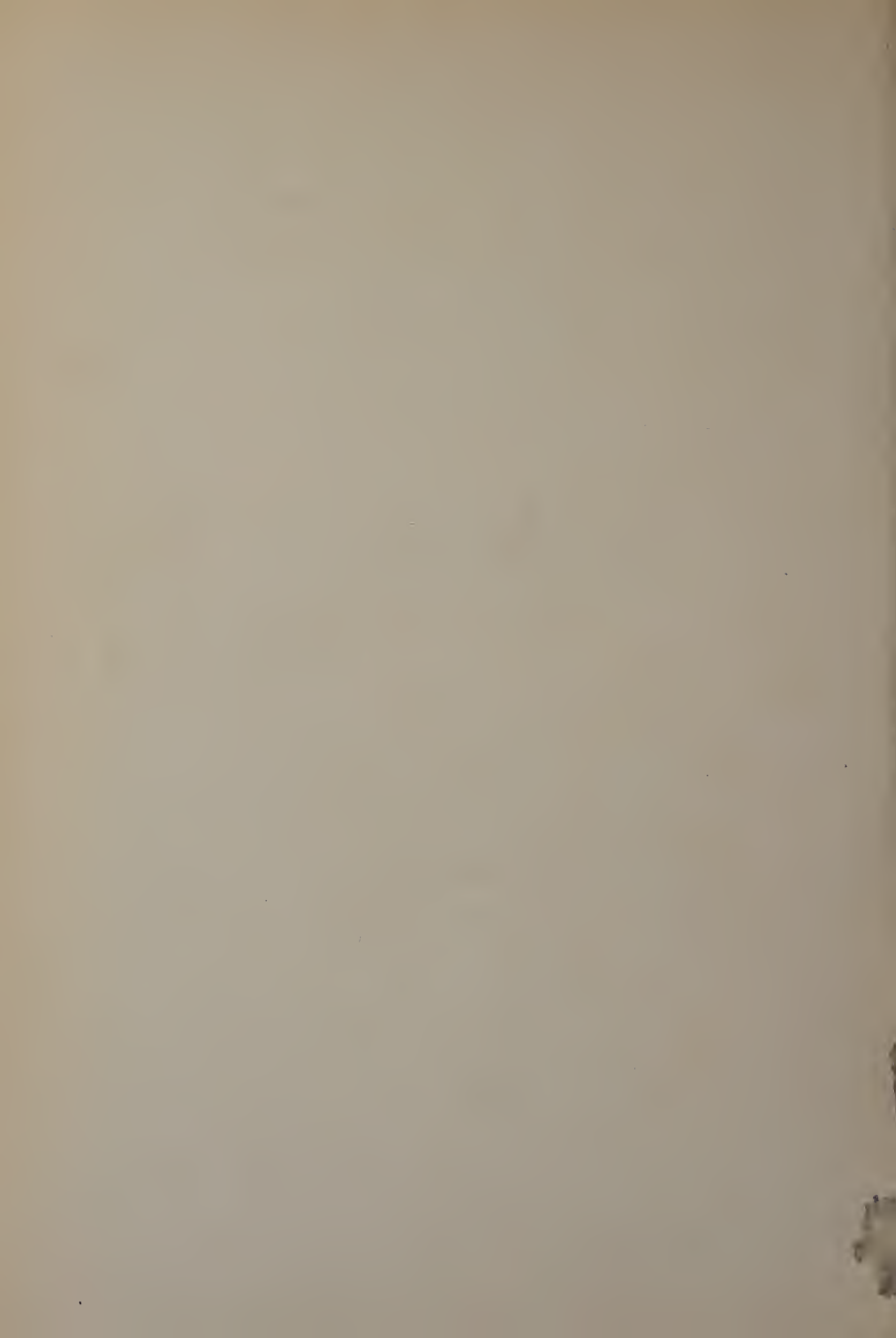
PROVINCE STATISTICS

With the ordination of 5 priests at Zaragoza on February 26, the Province now numbers 144 priests, 33 students, and 41 brothers. Of these, 70 priests and 27 brother are in Spain, 25 priests and 5 brothers in Venezuela, 22 priests and 5 brothers in Mexico, 9 fathers and 3 brothers in Honduras, with 8 priests in Cuba, 5 in El Salvador, 3 in Rome, and one in Portugal.

Pablo Garcia, C.P.



New Passionist College Seminary, Louisville, Kentucky



WINTER 1965

15 MINUTES



IN THIS ISSUE

Thomas M. Newbold presents a three-dimensional view of our Encounter with the World as men, as Christians, and as religious. His treatment is solidly based on the directives of Vatican II.

It is hoped that Canon Law will be revised in view of Christian liberty and personalist values. In his careful analysis, *Donald Senior* considers the scriptural solution to the thorny problem of Law and Liberty.

Living and working with the poor during this past summer was a rewarding apostolic experience for *James Strommer*, *Stephen Modde*, and *Patrick St. George*. They tell us about it in *Students in the City*.

Working incognito with a class of teenagers gave *Augustine Wilbelmy* the opportunity to learn what they are really thinking about religion and religious persons. He displays his findings in *Opening the Windows*.

The liturgy will have its full impact only if the people participate with understanding. Preachers will find a world of material for the liturgical homily in *Jerome Stowell's* scholarly piece on the communal Amen at Mass.

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Religious Encounters

IF it be true that the proper function of genius is to disturb settled ways and unexamined assumptions, then it can be said that considerable genius was at work in Vatican Council II. This is reflected in nearly every document of the Conciliar Corpus; but in *The Pastoral Constitution on the Church in the Modern World*, this reflection takes on a special intensity. Here, perhaps for the first time in history, the Church officially examines and formulates its confrontation with the "world."¹ The result is a great and historic document; and one that provides us, as Religious, with a most enlightening context in which to examine our own confrontation with the modern world.

It is impossible here, of course, to cover all the ground implied in such a confrontation. My hope is simply to present a few reflections, based on the general lines of the document as a whole.

THE SITUATION OF MEN IN THE MODERN WORLD

Before attempting to delineate the

relation of the Church to the modern world, and the task of the Church in that world, the Fathers of Vatican II give a rather lengthy introductory statement. In that statement, we are provided a sketch of the situation of men in the modern world. Like any good sketch, this one is done in a series of broad and bold strokes, presenting us with a series of sharp contrasts, and exhibiting the condition of modern man as one in which he is confronted with many distressing dilemmas.²

There is, first of all, the great and glaring contrast between modern man's extended mastery of technology and his inability to succeed in always subjecting it to his own welfare. The psychological knowledge of man has been deepened, yet he remains very unsure of his identity. There has been an explosion of sociological knowledge, yet at the same time great uncertainty about the direction to give it. Modern man enjoys an abundance of wealth, resources, and economic power. But, at the same time, a large proportion of the world's population still suffers from poverty and the correlative de-

the Modern World

privation of illiteracy. Today men are keenly aware of freedom and deeply desire it; yet "new forms of social and psychological slavery make their appearance." Modern man feels the need of unity and solidarity, but experiences the actuality of conflict. In general, "man painstakingly searches for a better world, without working with equal zeal for the betterment of his own spirit."³

The resultant of this contemporary situation of rapid change and increasing complication is a contemporary mood of confusion. "Modern man is buffeted between hope and anxiety."⁴ He is driven to ask some ultimate and agonizing questions.⁵

So it is that modern man exhibits many of the symptoms of the schizoid personality. He feels a bedeviling bewilderment before the two unrelated worlds of science and religion which he inhabits,—never sure which one is real, but often finding preferable the one he suspects to be unreal. And so he suffers alternately from apathy and a deep, violent urge to escape from a state of mind and from a society so

divided that it knows not where it is going. Andre Malraux, the French minister of culture, put it in one sentence when he said: "Culture must transform itself and yet it does not know where it is going."⁶

Now it is fairly obvious, I think, that we, as Religious, are being deeply affected by the situation of man in the modern world; precisely because we are becoming more deeply aware of it.⁷ We are contemporary with it; and we are reminded by the Dogmatic Constitution on the Church and by the Decree on Appropriate Renewal and Adaptation that we are in and of the Church that is confronting this world.⁸

In our confrontation what attitudes ought we, as Religious, have? How are we Religious, as Religious, to relate to such a world with authentic effectiveness? And how, therefore, delineate our task in it?

In seeking answers to these questions, I should like to explore briefly three areas of meaning,—each distinct, all united in the total impact of our religious confrontation with the modern world.



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RELIGIOUS AS HUMAN PERSONS

First of all, for Religious, this confrontation means that we, as *human* must see and realize that material progress and change are part of God's design. Hence we must ourselves make, and help others to make, a genuine human commitment to progress and change in the world as it is.

In speaking of the value of human activity, the Pastoral Constitution

makes this very clear: "Throughout the course of the centuries, men have labored to better the circumstances of their lives through a monumental amount of individual and collective effort. To believers, this point is settled: considered in itself, such human activity accords with God's will. By their labor they are unfolding the Creator's work, and contributing to the realization in history of the divine plan."⁹

The Conciliar Fathers then draw a conclusion: "Hence it is clear that men are not deterred by the Christian message from building up the world, or impelled to neglect the welfare of their fellows. They are, rather, more stringently bound to do these very things."¹⁰

What is clearly implied here, is that God is not just a random fact of human history but the Lord of all history, both in its making and its consummation. The entire thrust of the OT and NT revelation, when properly understood and fully accepted, should prevent our lapsing into the tendency to establish a pious dichotomy between our earthly tasks and our human destiny. Religion is not just an aspect of life, but the fullness of life. The Israel of Yahweh in the OT, and the People of God in the NT are not the good people standing in opposition to the evil world, but the servants of all,— whose task it is to reveal what God is doing in the whole of his creation. To read revelation as an irreconcilable opposition between God and his creation is to miss its meaning and distort its

message. In redeeming the world, God does not thereby tell us to discount or despise His action in creating it. St. Thomas Aquinas says: "If we wish to keep intact the splendor of God, let us not tarnish the real brightness of His Creation."¹¹

All of which means that we Religious, as *human*, must see in every element of progress and change the positive aspect, and commit ourselves to its development.

It also means we should not be discouraged or dismayed by the confusion and tensions that are inherent in any process of progress or change. Progress and change are a process of growth. There will always be problems and birthpangs in any process of growth, individual or collective.¹² We should remember that a fad or a phase is just that: a transitional expression of growth or change. Thus We may be wearied by the negative protests of youth. We may find repugnant the existentialism of the theater of the absurd. We may find very trying a period of painful tension, such as Civil Rights. And we may experience the presence of nuclear power as a haunting menace. Yet all of these can be confused and groping attempts to express and achieve positive human values, even when their expression is negative or deficient. Many things that are being done need correction, without the motivation behind them calling for condemnation.¹³ The challenge to our humanness, as Religious, is that we see, realize, and promote the positive possibilities for

good in all of them.

Thus, the introductory statement of the Pastoral Constitution on the Church in the Modern World formulates the basis of a true Christian humanism. It gives expression to a clear hierarchy of human values, but leaves no room for hostility toward, or suspicion of, the truly human and humane.¹⁴

RELIGIOUS AS CHRISTIANS

However, it is at the same time necessary to temper and tone the optimism of our Christian humanism with an authentic Christian realism. Religious, as Christians, must realize that in all progress,—in all the magnificent human achievements (whether technological, social, economic, or cultural)—there can be a making of the creature subject to vanity.¹⁵

Quoting again from the *Pastoral Constitution on the Church in the Modern World*: "Sacred Scripture teaches the human family what the experience of the ages confirms: that while human progress is a great advantage to man, it brings with it a strong temptation. . . . This is why Christ's Church, trusting in the design of the Creator, acknowledges that human progress can serve man's true happiness. Yet she cannot help echoing the Apostle's warning: 'Be not conformed to this world.'¹⁶ By the world is here meant that spirit of vanity and malice which transforms into an instrument of sin those human energies intended for the service of God and man."¹⁷

At a first but superficial reading, such a passage as this in a document which is so positive in direction and optimistic in tone may strike us as a lapse into pious pessimism or clerical exhortation. But I do not think so. Religious, as Christians, must meet and dialogue with the modern world in the total area of human values. We must accept the totality of human history as revealing to us the designs of God. This does not imply that everything that is happening in our time must be approved and promoted without qualification. The modern poet, E. E. Cummings, has said, very categorically and cynically, that "progress is a comfortable disease." This is not so; but it can become so, if we close our eyes to the reality of sin in our lives and in our world. Certainly a complete attachment to the gospel implies and necessitates external reform and complete respect for the values proper to human nature and our secular city. But the complete text of human life and history can be read clearly and interpreted correctly only when, if, and as we are convinced of the reality and gravity of sin.

To put this another way: we Religious, as Christians, are called today to support the human and establish the secular in its autonomy. But, what is truly humanizing is not always apparent. This is why, perhaps, there are some movements, both within the Church and within religious communities, which are obviously suffering from premature certainty.¹⁸

Because of the fact that human ac-

tivity can be and often is infected by sin, we always face the possibility of widespread aberrations in any period of history. To be wildly agitated or painfully surprised by this betrays a lack of Christian realism and its healthy confidence in the power of truth and in the basic goodness and honesty of man. This is why, in putting all his energies to the service of the modern world, the Religious, as a Christian, does not obliquely attempt to "sacralize" or "religify" the world, but to give that world's horizontal realities a vertical dimension, by relating them to their transcendent origin and last end. The Religious, in a special way, is meant both to keep the world's development rectilinear and sustain its eschatological momentum.¹⁹

This does not mean that the Religious must negate any part of the human. It *does* mean that he must be careful not to construct an unreal model of modern man and then cut the religious community life to fit it. To do this would be a betrayal of the very world he means to serve. He would be withdrawing from the world the indispensable support of helping modern man to become aware of his fullest possibilities. All reality is now focused on man as *person*, and rightly so.²⁰ But if the Religious were to establish his vocation on a purely natural plane and attempt to serve the world from that level, he would only encourage in modern man a suicidal narcissism. One great and burning question in the world today is not whether man and the secular are good, but whether mod-

ern man can be helped to accept the responsibility of his own personal freedom is a world to be perfected unto God.²¹

RELIGIOUS, AS RELIGIOUS

There is a third area of meaning implied in our confrontation, as Religious, of the modern world. As Religious, we are not only in and of the modern world, but we are in and of this world *precisely as Religious*. It is in this special context that we have our charism. An understanding of this is presently very critical, and for very practical reasons.

I quote two passages from the Dogmatic Constitution on the Church as the basis for our discussion of this point:

"The profession of the evangelical councils appears as a sign which can and ought to attract all the members of the Church to an effective and prompt fulfillment of the duties of their Christian vocation."²²

"Religious should carefully consider that through them, to believers and non-believers alike, the Church truly wishes to give an increasingly clearer revelation of Christ."²³

In these two passages, the Council Fathers describe the special charism of the Religious, as Religious, in terms of "sign-ship." Can we describe this function of "sign-ship" more precisely? And can we indicate valid and compelling reasons for its necessity? I believe we can.

We have already indicated that the Religious, as a *Christian*, is to make his contribution to the modern world by keeping its development and change rectilinear, and enabling it to sustain its eschatological momentum. The uniqueness, however, of the Christianity of the Religious, as Religious, is found precisely in the fact that only religious life "ex professo" gives *visible witness* to the deepest meaning of salvation, to that self-giving in faith as exclusive trust in God's grace.²⁴ In the present context, the key phrase here is "visible witness." This self-giving in faith and acceptance of God's saving grace are meant to become *visible* in the religious life, precisely as religious life.

Now one of the most obvious qualities of any sign is that it stand out, that it be visible and readable. As Religious, we are meant to be different. We *have* to be, or we cease to have any special reason for existence. This is perhaps a way of saying that the function of "sign-ship" will not always be popular, precisely because it must be prophetic.

This does not mean that our place in the world, and our task of "sign-ship" in it, involve withdrawal from the world or lack of concern for its needs. On the contrary. How can you be a "sign" if you are not present and visible? The primary task of every religious community is not simply to produce results but to *be a sign*. Jesus himself existed as a "sign to this generation" (Luke 11:30); a sign of the

Kingdom, of what God is doing in our midst; and all the "works" of Jesus were "signs" pointing to this. In a like manner, we Religious, as Religious, exist to be the "sign",—to convey in an earthly idiom and with public visibility the full meaning of the message of Redemption. When the world can see in our lives and in our work that the dividing walls of human hostility are being broken down; when the world can see in us and in our apostolate the drive toward the opening of the creative possibilities of life to those formerly excluded; when the world can see in us and in our lives the fact that Redemption is not of this world, yet that it is triumphant and humanizing in this world—then we shall be "signs." And we shall be mighty welcome ones amidst all the ambiguities of the so-called "secular hope" of our day.

The question is: are we free and flexible enough to realize such historical visibility in our day? We can be, certainly; but only if we live our "sign-ship" by giving ourselves "at the perilous moving edges of change,"²⁵ and by making our religious life and apostolate take shape around the "servant" presence of Christ in the world.²⁶

The practical implications of this are, I think, several and critical. I shall, however, limit myself to a consideration of but one. It is this: the sign-function of the religious life both *requires* and *limits* adaptation.

If our religious life and work is so invaded by the secular that we lose our

special identity, then we can no longer function as "sign," or carry out the special charism of our community. Now it is an historical fact that most religious communities came into existence to meet the needs of the Church in a given historical period. I am not saying that such needs no longer exist in our historical period; I am only saying that the Messianic meaning of the apostolic activities which met those needs in the past is now often obscured by the changed social structures and patterns of modern society. Yet, the Messianic meaning is the precise point for Religious. And this is why we are beginning to see the need for adaptation; because the patterns of modern life and living obscure, and often obstruct, the sign-function of the religious life.

We must remember the Church is historical. It is taken up in the rhythm and change of history. So likewise is the life and activity of any religious community in the Church. The important thing is to be loyal to the original and evangelical inspiration of the Founder or Foundress.²⁷ This being so, it is not disloyal to see or say that what was formerly good and urgent in the structures of apostolic activity is not so any longer. It is both loyal and necessary to adapt to the changed conditions; no matter how emotionally attached we may be to the older and traditional structures.

At the same time, however, we Religious, precisely as Religious, must realize that loyalty to the evangelical

impulse of our founding inspiration, as well as to our sign-function, *limit* adaptation. We can look around us at the situation of man in the modern world and see no end of apostolic work to be done. And there is then the danger of allowing an obvious urgency we see to blur into the background the lasting importance of realizing who we are. To jump into these many tasks hastily or haphazardly, is not prudent. Prudence, of course, does not mean reluctance. Neither does prudence mean, of itself, doing either the bold thing, the cautious thing, or the urgent thing. It means doing the right thing, and at the right time. We have to think carefully before taking on this or that particular type of apostolic work, if we are not to forfeit our real effectiveness. Our work is a life of "sign-ship." And while we may appear momentarily to be very relevant, we may ultimately be woefully ineffective, if our essential sign-function does not serve as the criterion of adaptation. We can even pass a judgment of frustration and failure on ourselves, if we try to do what Dr. Margaret Mead accused the recent Geneva Conference of the World Council of Churches of trying to do. She said: "The trouble here is that we are trying to do everything for everyone all at once."²⁸ It won't work. And any religious community that tries it is going to give a sure sign, not of sign-ship, but of diffused identity and an unexamined preoccupation with relevance. I think it would be meaningful for religious communities to declare a mora-

torium on any self-conscious preoccupation with relevance.

CONCLUSION

This is not to say that relevance is unimportant. It is; but truly effective and deeply vital relevance, depends on two things: *continuity* and *identity*.

No form of life, not even modern religious life, begins anew with each new generation. It does not start from sheer nothingness. This is why it is so necessary that there be authentic dialogue within the present framework of our religious communities. By dialogue here, we mean an honest and profound confrontation between diverse groups and opposing tendencies among us as religious communities. It is true that divergent views can create big problems. Yet, to be honest with ourselves, we already have big problems. And the fact is that real dialogue between divergent views can enrich and help initiate the common action of the religious community, once it reaches equilibrium.

It would do no good to pass over in silence here the particular concerns of those in religious communities whom we shall call for want of a better name "conservatives and progressives." But the fact is, they need each other. If they go their separate ways, or simply end up in a stand-off, it will be disastrous.

Both groups have their strengths and weaknesses. The former are rightly anxious to keep intact the authentic traditions of the community; and this

is a strength. But in doing this very good thing, they run the risk of not being sufficiently aware of present needs and opportunities. They may become atrophied in immobility. And continuity is *not* immobility. The latter are rightly pursuing new ideas and adapting to new situations; and this also is a strength. But in doing so, they run the risk of losing the essential and sacrificing to an apparent relevance the necessary continuity and essential identity of the community.

And that identity is essential too. For it means we, as Religious, must always be able to recognize ourselves and be recognized as Religious in the real situations of the modern world. To have identity presupposes a basic trust in one's origin; and the courage to emerge from them. Identity means the capacity to sustain sameness and continuity in the face of changing and challenging conditions. This is the reason why it takes a well-established identity to tolerate radical change; the reason being that well-established identity always arranges itself around basic values which a community holds in common.

There is no reason to fear, therefore, that our confrontation, as Religious, with the modern world need weaken our inner resources of renewal and adaptation. Those resources will rather be preserved and replenished if we relate them to the modern world as fully human persons, as committed Christians, as authentic Religious. And this will be so, because we know who we are.

REFERENCES

¹ On the background for the various uses of the word "world" in the document, cfr. *Concilium*, Vol. 6, No. 1, pp. 6-9.

² *Pastoral Constitution on the Church in the Modern World*, arts. 4-10.

³ *Ibid.*, art. 4.

⁴ *Ibid.*, art. 4.

⁵ "In the face of these immense efforts which already preoccupy the whole human race, men raise numerous questions among themselves. What is the meaning and value of this feverish activity? How should all these things be used? To the achievement of what goals are the strivings of individuals and societies heading?"—*Past. Const. on the Ch. in the Mod. World*, art. 33. . . . Perhaps the emphasis in the document, as it now stands, reflects more the French existentialist concern about man's "dread," "anxiety," etc. However, the enormous and amorphous apathy which is perhaps more apparent in the U.S.A is also reflected in the document. Cfr. Article 31.

⁶ Quoted by Hilaire Theurillat, "Interview de M. André Malraux." *La Suisse*, Dec. 20, 1946.

⁷ Cfr. the remarks of C. J. McNaspy, S.J., in his Introduction to *Functional Asceticism*, by Donald L. Gelpi, S.J. (Sheed & Ward, 1966).

⁸ *Dogmatic Constitution on the Church*, chap. 6; and *Decree on the Appropriate Renewal of the Religious Life*, art. 1.

⁹ *Past. Const. on the Church in the Mod. World*, art 34, *passim*.

¹⁰ *Ibid.*, art. 34.

¹¹ *Contra Gentes*, 1, III, ch. 69.

¹² *Past. Const. on the Church in Mod. World*, art. 4.

¹³ The fact that positive and beneficial social movements may have "tainted"

philosophical origins is indicated by Pope John XIII, in *Pacem in Terris*, art. 159.

¹⁴ Cfr. *Past. Const. on Church in Mod. World*, articles 22-35.

¹⁵ Cfr. Romans, 8, 20-22.

¹⁶ *Ibid.* 12, 2.

¹⁷ *Past. Const. on Ch. in Mod. World*, art. 37.

¹⁸ One can see this uncertainty exemplified in the discussion of the "culture explosion" in the document. Cfr. *Past. Const. on Ch. in Mod. World*, art. 59.

¹⁹ See the fine development of this sublime, but rather complex, theme in Fr. Barnabas Ahern's paper, delivered at the U. of Notre Dame conference on Vatican II. The paper will appear in *Vatican II: An Interfaith Appraisal*, John H. Miller, C.S.C., editor (U. of Notre Dame Press, Oct., 1966).

²⁰ Expressing this focus of all reality on man as *person* can be found in the *Past. Const. on Church*, Ch. I; and *Pacem in Terris*, Part I, articles 9-10.

²¹ Cfr. *Theology of Revelation*, Gabriel Moran, F.S.C., pp. 154-161.

²² Cfr. *Dogmatic Constitution on the Church*, art. 44.

²³ *Ibid.* art. 46.

²⁴ *Place and Task of Sister and Brother*, E. Schillebeeckx, O.P., p. 7.

²⁵ Colin Williams; quoted by J. Robinson in *New Reformation?*, p. 153.

²⁶ Cfr. *Past. Const. on Ch. in Mod. World*, art. 3.

²⁷ Cfr. *Decree on Appropriate Renewal of Religious Life*, art. 2.

²⁸ *The Ecumenist*, p. 129 (Sept.-Oct., 1966).

Actually every new foundation is a reproach to those in existence, because it implies that in spite of all their abundance they cannot recognize and undertake new tasks. I am happy to say that each year there are religious communities who discover anew the need for an ecumenism, as it were, between themselves and the Church, and who then open up a discussion of which they themselves are the subject. I sincerely hope this will go on with ever increasing speed. The Lord planted His vineyard upon an earth that is always changing. Therefore there is a constant need to prune, to water, and to renew it. An old tendril of grapevine may be very decorative, but its purpose is to bring forth fruit.

Bishop W. M. Kekkers, *Religious Communities and the Modern World*.

LAW and LIBERTY

DONALD SENIOR, C.P.

LAW and liberty is a basic Christian issue that affects our entire understanding of Church structure and life. Not only is it fundamental, but it is also the kind of question that causes rapid rises in blood pressure, instant heat, and entrenched divisions. Many times "law and liberty" seems to be the issue that divides the young from old and conservative from liberal. My purpose here is not to do any flag-waving or side-taking. Rather, I would like to take a searching look at the New Testament teaching on the issue of law and liberty. More specifically, I will investigate what St. Paul's teaching is on this subject. The epistles of St. Paul contain the most explicit and comprehensive treatment of law and liberty in the New Testament.

Behind all the polemic thrust is a core issue. A careful study of core issues can be rewarding and is always needed.

Our approach to the subject will be twofold: 1) an attempt to discover what St. Paul meant by law and liberty; 2) a brief look at the effect of this doctrine in the Christian community.

I. PAUL AND THE LAW

A casual reader of the epistle to the Romans or Galatians may come away from the text with some very misleading ideas about "law."¹ If he takes Paul at face value, the reader might believe that the Old Testament was a brutal code of statutes that crushed its adherents under the weight of a legal tyranny. It would seem to appear as a series of impossible and impersonal moral demands forcing men to their knees in frustration and despair.

But Paul was a Pharisee, a disciple of a great rabbi, and a Jew (cf. Phil 3, 5f; Acts 22, 3). To think of Old Testament Law in cold, impersonal terms does justice neither to the Law nor to Paul's conception of it.

For the Old Testament saint, the law was the will of Yahweh fleshed in concrete terms. The Bible echoes with rhapsodies sung to the Law. "How I have loved your law, O Lord, it is my meditation all the day" (Psalm 119 (118):97).² The Law charted Israel's response to the saving acts of God. It offered real-life expression for the love of God's People for their Creator

and Lord. The true Israelite never pretended to stop at the Law. The Law was God's word. Beneath its prosaic demands pulsed the saving life of God. The Law was good, the Law was holy, the Law was Yahweh's (cf. Rom. 7:12).

Paul the Jew, the Pharisee, knew this. He had lived by it. Paul the Christian, the Apostle, never forgot the law or his love for it (cf. Rom. 7:12).

A positive appreciation of Old Testament Law and its meaning in the heart of the devout Jew is essential if we hope to understand the meaning of Christian freedom and the radical impact of the Good News.

But the thrusting words of Paul's epistles disturb this positive view of the Mosaic Torah. Paul affirmed that the Law was good, was holy, but he did not stop there. Esteem for the law had to face the reality of observance of the law.³ Paul's view of the Law in Galatians and Romans is within the focus of a limited but central issue. What was the function and effectiveness of Law for the righteousness of man? This was a question that pushed beyond lyrical praise of the Law's beauty. Did the Law work? Could it justify man? Could it lead man back to God?

Paul's answer is an uncompromising "no." And this clear negative separated him from his Jewish background, leaving a scar he was to feel all his life.⁴ The Law could not save man, it could not lead him to obedient response to God. Not because the Law was misleading or perverted, but be-

cause man was weak. The power of sin unleashed upon the world since the beginning of human history held man in a death-like grip that the norms of the Law could not tear loose.⁵

The Law could teach. It had educated God's people to what Yahweh expected of them. It had made clear the responsibilities of the just man. It could make man thirst for justice. But it could not make him just. The Law's role as teacher had only deepened man's frustration. The Law spelled out in detail the moral demands of God's love, but man could not respond to the demands. Hence, the Law begot transgression (Rom. 7:7-13). Sin, which becomes almost personalized in Paul's seventh chapter of Romans, uses the norms of the Law to further enslave man. Man becomes sin's slave (Rom. 6:17, 20). This was a bitter captivity because the vision of freedom offered by the law could not be made real.

It was this history of agonizing tension that wrung from the heart of Paul and all mankind: "Miserable creature that I am, who is there to rescue me out of this body doomed to death?" (Rom. 7:24).

II. PAUL AND LIBERTY

Man's righteousness and the resolve of Paul's question are based on an objective act of God in Christ Jesus. Jesus, the obedient Son of the Father, became one with sin-broken humanity (cf. Rom. 5) and by his salvific death brought man to life. This is at the



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heart of Paul's doctrine of justification and is the root of Christian freedom. Man is justified, man is radically free of the shackles of sinful flesh through an act of God in Christ Jesus. There can be no blurring, no dilution of this basic fact. God has broken through the wall of man's self-imposed isolation. Only God has the power to recreate man, to save the sons of Adam from their ever-increasing heritage of sin and death.

God respects his creation. The salvific act of God in Christ Jesus ac-

complishes redemption but Paul seldom refers to this "objective" view of redemption without mentioning the necessary subjective act on the part of man. Unless man believes, the light of redemptive life will not flash into his sin-blinded heart. "Therefore, now that we have been justified through faith, let us continue at peace with God through our Lord Jesus Christ, through whom we have been allowed to enter the sphere of God's grace, where we now stand" (Rom. 5:1). Man's faith is essential for God's saving act to have its creative effect. "Man is justified by faith" because by faith he opens himself to the righteousness of God, which alone can close the wound of sin and infuse new life into man's heart. Faith for Paul is not intellectual gymnastics or apologetical investigation. It is not a psychic force.⁶ Faith is man's total surrender to God's saving love. Man sees the helplessness of his own effort. He recognizes God as Savior and lays open his person to the saving act of God in Christ Jesus.

Closely related to Paul's emphasis on faith is his doctrine on Baptism as developed in chapter six of Romans. The subject of Baptism and sacramentality could lead us into uncharted waters far away from our specific topic. But we cannot completely ignore Baptism and remain faithful to Paul's thought.

Man is justified by an objective act of God in Christ Jesus. Jesus the Son of the Eternal Father became sinful flesh (cf. John 1:14), and through his obedient death and resurrection

passed from a state of "sin" to newness of life in the glory of the Father (Romans 6:10). This is the drama of our salvation. If we are to share in this redemptive act of Christ, we, too, must die to sin and rise to new life. This is not accomplished by gritting our teeth or by straining our moral muscles. Any isolated efforts of our own are helpless. We can die to sin and rise to new life only by uniting ourselves to Christ's unique redemptive act—only by being plunged into His dying and rising.⁷ *With him*, we pass from death to life (Rom. 6:11).

How does this come about? Paul is unequivocal. "Have you forgotten that when we were baptized into union with Christ Jesus we were baptized into his death? By baptism we were buried with him, and lay dead, in order that, as Christ was raised from the dead in the splendour of the Father, so also we might set our feet upon the new path of life. For if we have become incorporate with him in a death like his, we shall also be one with him in a resurrection like his" (Rom. 6:3-5). Through *Baptism*, the sacrament of initiation into the whole Christ, we share in the redemptive act of Christ; we assimilate the effects of God's salvific act.

The question immediately arises—what is the role of faith in this? Doesn't such a sacramental emphasis underplay the essential condition of faith for justification? The problem appears only if our view of Baptism (and sacraments in general) is tinged with

magical overtones. Baptism is real and effective but it is not an automat for redemptive grace. It does not dispense with faith but demands it. Faith and Baptism are fused together. Baptism is a "sacrament of faith." It presumes and nourishes faith. Paul himself unites the two: "For through faith you are all sons of God in union with Christ Jesus. Baptized into union with him, you have all put on Christ as a garment" (Gal. 3:26-27). As C. K. Barrett comments: "There is no sacramental 'opus operatum' by means of which Christians can assure themselves, independently of faith and of their own moral seriousness, that they have been freed from death to enjoy the life of the Age to Come."⁸

I have delayed over Paul's doctrine of justification because it is the basis of Christian freedom. Our sharing in the power of Christ's redemptive death and resurrection through faith and Baptism, frees us from the burden of sin and death. The dynamism of this new life is the work of the Spirit (cf. Romans 8).

Christian tradition seems almost to identify freedom and spontaneity with the life of the Spirit—and this instinct is sound. It is the Spirit who lays to rest the legalism of the old dispensation. It is the Spirit who frees man from the burden of the Law (Rom. 8:3-4). The Spirit works out in the Christian personality what the redemptive act of Christ has radically achieved.

It is at this point that Paul's view of the Law and its sad history come into

clearer focus. How radical is Paul's condemnation of the Law? I believe that Paul's departure from the old law dispensation is not so much in regard to the moral ideal to be achieved but in the means to that achievement. Paul characterizes the old law as a set of external norms asking of man moral efforts he could not perform. Man could not be justified by the positing of moral ideals, no matter how sacred they might be. Man's sin-crippled nature could not make the sustained effort necessary. But God's salvific act in Christ which frees man from the burden of sin and sends the Spirit of God into his heart changes man's condition. It erases the frustration of the Law because the Spirit dwelling in the Christian gives the power to live the new life—to reach the moral perfection that the new life in God presumes (Romans 6). This "interiorization" of the law from external norm to inner prompting of the Spirit is at the center of Christian freedom.⁹

With this in mind we can more easily reconcile Paul's polemic against the Law economy with his statement in Romans 3:31: "Do we therefore through faith destroy the Law? By no means! Rather we establish the Law." It also brings Romans and Galatians into closer harmony with Matthew five where Christ's attitude to the Law is in terms of fulfillment rather than destruction: "Do not suppose that I have come to abolish the Law and the prophets; I did not come to

abolish, but to complete. I tell you this: so long as heaven and earth endure, not a letter, not a stroke, will disappear from the Law until all that must happen has happened" (Matthew 5: 17-18).

This does not answer the question whether or not Christian morality goes beyond that demanded by the Old Testament. The New Testament "law" is reduced to the twofold command of love. But a sobering thought is that the twofold command of love is a direct quote from the Torah (Dt. 6:5 & Lev. 19:18). The question is not easily settled.

Christian freedom, then, is based on the new life of the Spirit. "Freedom" is a key word for twentieth century man. Colonialism race—prejudice, clericalism, and male domination have crashed to the ground with a blast from the trumpet of freedom. But our infatuation with the modern notion of freedom can be a liability for our understanding of Christian freedom. Freedom, as modern man understands it, is self-sufficiency. It is a splendid independence that opens man to self-achievement and self-determination. There is an attractive beauty in this concept and a basic truth. But, nevertheless, it is quite different from the freedom we are considering. Christian freedom has a fundamentally different orientation. There is no self-sufficiency in Christian freedom. Quite the contrary! Christian freedom is an admission of self-insufficiency, of utter helplessness.

It is more than an admission of weakness, it is obedience. As C. K. Barrett has succinctly noted: "Obedience is central in Christian freedom."¹⁰ Paul uses two images that put his notion of freedom in proper context. The first is rather jarring. The Christian freeman is really a slave—a slave to God (Rom. 6:15-23). "You know well enough that if you put yourselves at the disposal of a master, to obey him, you are slaves of the master whom you obey; and this is true whether you serve sin, with death as its result; or obedience, with righteousness as its result" (Rom. 6:16). Slavery to sin is traded for slavery to God. Obedience to the prompting of the Spirit is the first consequence of Christian freedom.

But Paul is not at home with the image of slavery—and he says so (cf. Rom. 6:19). Later in the same epistle he uses another image which is closer to the mark. "For all who are moved by the Spirit of God are sons of God. The Spirit you have received is not a spirit of slavery leading you back into a life of fear, but a Spirit that makes us sons, enabling us to cry 'Abba! Father!'" In that cry the Spirit of God joins with our spirit in testifying that we are God's children; and if children, then heirs. We are God's heirs and Christ's fellow-heirs, if we share his sufferings now in order to share his splendour hereafter" (Rom. 8:14-17). Here is the ultimate expression of Christian freedom. Made sons of God through fellowship with the sufferings of Christ we are led by the Spirit to a filial response to the Fa-

ther.¹¹ We are not slaves cringing in fearful obedience. We obey because we are sons and our obedience is a service of love. The Spirit within us struggles to complete this "sonship" that we might be fully conformed to the image of the First Born, Christ the Son of God (Rom. 8:23-27).

III. CHRISTIAN FREEDOM IN THE CHRISTIAN COMMUNITY

We would like to believe that there is no basic conflict between this exalted notion of Divine Sonship and its free expression within the Christian community. I put aside for purposes of brevity the whole question of the hierarchical structure of the Church and its teaching authority. This is a body of uncharted waters beckoning for future exploration. In this paper I want to restrict myself to the question *whether* there can be law in the Christian community—without asking the further question (which ultimately must be faced, of course) where this legislative authority resides.

The place of law in the Christian community is not an exalted one. Fr. John McKenzie has claimed that law in the Church must be based on non-biblical grounds.¹² I don't want to go that far, but Fr. McKenzie has the right orientation. Serious moral laws exist in the Church not because of Christianity, but because of a *lack* of Christianity. A Christian has to fall back on an external norm for guidance when the voice of the Spirit has been muted in his heart.

Perhaps a simple illustration will make my point clear. The Church has a law that all her members must receive Communion at least once a year.¹³ This law is obviously not made for the fervent Catholic who may be participating in the Eucharist weekly or even daily. The law is directed to the erring brother who has so dissipated his baptismal heritage that the voice of the Spirit has become a faint whisper. The external norm is for him. As Paul says at his blunt best: "We all know that the law is an excellent thing, provided we treat it as law, recognizing that it is not aimed at good citizens, but at the lawless and unruly, the impious and sinful, the irreligious and worldly; at parricides and matricides, murderers and fornicators, perverts, kidnappers, liars, perjurers—in fact all whose behavior flouts the wholesome teaching which conforms with the gospel entrusted to me, the gospel which tells of the glory of God in his eternal felicity" (I Tim 1:8-11). Hardly inspiring! Law does not reflect the dignity of divine sonship. And even at its minimum level, the law is not the source of moral value. If a Catholic complies with the law only because of the law—and not out of filial love—then his action is practically meaningless. Even though law may serve as a minimal prod and guide in the Church, it can never be a source of morality. The new "law" of the Spirit knows no competitor. But in this present age, the effects of sin and death are still felt. And the Christian, although sharing in Christ's victory, must still work

out his salvation in fear and trembling.¹⁴ There is nothing automatic or presumed in the war against the flesh. The Christian can be overwhelmed by the counterattack of the flesh—and thus, at times, he needs the law. The final victory over sin, the final demise of all external law will come at the end time. "Up to the present, we know, the whole created universe groans in all its parts as if in the pangs of childbirth. Not only so, but even we, to whom the Spirit is given as firstfruits of the harvest to come, are groaning inwardly while we wait for God to make us his sons and set our whole body free" (Rom. 8:23).

To turn from theory to fact can be embarrassing. And at this point our paper becomes somewhat confessional. The problem is not so much in relating law and liberty in the mind of St. Paul. Our problem is a legacy of historical abuse of freedom, incidents of moral compulsion, and a lingering legalistic mentality among our people. To admit the possibility of law in the Church should not be a license to give it first place. The law must always be secondary. It must remain an uncomfortable anachronism, a necessary "evil."¹⁵ But a candid look at Church history must lead the honest Catholic to wonder if the Church has always had the proper perspective. There is no poverty of examples, to say the least. But instead of reciting my own favorites, I would like to quote a section from Karl Rahner's book *Encounters With Silence*. Fr. Rahner was perhaps the most influential theologian at the

Second Vatican Council. He is a prolific writer and a great Christian.

Lord, You have abrogated the Old Law, "which neither our fathers nor we have been able to bear" (Acts 15:10). But you have established rulers in this world, both temporal and spiritual, and sometimes it seems to me that they have diligently set about patching up all the holes that Your Spirit of freedom had torn in the fence of rules and regulations by His liberating Pentecostal storm.

First there are the 2414 paragraphs of the Church's law-book. And even these haven't sufficed: how many "responses" to inquiries have been added to bring joy to the hearts of the jurists! And then there are several thousand liturgical decrees clamoring for our attention. In order to praise You in the Breviary "in psalms and hymns and spiritual songs," in order to "sing and make melody in the heart" (Eph. 5:19), I need a road map, a directorium, so intricate and elaborate that it requires a new edition every year! . . . What incredible zeal Your servants and stewards have shown in Your absence, during the long period while You have been away on your journey into the distant silence of eternity! And yet, according to Your own word, where the Spirit of the Lord is, there is freedom.¹⁶

I suppose there are a variety of reasons that help explain this legalistic

abuse, this lack of confidence in Christian freedom. Certainly over-centralization with its accompanying virus of bureaucracy had much to do with it. A poorly developed catechesis resulted in masses of uneducated Christians—bolstering the need for laws of guidance. But there is a reason much more fundamental. This legalistic heritage in the Catholic Church is the price that must be paid for a lack of appreciation of the role of the Spirit in Christian life.¹⁷ This has been a chronic weakness in western theology since the beginning of the scholastic period. It is the Spirit who brings freedom. If His role is not understood, then law can become an easy substitute.

Fortunately, it appears that our poverty in this vital areas is beginning to be alleviated. The startling emphasis on the Spirit in conciliar documents on the Church is a significant breakthrough.¹⁸ The resultant decrees on Religious Liberty and on the Apostolate of the Laity, the broad emphasis on authority as service and respect for the sacredness of the person are quite immediate results.¹⁹ Legalism is not yet dead. But we can say that Vatican II signed the order of execution.

The new emphasis on the Spirit and liberty is going to have practical results in almost every area of Church life and structure. As Pope Paul noted recently, the Church is on the verge of a period of vast legal and structural reform. There will be a new stress on the primacy of love. And this is long overdue. In his searching investi-

gation of law and liberty, Father John McKenzie has strong words to say on the origin of that legal structure within the Church. And he concludes: "If the Church needs power to defend herself against her enemies—an assumption which obviously I do not accept—she certainly needs no power to defend herself against her members. To them, at least, power should be the power of love and nothing else. Where the Church exhibits any other power as characteristic, both her members and others find it difficult to recognize her identity with the Church of the New Testament."²⁰

The effect of a dying legalism and a healthy sense of Christian freedom is causing important changes in the Church at large. But what about home base? What effect should all of this have in religious orders who are dedicated to service of the Church and whose vocation is to give witness to the life of the Church? Every religious is aware that kettles are beginning to boil here, as well.

I don't want this to end up as another article on the necessity of adaptation. The rich doctrine of Paul's epistles can speak for itself. Besides, the urgent need for adaptation is not *primarily* in the form and practices of religious life, but in the attitude of the individual religious. If his outlook is soaked in legalism and externalism then it is to that extent non-Christian. And this is much more of a tragic emergency than the relevance of a particular community's habit. The reli-

gious who "keeps the rules" but is an insufferable member of the community is a classic culprit in religious life. But despite the caricature the externalist still treads the corridors of many a monastery or convent. To judge the worth of any action by the norm of external compliance to a rule (and this means *any* rule) is not a Christian norm of judgment. The inner life of the Spirit is the only norm.

This sort of conclusion can sound dashing radical—unless we keep in mind exactly what Christian freedom means. Christian freedom is not a blank check for individual whim. It is not a trumpet call for personal fancy. It is at its deepest level obedience to the inspiration of the Holy Spirit. We are free because we are God's sons—always listening to His Word. This is not to "play it safe." This is not to sneak back with one hand what we have dramatically swept away with the other. This is simply the message of the New Testament.

The challenge to the Religious community and to the individual religious—as it is that of every Christian—is to discern the Spirit, to be attentive to His voice. He speaks to us in a variety of ways: in the teaching of the Church, in our religious rule, through our own way of life, through other Christians. The challenge is to hear the voice of the Spirit and to obey. This may not sound exciting, but it is basic. Only from this sort of Christian freedom will the Spirit of Pentecost breathe new life into religious communities. Dis-

cussions on adaptation may continue until a few minutes this side of the Parousia. But any gains will be hollow unless the individual religious is truly a son of God.

REFERENCES

¹ By "law" Paul almost always means the Mosaic law. Since this was the highest form of law known to Paul, it is safe to assume that in attacking it Paul was attacking all types of law as sources of morality.

² Throughout this paper we have used *The New English Bible* (Oxford 1961) for New Testament texts; and the *Confraternity of Christian Doctrine* (1952) text for the Old Testament.

³ Fr. John McKenzie, S.J. makes this important distinction. Esteem for the law and observance of the law differed throughout Jewish history. Also in Paul's time there were many variations between Pharisaical Judaism and the "People of the Land"; between Palestinian Judaism and the Diaspora; etc. cf. McKenzie's address to the Canon Law Society of America, 1965, (as of now this address is unpublished).

⁴ This can be noted throughout Paul's epistles but perhaps with particular poignancy in the later chapters of Romans (9-11).

⁵ A basic understanding of Paul's concept of man is essential for appreciating his doctrine on justification and liberty. For a concise treatment of this, cf. *Interpreter's Dictionary of the Bible*, Vol. 3, p. 246-48; S.V. McCasland: "Man, nature of, in the New Testament"—Paul.

⁶ cf. *Bible Key Words*, Vol. I, Kittel; "Righteousness," by Gottfried Quell and Gottlob Schrenk; chapter 4, pp. 46-49.

⁷ Joseph Huby, S.J. in his commentary on Romans does an extensive study of the word "baptizo." The word connotes a deeply personal union with Christ as Savior, a "plunge" into his very life. cf. Huby & Lyonnet, *Épître aux Romains* (Verbum Salutis #10; Paris, 1957), p. 207.

⁸ C. K. Barrett, *The Epistle to the Romans* (London: Black, 1962), p. 123. Barrett's point is well made, but it is unfortunate that his notion of "opus operatum" is the common caricature. It is doubtful if any concept of St. Thomas Aquinas has been more misunderstood. The Latin term was seldom used by Aquinas himself. When he did use it, it referred to the act of *Christ* in the sacramental encounter—not the reception of grace on the part of the person receiving the sacrament. It has nothing to do with any automatic or magical conferral of grace apart from the personal dispositions of the recipient. Its basic meaning is that in the sacrament Christ is present and acts. For an extended treatment of this important notion, the reader is referred to E. Schillebeeckx's excellent work on sacramental theology: *Christ the Sacrament* (London: Sheed & Ward, 1963) esp. pp. 82-88.

⁹ S. Lyonnet develops this at length in his outstanding treatment of Christian Freedom in the *Bridge 4* (New York, 1961); "St. Paul: Liberty and Law"; pp. 229-251.

¹⁰ C. K. Barrett, op. cit., p. 138.

¹¹ cf. Barnabas Ahern, C.P.; *New Horizons*. (Notre Dame: Fides, 1963), ch. 6.

¹² cf. art. cit., and his book *The Power and the Wisdom* (Milwaukee: Bruce, 1965); Chapter 11.

¹³ The example is, admittedly, an

easy one to handle. Not all of Church law is so obviously directed toward such a minimal observer. But I think the general principle holds.

¹⁴ This notion of "developmental salvation" is clearly presented in Romans 6. The sinner had radically died to the life of sin. But this does not free him from struggling against the effects of sin which are very real and very much present. Only at the Parousia will salvation be complete.

¹⁵ We speak lightly here. Law is not an "evil." It is good since it has a positive function to perform. It can become a source of evil if it is permitted to assume too great a role in the Christian's motivation and mentality. Legalism is a perversion of law.

¹⁶ Karl Rahner, S.J., *Encounters with Silence* (Westminster: Newman Press,

1962); pp. 36-37.

¹⁷ This legalism is more a product of the "western" Church than it is of the Eastern Orthodox or Uniate Churches. It is significant that the Holy Spirit has a proper place in their theology and liturgy.

¹⁸ "The Constitution on the Church." The Holy Spirit figures prominently throughout the document, especially in the chapter on the "People of God" where recognition is given to the place of charisms in the Church.

¹⁹ cf. "Decree on Religious Liberty"; "Apostolate of the Laity;" "Pastoral Office of Bishops." Schema 13, "The Church in the Modern World" has a man-centered orientation and puts great emphasis on the dignity of the human person. cf. part I.

²⁰ McKenzie, *The Power and the Wisdom*, p. 289.

Christians then must be educated in their vocation to love and in their vocation to freedom. External laws are not the be-all and the end-all of Christianity. Their limited purpose is to bring Christians to love; their role is secondary and relative of love and freedom, and all its externals must be sacramental signs of its inner reality.

For those who put all their trust in the law and its coercion, Christianity itself is meaningless. Worse yet, God is dead. This is the atheism of legalism. If Christians cannot use properly Christian means in motivating people, then is it any wonder that Christianity frequently becomes irrelevant and says nothing to the modern world? Those who rely primarily on the law and its sanctions can be more unchristian than those they condemn.

Charles Curran, *Christian Morality Today*

students in the city

JAMES STROMMER, C.P.
PATRICK ST. GEORGE, C.P.
STEPHEN MODDE, C.P.

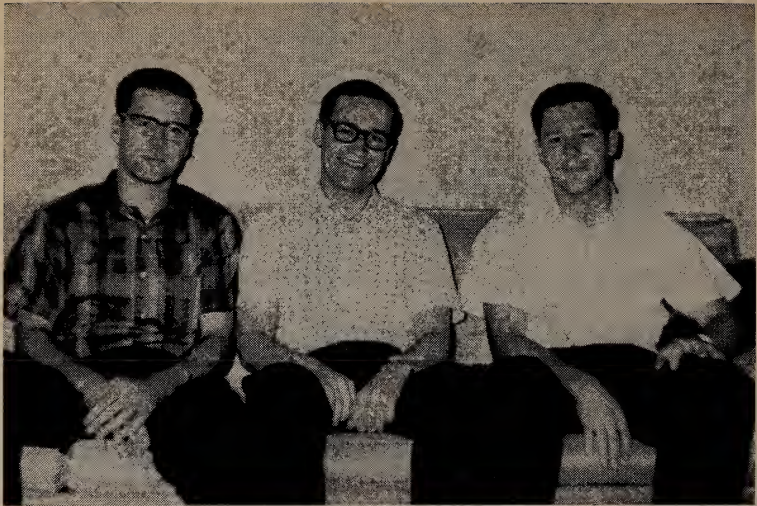
THIS is a Roman Catholic seminarian who is working in that Methodist church over there on the corner. He teaches vacation Bible school from a text by the Unitarians; and most of the children he works with are Baptist." That is how a Passionist student was introduced by one Protestant minister to another last summer in Chicago's Near West Side. Maybe it was nothing unusual to the visiting minister that a Catholic seminarian should be involved in an ecumenical social project, but for the student and two of his classmates, the involvement was a very unusual Christian experience.

The three of us were working with The Christian Action Ministry of West Garfield Park, or just CAM, which is the collaboration of six churches: Bethel Lutheran, Calvary Presbyterian,

Garfield Park Baptist, Olivet Methodist, St. Barnabas Episcopal and St. Mel Catholic. Its object is to rebuild and unify a community which has changed in five years from 85% white to 85% Negro.

RAPID CHANGE

The effects of this rapid change have meant West Garfield Park's reclassification as a depressed area. There are now 65,000 people in its one square-mile and one of every three families lives on less than \$3,000 a year. But the essential problem is that the neighborhood continues to undergo its rapid turnover. No problem can be solved unless people stay long enough to solve it. In fact, people move in and out of Garfield Park so often that some



Fraters James Strommer, Stephen Modde, Patrick St. George

schools change their enrollment every year by 90%. Few persons, if any, have been in the neighborhood long enough to remember when St. Mel-Holy Ghost was the largest parish in the country, with twenty Masses on a Sunday. This summer the immense gothic structure of St. Mel's stood unused except for its basement chapel. The other pastors in the area have felt the same decrease in church membership, having congregations now numbering from one to two hundred persons each.

By the fall of 1965, it was obvious to all the pastors that while social needs were increasing, religion was becoming less and less a part of life in the community. West Garfield Park had to be made a place where families were willing to stay so that some approach

could be made to its growing problems. As one of the ministers said, "The Church had been forced out of a building and into the street, and in the streets we found each other."

Where Sunday religion was inadequate, Christian social action seemed to be the beginning of the answer. One has to till the soil before he can plant the seed. Thus the Christian Action Ministry was set up.

PERSON TO PERSON

CAM started an employment office; began cultural enrichment programs which included art and craft classes, family events and excursions; tutoring provided 450 students with one-to-one help. But early last spring the need for a more intense, a more person-to-

person summer program was seen. If there could be some advantage to living in West Garfield Park; if the people could work together for that advantage, then there would be a future for their families and for West Garfield Park. In this atmosphere, Christianity would have a solid foundation. To secure this foundation, an intensive summer program was planned which could give the community a head-start toward stability.

As a first step, CAM began to send out letters asking for people to work on the Christian Action Ministry staff for six weeks—forty were needed. A single letter to the Prince of Peace Volunteers of the Missouri Synod Lutheran Church was answered with a pledge of thirty-five college students.

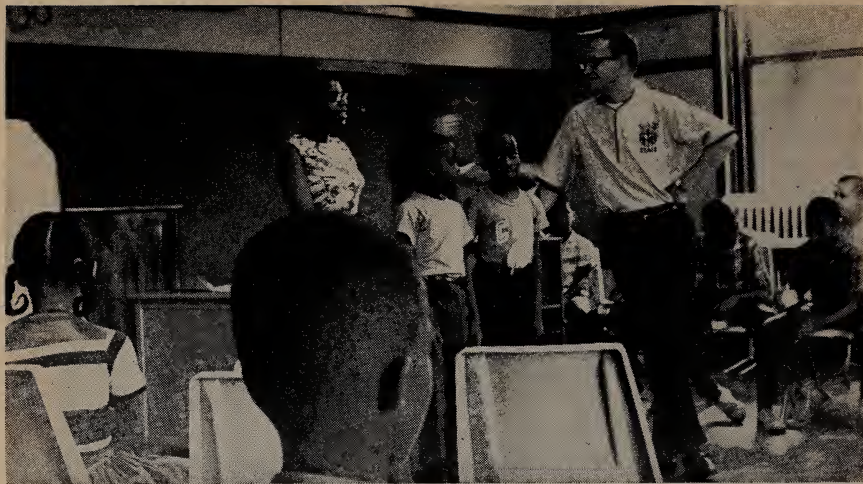
Fr. Ignatius, C.P., the Provincial Dean of Studies, in anticipation of an

extended summer-vacation period, cleared the way for the Chicago students to look into summer activities, both academic and apostolic, and asked us to submit our requests for approval. Through the Chicago Area Lay Movement (CALM), CAM's request reached us. The CAM office detailed its program and the demands that would be made on the staff for our presentation to Fr. Ignatius and Fr. Frederick, the Director of Students. They secured permission for the students to engage themselves for the summer.

Towards the end of May, we were called down to the rectory of St. Mel's Catholic Church to be interviewed by the assistant pastor under whom we were to work. Because all of the other staff members were non-Catholic, Father suggested that we should divide

Frater Pat Supervises Craftwork





Frater Stephen In Bible Class

among the groups. As it turned out, one of the three worked at the Catholic church, one at the Lutheran church and one at the Methodist church.

VALUES OF LIVING

This staff of forty college volunteers was specifically involved with grade school children. We ran a day camp for six weeks. Five days a week, between the hours of nine and three, each of us worked with the same ten children in an effort to implant "values for living." Undoubtedly, one of the greatest social needs is education, education in the broad sense of life-experience; yet many of these children had seen very little of life outside the ghetto. Our attempts to show them broader values for living brought them to places like the Board of Trade

Building, the Merchandise Mart, Midway Airport, to a dairy farm and to all the big museums and zoos. One group went to Mt. Prospect, a suburb of Chicago, where, "Man, you should've seen all them hills," and, "How come it was so quiet?" were the reactions. Many of the children have never seen a man of their race in a higher occupation. Such men we tried especially to point out to them.

Christianity, of course, was meant to be a great part of our program with the children. Each morning at 9:00, we began with a prayer service planned and led by one of the college staff members. For three of the six weeks we taught classes in what it means to be a Christian, or as it is called, vacation Bible school. But in working on this level with the children, it became evident that they had almost no knowl-

edge of Christianity. Two children asked, "Who is Jesus anyway?" On one occasion, when one of the staff was going to give a talk on "The Golden Rule" at morning prayer time, he made the mistake of presuming that the children would know what the Golden Rule is. They didn't know, and he tried for twenty minutes to explain it. We soon learned to take children for what they are. Those three weeks of classes were successful if we brought the children to only a starting point in Christianity.

ECUMENICAL BY-PRODUCT

Working with the children was our main effort this summer, but whatever good came to the children was certainly equalled for the staff by the good that came from being an ecumenical team. Because the three of us were the only Catholics on the full time summer staff, we were significant to the ecumenism of the project. There would have been in any case a spirit of openness since the Lutheran volunteers were working in churches of other denominations; but without personal contact with Catholics, it would have been only Protestant ecumenism.

Little personal ecumenism was accomplished during the first difficult week when the usual topics of discussion were the position of the Church on divorce, birth control, the celibate priesthood, and the position of the pope. But later, as doctrine was left to the theologians and as we all began to see our common basis in Christian-

ity, then, the old prejudices began to fall away. The words of a minister's daughter from Detroit, we think, express it well. "I never got to know a Catholic before. Now that I know there is one who is not that bad, I think there must be more."

The feeling, we must say, is mutual. Hopefully we have learned the openness we thought we knew before. These students were truly dedicated persons, spending their summer for the work of the Church. Few of them have "money." Some, in fact, will have to pinch pennies to get through school this year. But rather than having a good paying summer job, they joined CAM. When fifteen of the staff members and the Lutheran minister came to our final profession, we were impressed; but the sincerity with which they congratulated us was not surprising: they knew very well what it means to enter the service of Christ.

OPERATION LIVE-IN

One of the highlights of the program was "operation live-in." We spent about four of the six weeks living with families in the area. This not only solved the problem of daily transportation—over an hour by bus each way—but it also gave us first hand knowledge of the sub-culture of the people with whom we were working. One of us lived with a family of nine; the other two with a family of four. These people were typical of most Garfield Park families. The parents of both families were born in southern

states and had moved to Chicago which is a port of entry for members of all ethnic groups seeking a new start. Both lived first in South Chicago and then for a better home moved to West Garfield Park. In one family, as in most, both parents work, the wife during the day and the husband at night, while their children are sent to school or to a nursery.

The family had no car and not even enough money to have the television fixed, yet two seminarians were taken in and showered with kindness. It wasn't until after we had moved in that we learned how the sleeping arrangements would be. Since the husband worked nights, the wife gave us the master bedroom, and she slept on the living room couch. Somehow her fear of a misguided neighbor's recrimination had vanished; and there were no incidents with the students' "families."

We noticed one quite interesting cultural trait in these people, especially exemplified in the family with which two of us lived. You might call it a kind of isolated individualism. Families will live for some time in a crowded apartment building, yet not even the people on the same floor know each other. "You can't trust anyone," said the wife, "so we just live by ourselves." The irony of the situation! As this woman spoke, herself a Baptist and a Negro; there we sat, white Catholic seminarians. This convinced us that the people of West Garfield Park were really interested in what CAM had

proposed and were not offended at all by someone's offer to help.

SOCIAL ACTION

We soon realized we had to get rid of any notion that the Negro way of life had to be improved by the charismatic social worker or the zealous seminarian. Our effort must be the improvement of the conditions forced on these people. The low paying jobs which are all they can get; the ghetto neighborhoods which are all they're allowed; the rented homes which the white landlord won't keep up, and the all-Negro school which the white man will not staff—those are the unavoidable conditions which have been imposed and not the way of life they have chosen. We learned to distinguish one from the other when we too bore "unavoidable conditions" from nine to five and lived the "way of life" from five to twelve.

After supper Garfield Park is a different world. The children are on the sidewalks, the teens are on the streets and everyone else is on the front porch. One night we borrowed a relative's car and drove to a cool spot on the lakefront; another night we sang for hours out of a Baptist hymnal; but mostly we just sat and talked about anything that came to mind. We talked of religion when we were asked if the reason we were seminarians was that our fathers had been priests before us. We heard the problems of public school education when we wondered why the young daughter in a Baptist

family is sent to a Catholic school. During the Chicago riots we talked of fear and during the marches we heard of need.

Working with other people, helping children, living in a new environment, learning new things at every turn; these are the experiences that made our summer a value to us. But beside these more general aspects of the program we will remember too the small incidents which comment so well on the whole scene. For instance, there was the little girl who came every morning with the house key pinned to her dress; and the boy who, as we passed his house going to the playground, wanted to run home because he thought his father whom he hadn't seen in weeks might be there. And there are even the situations of almost comic irony at which you're lost for words, as when an eight year old girl whispers confidentially to you on the bus that she hates white people; or when a high school girl who, two days after putting her best friend in the hospital by breaking a bottle over her head, promises to write to you always.

CHRISTIAN WITNESS 1966

When you go into a community on a project like CAM you hope, of course, that you will be able to do some good. But when you are there for only six weeks you can't expect to see a great many changes. Since this is only the beginning of a long, slow process, you have to settle for small

indications of success. To the people of West Garfield Park, the program was a Christian witness, causing an understanding of the Gospel, and for others it was a chance to show a previous awareness of Christ and their fellow man. Even among the children we could see encouraging results, as in their little acts of kindness and thoughtfulness, their sharing a lunch or helping to clean up at the end of the day.

Statistically speaking, CAM has a long way to go. Of the 65,000 people in West Garfield Park, the program directly involved only 1,000. But considering this summer's project for what it was, a booster, it has been a tremendous success. Now the winter phase can begin on the foundation of experience and with the confidence of success. A followup winter program, in fact, is already in operation. Thirty Phd's have gone in to do a special pre-college tutoring program, actors and writers are auditioning teens for special productions they have written, and tutoring plans are continuing for about 600 children.

For the Church, the work of the Christian Action Ministry exemplifies the power of all-out Christian unity. Six denominations have joined as one Church and as a result the whole Christian community has been drawn closer together.

As a Passionist experiment too, this work has been successful. Students who actively participate in any apostolate are given confidence in themselves and in

their understanding of their vocation. With opportunities like this, no one has to wait until he is ordained to experience the human applications of his

faith and his priesthood, and to know that he himself as a Christian individual is called to serve the needs of his fellow man.

If the seminary is a period of true development, we should expect not only the pains but the proof of growth during these years. The young men headed for a life in the apostolate must do more than dream dreams and see visions. While there are many areas of activity in which the seminarian can show his increasing maturity, he must be able to manifest it in his participation in the works of the apostolate. This area should not be just an outlet for restless energy; it is an opportunity for personal growth and a test of whether it is really taking place. To work even as an apprentice in the vineyard is not a substitute for the academic preparation of the seminarian, but it may be far more realistic than many of his other experiences in allowing him to encounter himself as he encounters others.

Kennedy and D'Arcy, *The Genius of the Apostolate*

Opening the Windows

AUGUSTINE WILHEMY, C.P.

LAST summer I was able to eavesdrop for six weeks on what people think of priests and religious. I found the experience so enlightening and rewarding that I would like to pass it on to others. It might contribute something to the continuing dialogue about the priest's role and the image of religion in this country.

During the hot summer months of June and July a well-known mid-western institute sponsored a program for academically talented high-school students. The institute, using mostly public school facilities, offered courses not usually found in the ordinary secondary school curriculum. To enter the institute students were required to have an I.Q. of 130 or above and to pass a specific examination in their desired field of work.

Some five hundred students from six to seven states enrolled. Class size ranged from twelve students to twenty-five. To each class three or more teachers were assigned; the method of teaching was that of team-teaching. Classes were held five days a week for approximately four hours a day.

My observations are based on work with a group of twenty-five students involved in English, Logic, and Composition. The views offered are meant to be heuristic and are not to be taken as generalizations or conclusions.

After a discussion with other teachers on my team, prudence dictated that I remove my Roman collar. Many students in the class were Protestant, and even in this ecumenical age, the remnants of emotional problems aroused by one time strained Catholic-Protestant relations linger on. Catholic students, on the other hand, would possibly be biased in favor of a priest-teacher. To educate in such an emotionally charged atmosphere was felt to be undesirable. For these and other reasons I introduced myself to the class as Mister and not as Father.

The knowledge gained from this experiment proved invaluable. I quickly found my attitude toward young people changing. A clergyman of any faith can unwittingly hide behind the symbol of the collar or of the robe. He can use these as instruments to induce subjection, and can forget that they are

merely identification tags.

Without a collar the clergyman must accept others and be accepted simply on the basis of his personality and achieved prestige. He must win approval like every other teacher. He may even find that he respects the inherent dignity of his students much more than he ever did in the past.

RESERVE and fear often mark the approach of young people to religious or to clergy. The priest incognito soon discovers that he is no longer looked upon as a personage; he becomes a person in the eyes of his students. There is a freedom present in the relationship which the Roman collar or robe had inhibited. The student is most willing to share crises, joys, disappointments, desires, dreams, with a person whom he believes to be human and understanding. In the eyes of some young people the Roman collar hides the humanity of the man behind it. Communication is stifled.

The lack of dialogue between clergy and young people became apparent during the six weeks. One young student, after hearing a talk on open-mindedness delivered by a priest one evening, stated the following day in class: "To be a priest you have to be narrow-minded!" He felt the priesthood meant blind obedience to a set of directives created by a monolithic, authoritarian system.

The image of the clergyman, entertained by these young people, proved terribly disturbing during the course of Logic. A stereotype was discussed

under the general heading of analogy. Negroes, Jews, bright teenagers, and finally clergymen, were employed as typical examples of stereotyping. Disapproval was shown to stereotyping the Negro, the Jew, the brilliant teenager, but the students accepted unconsciously a most devastating stereotype of the clergyman: an impersonal and self-interested demagogue.

The willing acceptance of this latter stereotype indicated a woeful lack of knowledge. Such bias and prejudice stems from ignorance, I believe. These young people had never really encountered the person of a clergyman.

Lack of knowledge showed itself in another area—as well as a lack of communication between clergy and young people. Although the cultural, economic, educational, and class backgrounds of the students were divergent, there was amazing oneness of religious experience.

FOR most "religion" was a great mystery—"mystery" in the pejorative sense of the word. The students showed little understanding of their various faiths. A brilliant Catholic girl, product of a parochial school system, did not know baptism had to do with re-birth and new life. The terms "limited atonement" and "perseverance of the saints" were familiar, but befuddling complexities to a young man with a Calvinistic background.

After many such experiences I concluded that somehow the students' intellectual appreciation of religion had not kept pace with development in

other areas of knowledge. These searching minds—not just restless hearts—needed to be stimulated and activated with God.

One does not, however, want to fall into the Socratic error of believing that adequate knowledge of the good will inevitably lead to goodness! The ideal religious education is a harmonious development of every faculty of man. The appeal of Christ is to both intellect and will. There can be no either-or proposition. The heart might have reasons the mind knows not of, but the mind must embrace Christ also. Motivation and intellectual penetration are equally important.

In another area the image created by clergy and religious had been distorted. One day a lengthy discussion revolved around the Utopian high school. Each student participated freely. As a group the Catholics in the class (9 out of 25) were noticeable for their rebellious attitude toward their school system. Not being aware of a priest in the classroom, the students felt free to verbalize their disenchantment with Catholic secondary education. They felt knowledge had been carefully channeled to them by an educational system concerned with indoctrination and not with education. "A false protectionism hems in our school system," one girl remarked. Another Catholic girl believed that she was not being prepared for real-life situations. As a group these students rejected a system not concerned with developing intellectual freedom and volitional responsibility.



Father Augustine Wilbelmy is currently pioneering the Advanced Program in English at our seminary in Warrenton. In this program, worked out in collaboration with Bellarmine College, selected students are taking their first year college English during the senior year of high school. Several summer institutes have given Father Augustine valuable insights into this new venture in teaching. In addition to twenty hours of classroom teaching, Father Augustine finds time to serve as assistant chaplain to the Newman Club at Washington University, St. Louis.

Right or wrong, these were adolescent impressions of the Catholic school system. Students from the public schools did not manifest quite the same antagonism.

TO generalize from such meager data is fallacious reasoning. Nonetheless, Catholic educators might be en-

couraged to check impressions created in the minds of young people. Are these impressions necessary?

The teenage failure to understand religion manifested itself in yet another area. A discussion on religious ritual lacked depth and understanding. Many students felt that ritual was meaningless ceremonial rites. The question, "Can't man worship God in his own way?" emerged again and again. Externalism, formalism, and ritual were all commensurate for these young people.

Toward the end of the session the other teachers willingly offered me class time during which I could reveal my "true identity." This revelation was imperative to avoid scandal. It would be startling were I suddenly to appear in the pulpit or in the confessional of parishes attended by certain Catholics in the class. Also, learning the student reaction to my priesthood was extremely important.

The day before school closed. I cautiously disclosed my rightful name and identity. A deft preparatory talk warded off any accusation of deceit; it did not ward off the shock. The silence of the students was only momentary. During the next two hours we delved into clergy-lay relations in America.

Many students believed religion had been dissociated from life by the clergy; sermons and discussions had failed to integrate the two. "Beautiful bromides are all I ever heard," one Protestant girl remarked. "Why don't clergymen move among their people

and learn the problems," she added.

Others believed a more democratic spirit should pervade clergy-lay relations. "People are not machines; they have freedom!" one girl suggested. "We have to find out for ourselves; we need experience!" another student countered. The need for experience, for self-discovery, for exercising responsibility, was deeply felt by the group.

Existential experience seemed to be the criterion these students used as the measure of knowledge. The Pauline theology on liberty and license had never penetrated these young minds. Nor had they learned that knowledge comes through channels other than experience. But was or is this the fault of youth?

A FEW students with agnostic tendencies suspected that religion and "devotion" were synonymous. For these, devotion was a saccharine, syrupy spirituality calculated to satisfy the weak and ignorant. One girl subsequently wrote in a lengthy letter to me, "I have always been repulsed by religious people because I thought them to be sickeningly devout. Now I have learned through my experience this summer that I was mistaken and had prejudged religious and clergy." Strangely enough the rest of the letter revealed an eighteen-year-old girl agonizing search for God and faith.

The question of religious garb caused the most dissension among the group. Some maintained that a unique garb should designate a clergyman or re-

ligious. One young protestant student reminded the class that a uniform marks out the soldier, the doctor, the nurse, the policeman. Other students felt that the dress of priests and religious was "frightening" and stand-offish." "Religious must come down from Mount Sinai," one girl suggested, "and the garb prevents this."

Nearly all were anxious to see more modernization in the garb of both religious men and women. Religious habits struck many girls as archaic and medieval. . . ." A dress can be modern and still be symbolic," a Protestant girl offered, summarizing the feelings of the group.

The institute requested an evaluation from each student at the end of the six-week's course. Ten of the twenty-five students I taught stated as the most significant thing they had learned was: "It is dangerous to stereotype people, even clergymen!"

My remarks are not meant as a polemic designed to stir up controversy. They are offered as empirical data for the self-evaluation taking place within the Catholic Church. A Christ-centered attitude, an unselfish dedication to people together with a charitable understanding and cooperation will soften and eventually resolve most of the dilemmas of clergy-lay relations.

CENTRALITY OF LOVE

The pivot of the Christian moral revolution is love. This is the entirely new and unique feature of Christian moral teaching; it is not the center of the moral structure, it is the entire structure. No one questions the centrality of love in New Testament morality; it is questionable whether Christians have always grasped how different it is and how total it is. I venture to state the difference by saying that it is not only a love which is known solely by Christian revelation, but it is a love of which only a Christian is capable. I venture to state its totality by saying that in the New Testament an act which is not an act of love has no value at all.

John L. McKenzie, *The Power and the Wisdom*

THE LITURGICAL "AMEN"

JEROME STOWELL, C.P.

EVERY priest is to be a builder. While his function in the ministry is not to construct the physical edifice of the church with brick and mortar, still he must strive, as St. Paul did, to build up Christ's Church with living stones. It is with that group of the Faithful who gather around the altar with him, week by week, that the priest is called to labor. This group provides the prayers, the gifts, and most of the effort and zeal to make the impact of the Church felt in any particular place. For it is not organization as such, but the Eucharist, which is always creating the Church to become the Body of Christ, in order to do His will and work His works. (cfr. Constitution on the Liturgy, #2).

The liturgical renewal envisioned by Vatican II will work for the building up of the Christ's Church only if it reaches down into the lives of the Faithful. But to bring the meaning and value of the liturgy into the lives of the people, to elicit from them a "full and active participation" is the task, largely, of the priest as minister of the word. So it was the concern of

the Council to see that "the ministry of preaching is to be fulfilled with exactitude and fidelity" (Const. Lit. #35).

The spade-work has already been done by the Council with the various constitutions it has promulgated. It is the task of the priest in his preaching of the word to cultivate what has been planted. He must instruct the Faithful in the meaning of their part in the liturgy. The priesthood of the laity, the meaning of their sacrifice, the beauty of the liturgical year—all of these should be treated by the preacher in the course of his instructions. But one immediate concern of the preacher as the renewal is getting under way is to give the Faithful a better understanding of those ordinary responses they are to make in their participation at Mass.

In this paper it is my purpose to take the most frequent and fundamental liturgical response, *Amen*, and to show where it has come from, what it means in itself, and what it should signify in the lives of the people—all in view of the liturgical homily.

AMEN

In treating of the Amen we are confronted with an embarrassment of riches. The wealth of meaning in this short acclamation has always been recognized, even by early writers. An ancient rabbinical saying goes: "to him who says the *Amen* with all his powers the gates of heaven will be opened."¹

According to Isaias, the word Amen is applied to God Himself, to indicate His veracity and fidelity. "By the God-Amen shall the blessing men invoke, by the God-Amen shall the oath men take, in land of mine henceforward" (Is. 65, 16). The Lord, the God-Amen will be the guarantee of the oath taken by man; he will also be the force behind the curse pronounced by man. This usage can be traced directly to the etymology of the word, "to be secure, to be strong, to be true and solid." A. M. Henry traces the term back to the Hebrew root *beemin*, which signifies "to put one's weight upon another." And so he writes, "the Amen is the typical cry of faith. It signifies: 'This is solid, I can base myself on it. . . .'"²

One of the most solemn uses of this term is found in the book of Nehemias in connection with the proclamation of the Law of the Lord. In this solemn renewal of the covenant, the priest Esdras has the book of the Law read out in the hearing of the assembly of the Jews. Then the people "all lifted up their hands and answered, *Amen, Amen*; and with that they worshipped

with their faces to the ground" (II Esdras, 8, 6).

Amen is often used in this sense of ratification. The man who says Amen to a prayer shows that he intends to make the prayer his own. The word is used at the close of the first four books of the psalms in this way. "Blessed be the Lord, the God of Israel, from all eternity and forever. Amen, Amen." (Ps. 41, 14; 72, 19; 89, 53; 106, 48).

In the New Testament the word Amen has this sense of "yes" in many places. In his second letter to the Corinthians St. Paul writes,

It was Jesus Christ, the Son of God, that I, that Silvanus and Timothy preached to you; and that preaching did not hesitate between Yes and No; in him all is affirmed with certainty. In him all the promises of God become certain; that is why, when we give glory to God, it is through him that we say our Amen" (2 Cor. 1, 18-21).

Our Lord often uses Amen in the sense of "yes." "What was it then, that you went out to see? A prophet? Yes (Amen) and more than a prophet" (Mt. 11, 9). Most often, however, the Amen is left untranslated. And so Matthew has it in this sense 30 times, Mark 15 times, John 25 times, and Luke, with a Gentile audience in mind, only 6 times. In his extensive article in *Theologisches Wörterbuch*, H. Schlier comments, "In the Amen before the 'I say to you' of Jesus, the



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whole of Christology is contained in a nutshell."³

We can see, too, from the writings of the apostles that Amen was used in the liturgy of the Christian community as a response to praise, or to a prayer. "May God, the author of peace, be with you all. Amen" (Rom. 15, 16). "Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen" (Gal. 6, 18).

By a rather strange paradox, although this Hebrew word was translated by the Jews in making the Greek version of the Old Testament it was left untranslated by the Christian converts when adopted into the liturgy. A few attempts had been made to press the Greek "alethinos" (genuine) into use as a substitute. But it was finally, after around 100 A.D., left untranslated in liturgical use. The original sense, as we have seen, meant something on which man can rely, something steadfast and true. But the Hebrew mind did not relish abstractions. It was God who is steadfast and true. God is ever "He who acts." And if God is true and faithful, then we will show his fidelity by his action in history. His nature demands a vindication of itself. And so the Truth of Jahweh came to be sighed for in exactly the same way as His Mercy and His Justice.

It was from this mentality that in the Septuagint translation of the Old Testament, the Hebrew Amen is almost always rendered by "genoito", "would that it might be so." The Christians, however, felt that such a translation was pointless. Why should they pray "would that it might be so," when, in fact, God had fulfilled his promises? His Truth had been translated into action with the appearance of Christ. In Christ God's definitive action has taken place. "For all the promises of God find their *yes* in him. That is why we utter the Amen through him to the glory of God" (2 Cor. 1, 20).

Hence, where the Christian Church inherited the Jewish custom of responding Amen to the glorifying of the name of God at the close of the doxologies, it did so with considerable change of emphasis. What for the Jews was a *longing hope* was for the Christian a *triumphant proclamation* that in Jesus the Amen to the everlasting yea of God had already been fulfilled. Therefore the Amen was not translated. In this context it is significant that since Christ Himself is the living witness of the fidelity of the Father to His promises, He is even called the "Amen" by the community. "A message to thee from the Amen, the faithful and unerring witness" (Apoc. 3, 14).

AMEN AT MASS

The same basic note may pick up a variety of overtones, depending on how the vibration is produced, whether by string, or brass, or by the human voice. Likewise the basic meaning of the Amen may be richly modified by the context of that part of the Mass in which it occurs. There are five occasions in all, when the people respond communally with Amen. Three of these show a basic similarity, the Amens for the collect, the secret and the post-communion. Each of these prayers has been preceded by a procession: the entrance procession for the collect, the offertory procession for the secret, the communion procession for the post-communion. And each is preceded by the invitation, "Let us pray." The other

two communal Amens, at the great doxology and at the individual communion of the Faithful, also take their peculiar significance from the liturgical moment at which they occur.

AMEN TO COLLECT

The homilist might well show the basic structure of the Roman collects: a) the invocation of the Divine Name, a thing so holy with the pious Jews; b) the mention of one of the Divine Attributes—God's mercy, holiness, power; or one of his works—either in the redemptive mission of Christ, or in the lives of the saints; c) our supplication—used within the frame of the mystery or the feast that is celebrated. Finally, the conclusion "through Jesus Christ our Lord. . .

Then the Amen breaks forth almost spontaneously. Just as Christ is the Amen to the promises of the Father, so the Church should be the Amen to Christ—a wholehearted "yes" to the working out of his redemption in us today.

Our people should be reminded that to say Amen is both their high privilege and serious duty. It is their privilege. Indeed, in the early Church the non-baptized were dismissed before the offering of the prayer. Only those who belong to the order of the laity have the right to pray in union with Christ. The non-baptized can pray to Christ as God, as any creature should. But to pray *with* Christ and through Him, as members of this Mystical Body, belongs only to those who have

been incorporated with Christ by baptism. Just as voting was the privilege only of the freedman in the Greek city states, so too in the Church, only the laity, the freedman of Christ's Kingdom, may cast their vote with Christ.

And just as voting is not only the privilege of the free citizen, but also His duty, so is prayer with the Church the duty of the laity. Two levites took turns holding up the arms of Moses as he prayed upon the mountaintop for the success of the army of the chosen people fighting in the valley below. At Mass the laity by their faith and their piety hold up the arms of the priest as he prays for the victory of God's army in its continuing encounter with the forces of evil.

What a shame it would be, then, if this privilege of God's people were shunted upon the frail shoulders of a simple little altar boy! What a lack of appreciation of real values, if the Amen of the people becomes nothing more than a feeble, distracted murmur. Victor Schurr somewhere remarks that we cannot be sure that our faithful will act as adults in their witness to the world, if they behave as poorly instructed children in their role at Mass.⁴ The people who proclaim Amen in the Mass are to become the salt of the earth, the light of the world, the leaven in the whole batch of dough. "Through Christ the Christian is to say his Amen to the glory of God (cfr. 2 Cor. 1, 20).

And so the collect Amen comes as the result of a fourway look: *up* to

God, *back* to the evidence of God's work in the past, *ahead* to what these works promise for the future, and *down* to self that we may be committed to the working out in our lives of God's design in us.

AMEN TO SECRET

In speaking on the Amen to the prayer of offering it might be well, first of all, for the homilist to clear up any misconception about the term "secret." Although Fr. Jungmann inclines to the opinion that the term "secret" had its origin in the later half of the eighth century when the Roman liturgy was "Gallicanized," he does not reject entirely the opinion put forth by Batiffol, that the term may be from "secernere"—to set aside.⁵ If the preacher adopts this opinion of Batiffol, then he could explain very neatly how this prayer is principally a prayer of offering, as it is called today in the new Missals. It is a prayer of dedication over these things set aside for the service of the Lord. At one time, indeed, this was the only prayer of offerings.

This prayer is essentially a preparation prayer. It is called "oratio super oblata." The gifts of the people are brought up to the deacons; from among the variety of gifts (wax for the candles, flowers, clothing for the poor, bread and wine for Mass, food for the orphans and widows) enough bread and wine are taken for the day's celebration. These are placed on the altar, blessed and incensed.

But what the preacher must try to emphasize above all else in that here the active and intelligent participation called for by the Council becomes very real. We have a saying that goes "the gift without the giver is bare." Man's life is dependent on food and drink. When these two elements are dedicated to God a person is showing in a very expressive manner that he wants to dedicate himself and all that he does to the Lord. So when a person says "Amen" to the Offertory prayer he means to declare his total commitment to what is being done at the altar.

Again, the preacher could dwell on the symbolism of bread and wine. Bread has always been taken to symbolize the work and labor of life. The Creator decreed that man must earn his bread by the sweat of his brow. We call the father of the family the breadwinner of the household. So the preacher must stress that what is dedicated to God at his point of the Mass is not the Body and Blood of Christ. For, clearly, Christ is not yet upon our altars. What is being presented to God is the gift of self.

And, referring to the symbolism of wine, the preacher might mention how wine is considered the crushed-out sweetness of grapes. So that when wine is poured into the chalice, we intend to pour into the sacrifice the love of our hearts that has been crushed out by the patient endurance of pain and trial. There is no life without some form of suffering. For some it might come through troubles with health.

For others, it may come from financial difficulties. With others it may arise from stress and strain at home or in other personal relationships. But pain is not wasted if it is turned into sacrifice! All suffering can be redemptive.

Not only the symbolism of the gifts, but the very words of the prayer over the offerings make it plain that a personal response is demanded by this action of the offertory. Thus, from the prayer over the gifts for Monday of Pentecost week: "O Lord, in your goodness make these gifts holy, and having received the offering of this spiritual sacrifice, make us ourselves, an eternal gift to your glory."

In Lent, it is our penance that we dedicate to God, in the prayer of offering from the First Sunday of Lent: "O Lord, we solemnly offer you this sacrifice at the beginning of the forty days. We ask you that by fasting from bodily nourishment, we may keep ourselves from sinful pleasures."

Or again, it may be the offering of our work that is specifically mentioned. Thus: "O Lord, may the work of our hands, these gifts that we offer to you in sacrifice, become, by St. Joseph's prayers, our pledge of unity and peace" (Feast of St. Joseph the Worker, May 1st).

Undoubtedly, this Amen is a most difficult one to say and to make meaningful. For, literally, it takes something out of a person. Without this personal offering of self not only will the Amen be hollow and meaningless, but the Mass itself will not "take

hold," not work its full effect in those who are present. This point was stressed by Pius XII, in his "Mediator Dei": "If the oblation whereby the faithful in this sacrifice offer the divine victim to the heavenly Father is to produce its full effect, they must offer themselves as victims."⁶

AMEN TO DOXOLOGY

This Amen is certainly the most expressive and the most venerable of all the Amens in the Mass. With abundant reason it is called the Amen par excellence, the Great Amen.

Living in the very afterglow of the Apostolic Age, Justin Martyr saw this Amen as the grand climax of the great prayer of consecration. A writer of the third century mentions as elements of the laity's participation in the Mass: to listen to the eucharistic prayer, to join in answering Amen, to stand at the table and stretch out their hands for the reception of the holy bread. St. Augustine calls this Amen the people's signature to the Canon: "Ad hoc dicitis Amen. Amen dicere subscribere est."⁷ St. Jerome described the Amen in the Roman basilicas as reverberating like a heavenly thunder.

This Amen comes as the conclusion of a double doxology, which concludes the eucharistic prayer or canon. The first doxology, "per quem haec omnia semper bona creas, sanctificas, vivificas, et praestas nobis," presents a picture of God's gifts streaming down from heaven through Christ's mediatorship. The second doxology, "per Ipsum et

cum Ipso and in Ipso..." sends a stream of praise from earth to heaven through Christ our priest.

The preacher might find it helpful to explain that up to the time of the late Middle Ages and even afterwards, a blessing of natural products was often inserted at this place. There was a blessing of bread on the feast of St. Agatha, of wine on the feast of St. John the Evangelist, of the Easter lamb on Easter Sunday. To this day the consecration by the bishop of the oil of the sick on Holy Thursday takes place at this point in the Mass. Apparently the insertion of the blessing took place at this precise point because of the desire to link this or that particular blessing with the great blessing which Christ Himself had instituted. Thus the church dissociates herself completely from any Manichean contempt for things of nature. She proclaims that the gifts placed on the altar are sanctified, God-created, and that God has always done well in his creative labors, and continues to do so. St. John says that God created through the word. And when the Word became flesh, his very Incarnation was the grand consecration of all creation.

Satan has often claimed to be the prince of this world. But by our recognition that the things of this world flow from the beneficent hands of a provident creator, the church removes them from the claim of Satan and puts them where they belong—under the dominion of the Lord. This denial of the claims of Satan and this proclama-

tion of the universal realm of the Creator is in itself a blessing; it makes these gifts of nature holy, belonging to the Lord. And this very prayer of blessing has the effect of a doxology when it acknowledges that every grace comes to us through Christ, through whom the Father works all things and grants all things. So this blessing and "thank-you" serves as an introduction to the greater doxology that follows, wherein we acknowledge further that all praise and glory return to God through Christ our Lord.

In this second doxology we are presented with the picture of Christ our high priest standing before the Father. But he is not now before his Father as a lone petitioner as He had been during the quiet nights He spent on the mountain. Now His redeemed are around Him. They have assembled together around the altar "in memory" of Him, and join *with* Him in praising the Father who is in heaven. What is more, they are *in* Him by the fact of their Baptism so that they are really in a position to worship the Father "in spirit and in truth." So "in ipso" and the phrase "in unitate Spiritus Sancti" are for all practical purposes the same. In one case, the faithful are seen as related to Christ as members of his Mystical Body; in the other they are seen in relation to the Holy Spirit who works in them to make them worthy members of Christ.

It is an important pastoral task of the preacher to urge the faithful to make this time-honored Amen the most

enthusiastic, the most significant of the Mass. Coming at the end of the Canon the Amen refers to the entire Eucharistic prayer. As the Canon began we had been invited to lift up our hearts to the Lord and to give thanks. It is not just the officiating priest but the entire body of the faithful (*Plebs tua sancta*) which joins in offering "this sacrifice of praise" in union with the apostles, martyrs and the Queen of saints in heaven, and in fellowship with the Pope and our bishop and all who faithfully profess the Catholic faith. And here at this point of the Mass we reach even further; we dare to join with Christ the minister of the true and eternal tabernacle, and unite our Liturgy with the heavenly one (C.L. 8).

With our Amen we push open the door of the heavenly temple to unite our praise with the creatures. St. John saw in his vision as they fell down in adoration before the throne of God in profound adoration and praise (Apoc. 19, 4).

Fundamental to all preaching on the Mass is the fact that our Eucharist is a Paschal Sacrifice. So when we say Amen at the conclusion of the Canon this must be understood as our concurrence with Christ in His Passover. As members of a pilgrim Church we must ever be in Exodus, we must be ever ready to pass through the Red Sea in trial of our Faith, we must not hesitate to endure the desert austerity demanded of us as we press on toward our heavenly goal. We must be pre-

pared to make the Passover with Christ in death to self, and a life completely dedicated to God. Without this spirit of generosity, without this readiness to make this passover from self to the new life in Christ, then our Amen is merely verbal, not real. The active and intelligent participation in the Mass demanded by the Liturgical Constitution will make us fully aware of that stream of blessings flowing down to us from God through Christ by whom the Father makes holy and blessed and gives all good things. So our spontaneous response will be to send up an eager Amen to the honor and glory given through Christ to His heavenly Father.

AMEN FOR COMMUNION

A change in the rubric for the distribution of Communion in 1964 directs that the celebrant pause before each communicant and say, "The Body of Christ." The communicant is to look at the Host and respond "Amen." This practice is merely going back to what was the common form of distribution since the earliest ages. A clear picture of the procedure at Communion in the fourth century is given us in the "Mystagogic Catechesis of Jerusalem" by St. Cyril.

When you approach do not go stretching out your open hands, or having your fingers spread out, but make the left hand into a throne for the right which shall receive the King, and then cup your open

hand and take the Body of Christ, reciting the Amen.⁸

St. Ambrose of Milan witnesses to the same practice:

So you say not indifferently "Amen" already confessing in spirit that you receive the Body of Christ. Therefore, when you ask, the priest says to you: "the Body of Christ," and you say: "Amen," that is, "truly." What the tongue confesses let the affection hold.⁹

In speaking on this Amen of the Mass, the preacher could stress both the fact of the personal presentation that is made, and the personal response that is required.

Because it is a personal presentation, the homilist might remind his hearers that they are not to lower their heads and close their eyes, but are expected to look at the Body of Christ held up for them. Father Jungmann notes that it was the custom in some places for the recipient to be mentioned by name and title.¹⁰

This practice continues the holy dialogue that has run through all the Mass. God has called man through faith, has communicated to him His message through the epistle and gospel. Man has responded to God's word spoken in the epistle by the meditation chant of the Gradual. To the word of Christ spoken in the Gospel, man has responded by the action of the offertory. Thus after having received God's word communicated through the sacred scriptures, man now receives that

Word made flesh in Communion. Here is the very climax of that "admirable commercium" which takes place in the Liturgy!

Once again a personal response is expected from the side of man. This response must be that of a complete faith. Without this faith they may tend to view the sacraments merely as holy "things" which they receive to gain grace. They may view a sacrament as some vague impersonal thing outside "out there" in complete independence of any personal relationship either to Christ or the recipient. For it is a fact that an anti-protestant catechesis has, since Trent, so insisted on the "ex opere operato" effect of the sacraments that it has clouded over the subjective response required from the part of man if his reception be a fruitful encounter with Christ. The Constitution on the Liturgy seeks to re-establish this balance when it declares: "The sacred liturgy does not exhaust the entire activity of the Church. Before men can come to the liturgy they must be called to *faith* and to conversion" (C.L. 10).

And so here, in speaking of this Amen, the preacher has the opportunity to stress the importance of faith. And he must make clear the full dimensions of faith. He must speak of faith not simply as belief in a creed, but believe in a person. There is still a danger that some Catholics think of faith primarily as believe in a series of articles of propositions. And they miss the personal relationship.

By our response "Amen" we base our Faith primarily on our belief in the person of Christ. And this Amen is the most personal amen of the entire Mass. All of the other responses were made with the rest of the community. Here we speak alone. Here the person hears the sound of only his own voice. Here the communicant declares his personal decision for Christ. And here is where the Amen reaches back into the most personal part of his life.

To stress this point the homilist might recall what was said above about the root meaning of "Amen." We traced it back to a Hebrew verb meaning "It is solid; I can lean on it; I can support myself by it."

And so in Communion, in making the Passover with Christ from one's own personal world, from one's attachment to things of sense to find one's support entirely in Christ, a great venture of Faith is required. In an act of complete trust, the communicant must dare to release his hold on many things upon which he had relied, in order to reach the strong support of that hand that is held out to lift him up higher. But because it is the Body of Christ that confronts him, the communicant knows he can lean on him, he can say Amen.

AMEN AT POST-COMMUNION

Because the Mass is the renewal of the Paschal banquet that Christ celebrated with his apostles it is fitting that it should conclude with a special prayer

of thanksgiving. St. Mark tells us how Christ sang a hymn with the apostles at the conclusion of the Last Supper (Mk. 14, 26). So a special prayer of thanksgiving after communion is to be expected.

In speaking of the Amen for the Postcommunion the preacher by all means most avoid the sugary sentiments that appeared in some 18th and 19th century books of devotion. These writers were influenced by the court ceremonial of their age and depicted Communion as the visit of a great king. The prayers they composed were filled with repeated protestation of unworthiness of such a visit. Acts of profound adoration were multiplied endlessly. And then because the visit of a monarch was the most propitious time for favors to be asked, numerous "intentions" were detailed. But people today have little interest in the antique ceremonial of a by-gone age. Such imaginary pictures of a "personal visit" would, moreover, lead the communicant to turn his back on the community. This completely distorts the idea of Communion as the sacrament of unity.

But if we pay attention to the guidance of the Liturgy we shall see plainly enough that the Person of our Lord is not brought to the fore as such. There is no special prayer addressed directly to Christ. Rather we hymn our thanksgiving, like the apostle did, *with* Christ. Here above all we find that "the promises of God find their 'yes' in Him; and therefore through

Him also rises the 'Amen' to God unto our glory" As Father Jungmann writes: "The picture that is constantly presented is a picture of the sacrifice as a whole, the sacrifice that we have offered to God along with Christ, the sacrifice in which we take part, and the petition which we directed to the Father "per Dominum nostrum."¹⁰

The structure of the Post-Communion prayer is rather simple. It consists essentially in a grateful reflection on the gift received and this becomes the starting point of a brief petition.

Although the word "thanks" seldom appears in the text of the Post-Communion, the idea of gratitude is best expressed in our grateful reflection on the gift which God has granted us. Here we acquire an excellent picture of Christian revelation regarding the Eucharist. What we have received is called a holy gift, a heavenly banquet, spiritual nourishment, the Holy Body and Precious Blood.

Basing itself on this solid concept of the meaning of the Eucharist the Post-Communion prayer advances its petition. There is always an upward thrust to this petition, viz:

from the food of the body to the nourishment of the soul;
from a gift made in time, to an eternal gift;
from this pledge of glory to its final fulfillment.

What we expect and implore from our partaking of the Body and Blood of Christ is the progress and final triumph of its redemptive efficacy in us:

"O Lord we have been admitted to the holy table. We have drawn water with joy from the fountains of the Savior. We pray that his Blood may be a fountain of water springing up to eternal life" (July 1st).

The homilist might compare the effects of holy Communion with that of the Anointing of the Sick with its two fold effect on body and soul. Thus, from the 11th. Sunday after Pentecost: "O Lord, may we experience the partaking of your sacrament as a healing of mind and body so that both being saved, we may glory in the fulness of divine healing." This same petition for the healing of the whole man is found also in the 15th Sunday after Pentecost: "O Lord, we ask that the power of your heavenly gift may possess our minds and bodies. May this always guide us rather than our natural impulses."

But above all the homilist must stress how this sacrament of fellowship is to increase love in our hearts. This is the proper effect of the Eucharist, the "res sacramenti." "O Lord, fill us with the spirit of your love. In your goodness make one in heart those whom you have filled with the one same heavenly bread" (Friday after Ash Wednesday). This same idea is found in the Post Communion for Easter Sunday "Pour out upon us O Lord, the spirit of your love. In your gracious kindness, may you make to be of one mind those whom you have fed with these Easter Sacraments."

It is chiefly through the pulpit that

the idea of renewal will be brought to the people at large. In speaking of the Amen to the Postcommunion the preacher finds a most opportune moment for calling to attention that opening chapter of the Constitution on the Liturgy which Stresses the Eucharist as peak-point of the action of the Church, and the focus of unity:

"The Liturgy is the summit toward which the activity of the church is directed; at the same time it is the foundation from which all her power flows. For the goal of apostolic works is that all who are made sons of God by faith and baptism should come together (in unum convenient) to praise God in the midst of His Church, to take part in her sacrifice, and to eat the Lord's Supper."

The Liturgy in turns inspires the faithful to become "of one heart in love," when they have tasted to their full of the paschal mysteries; it prays that "they may grasp by deed what they hold by creed" (No. 10).

St. John, instead of giving a description of the Last Supper, gives rather the discourse on charity that underlines the meaning of the Eucharist. And it was after Communion that Christ prayer to his Father for his apostles "that they may all be one; even as thou Father, are in me, and I in thee, that they also may be one in us, so that the world may believe that thou has sent me. . . ." From these words of Christ it is clear that

mutual charity among Christians is to be their witness before the world to the mission of Christ.

Christ speaks of this as "his glory." "The glory which thou hast given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become one, so that the world may know that thou has sent me" (Jn. 17, 22). The mark of charity will be the sign by which the apostles are to be identified as the followers of Christ. This will work also to the Glory of the Father: "By this is my Father glorified, that you bear much fruit, and so prove to be my disciples" (Jn. 15, 9).

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⁸ St. Cyril of Jerusalem, *Mystagogic Catechesis*, V, 21.

⁹ St. Ambrose, *De Sacramentis*, iv, 5, 25. See *Fathers of the Church*, Vol. 44, p. 305.

¹⁰ *Vom Sinn der Messe als Opfer der Gemeinschaft*, J. Jungmann, Einseideln, 1954, p. 18.

ANONYMOUS CHRISTIANS

Christ is the good, and to do good means to love Christ. Goodness may shine out in various places, in man, things, events; but in its essence it shines forth Jesus Christ. The doer need have no thought of Christ, he may think of other people only, but his act ultimately reaches Christ. He need not even know Christ, and may never have heard of Him, yet what is done is done to Christ.

Romano Guardini, *The Last Things*



PASSIONISTS IN THE UNITED STATES

HOLY CROSS PROVINCE MEETINGS AND WORKSHOPS

The Second Annual Brothers' Institute of Holy Cross Province was held from August 1-3, 1966, at Our Lady's Retreat House in Warrenton, Missouri. The theme of the meeting was "The Passionist Brother in the Age of Renewal." Featured speakers were Father Carroll Stuhlmüller, C.P., scripture expert, Dr. Irvan M. Arkin, professor of theology at St. Louis University, and Father Quentin Fullam, O.F.M., clinical psychologist. The lectures were extended by several discussion periods. Forty-five brothers were in attendance, including several from other congregations.

A meeting of the Superiors of Holy Cross Province brought 25 Fathers to Chicago for two days of discussion, August 30-31. Topics considered were

finances, sources of revenue, building costs, and rising expenses due to increased student membership in the Province.

On September 24 eight *Vocational Directors* met with Father Provincial and his Council to discuss problems and prospects of vocational recruiting. Mr. Fred Montiegel, public relations expert, talked on "The Passionist Image" as a basic element in attracting young men to the congregation.

Problems of formation and adjustment brought the *Masters of Novices and Directors of Students and Brothers* to Chicago for a three day meeting, October 12-14. Twenty priests and brothers were in attendance. Among the several resolutions and guidelines that were adopted, the following are of special interest: "In order that the Holy Rule be accepted meaningfully and with full reverence, we recommend

that those responsible for the training and formation of the Novices, Students and Brothers should place stress on those statements of Evangelical ideals and principles of the religious life that are perennially relevant and binding." "The Liturgy is the outstanding means by which Religious can express in their lives and manifest to others the mystery of Christ and the real nature of the Church. Therefore, in each House of Formation, the community celebration of the liturgy, and especially of the holy Eucharist, should hold the place of central importance in the daily schedule; and every effort should be made to promote understanding, appreciation and participation."

The first of three *Missionary Workshops* opened in Chicago on November 2. Fifteen missionaries of Holy Cross Province gathered for a six week period of discussion and writing. The objective of the workshops is to update the mission sermon in the light of Vatican II and present day theological and scriptural emphases. Among those offering insight and guidelines were Fathers Rian Clancy and Stephen Balog, recently returned from Lumen Vitae in Brussels, and Father Jerome Stowell, who studied liturgy at Trier, Germany, this past year. The basic approach taken during the workshop is team discussion leading to a consensus on suitable sermon plans and production. Two more workshops will be held in January-February, April-May, 1967.

JUBILEE OF FATHER CONRAD AMEND

At a quiet celebration in Chicago on August 18, Father Conrad Amend noted the 50th anniversary of his religious profession. The jubilarian offered mass for the community in the monastery choir and presided at a dinner given in his honor.

John Francis Amend is a native of Ripon, Wisconsin, where he was born on August 31, 1896. From 1910-1915 he attended the preparatory seminary conducted by the Capuchin Fathers at Mt. Calvary, Wisconsin. A reading of the life of St. Gabriel turned his thoughts to the Passionists. He entered



Father Conrad Amend

our novitiate in Louisville in 1915, the first of several vocations from Mt. Calvary Seminary. After first profession on August 19, 1916, Conrad of the Sorrowful Mother completed his studies at our monasteries in St. Paul and Chicago. He was ordained to the priesthood on August 14, 1921, at Holy Angels Church, Chicago, by Bishop McGavick.

For 28 years Father Conrad generously gave of himself in teaching our students. He taught classics in Cincinnati, Normandy and Detroit, and from 1938-1951 was lector of Church History in Chicago.

For about ten years Father Conrad was active in our preaching apostolate, until a heart condition brought an end to his active ministry.

Congratulations and a heartfelt Well Done, good Father Conrad!

DEATH OF FATHER GERARD BERRY

On May 9, 1966, Father Gerard Berry was laid to rest in the quiet cemetery adjoining our Detroit monastery. Detroit was home for him, both as a young man and in his declining years as a priest. It is fitting that there he await the glory of his resurrection.

Thomas Leo Berry was born in Detroit on New Year's Day, 1892. After schooling at St. Leo's grade and high school, Thomas worked for some time in the painting trade. He entered the Passionist novitiate in May, 1914, and as Gerard of the Holy Spirit, was professed on June 1, 1915. The eight

years of student life, rugged and regular, brought him to ordination on December 22, 1923. Bishop Drumm of Des Moines was the ordaining prelate.

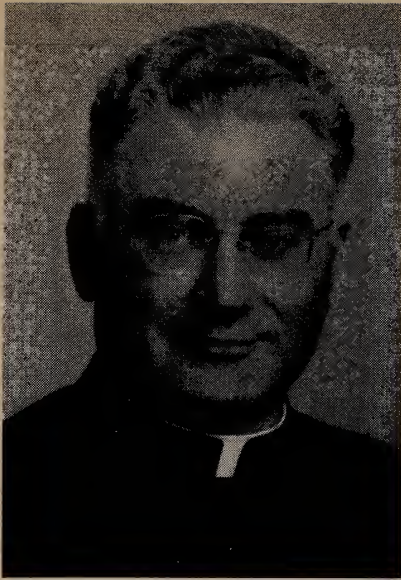
After a year of Sacred Eloquence under the renowned missionary, Father Charles Cassidy, Father Gerard was assigned to our Preparatory Seminary in Normandy as lector. He taught there from 1925-1929, when he became vicar, 1929-1932. In 1932 he was elected rector of our new monastery in Detroit, where he served until 1935.

Father Gerard then began a fruitful ministry of missions and retreats. In 1948 he suffered a stroke and after a long convalescence, had to confine his priestly work to less exacting ministries. For many years he was confessor at the Dominican Sisters' Motherhouse in Adrian, Michigan, commuting each week from Detroit. He is remembered so well for his gentle, Christ-like concern and charity.

Death came rather suddenly on May 7, 1966, at our Detroit monastery. Father Provincial offered the mass of requiem, and Father Walter Kaelin preached the sermon. May Father Gerard rest in the peace of Christ.

DEATH OF FATHER DANIEL MAHER

Funeral services for Father Daniel Maher were conducted on the evening of June 14, 1966, in Holy Cross Church, Cincinnati, Ohio. Father Roland Maher, a cousin of the deceased,



Father Daniel Maher

offered the mass and delivered the sermon. He was assisted by Father James P. White, provincial, and Father Camillus Kronlage, a classmate of Father Daniel. A large crowd of religious and laity was in attendance. Burial was in our Louisville cemetery the next day.

William Maher was born in Cincinnati, Ohio, on September 20, 1905. After attendance at our preparatory seminary at Holy Cross Monastery, he entered the novitiate and was professed as Daniel of St. Anthony of Padua, on October 9, 1921. Following the usual courses of study, Father Daniel was ordained to the priesthood in the Des Moines' Cathedral on December 22, 1929, by Bishop William Drumm.

Father Daniel was gifted with a keen mind and great clarity of expression. After the year of Sacred Eloquence he was appointed lector of philosophy serving at our monasteries in Cincinnati and Detroit. His students remember him as an excellent teacher. In 1938 Father Daniel was assigned to mission work. Sierra Madre, Cincinnati and Detroit were home for him during the next quarter of a century. He preached many missions and retreats, and also gave the retreats for laymen at our various retreat houses. From 1944 to 1947 he was vicar of our Louisville monastery.

Some ten years ago a heart condition made it necessary for Father Daniel to pace his mission work. But he would not retire and continued his preaching apostolate. In 1964 he was appointed student chaplain at Mt. St. Joseph College near Cincinnati. His death at Good Samaritan Hospital, where he had gone for observation, was quite unexpected. May the soul of our good and faithful fellow Passionist rest in peace.

DEATH OF FATHER BERNARD BRADY

Sixty years of Passionist life ended for Father Bernard Brady on November, 3, 1966. They were the steady, solid years of a truly good and holy priest.

Bernard Brady was born in Akron, Ohio, on July 12, 1882, the 8th of eleven children, to Thomas Brady and Julia Harty. As a child he suffered



Father Bernard Brady

from an illness that left him slightly lame for the rest of his life. He was also afflicted with profuse nose bleeding that more than once threatened his life. This condition was miraculously cured, as he believed, so that he might follow his older brother, Father Cletus Brady, in the Passionist vocation.

Among his effects Father Bernard left a notebook with the following entries. They might be poignant, were they not milestones on his pathway to eternal life. "Left home for Dunkirk, Thursday, November 16, 1905. Vested at Pittsburg May 15, 1906. Professed at Louisville, May 16, 1907. Went to Cincinnati, May 22, 1907. Transferred to Chicago, May 12, 1910. Received

Tonsure and Minor Orders from Bishop Rhode at De Paul University, May 29, 1917. Transferred to St. Louis, July 30, 1917. Ordained Subdeacon by Archbishop Glennon in our chapel at Normandy, March 26. Ordained Deacon the following day, March 27, 1913. Ordained Priest by Bishop Nussbaum in St. Ann's Church, Normandy, June 2, 1913. Transferred to Kansas, September 4, 1913. Preached first sermon at Mt. Carmel Hospital, Pittsburg, Kansas, Christmas, 1913. First baptism, St. Paul, May 1, 1914. First confessions, Liberty, Kansas, Christmas, 1914. Class disbanded and went to Chicago as Lector, March 24, 1915. Returned home for the first time, June 30, 1915." Here the notebook ends.

Father Bernard spent five years as Lector and Director of Students until 1920, when he was elected as Master of Novices. The chapter of 1923 brought him the office of Rector as St. Paul, Kansas (1923-1926). He was Vicar in several monasteries, and was Rector in Detroit from 1939-1941, and again in St. Paul, 1941-1944. During these years Father Bernard was actively engaged in retreat work for priests and religious. His years were spent in quiet retirement in Cincinnati, Ohio. The final illness began with a stroke that left him partially paralyzed and unable to speak. For almost a year he patiently bore this cross until his death at St. Mary's Hospital. And so we can close his notebook with a final entry, "Returned home for the last time, November 3, 1966."

The funeral Mass at Holy Cross Church, Cincinnati, November 5, was offered by his nephew, Father Bernard Brady of the Diocese of Cleveland, Ohio. Assisting Father Brady were Father Leo Patrick Brady, C.P., a nephew, and Father James P. White, Provincial. Father Roland Maher, veteran missionary, gave the funeral sermon. Interment was at our cemetery in Louisville. May Father Bernard rejoice with Christ in the Eternal Pass-over.

DEATH OF BROTHER LOUIS HOCKENDONOR

One of the grand old pioneers of Holy Cross Province departed for heaven in the 63rd year of his religious life on June 30, 1966.

Louis Hockendonor was born in Pittsburgh, Pennsylvania, on October 9, 1877. It is said that one of the teaching sisters first gave him the idea of a Passionist vocation; but the example of his saintly uncle, Father Louis Hockendonor, pioneer priest in the Argentina Province, surely inspired him to follow the Lord's invitation.

After early schooling, Louis went to work at a glass etching factory in Pittsburgh. Legend has it that the fumes from the etching acid augmented the severe myopia from which he suffered. He made his novitiate at Pittsburgh under the guiding hand of Father Fidelis Kent Stone, and was perpetually professed on February 26, 1904.

Shortly after profession Brother

Louis journeyed west to help the newly founded Province of Holy Cross, serving as cook at the Chicago foundation. Later on he accompanied Father Benedict Hanley to Des Moines and for five years was brother-in-charge at the new foundation there. Later years brought Brother Louis the assignment of yardman and boilerman in Cincinnati and Louisville. In 1941 he was assigned to our Kansas monastery, where he spent the long twilight of his religious life. These past three years were spent as an invalid at St. Joseph Hill Infirmary, Eureka, Missouri, under the devoted care of the nursing Brothers of St. Francis.

After funeral services at our Warrenton seminary, the body was taken to our cemetery in Pittsburgh for interment.

To know Brother Louis was to admire and love him. Perhaps his life did not know fulfillment by the standards of today, but if patient, cheerful work done out of love has an eternal value, then his life was a triumph and his eternity will be glorious. May he rest from his labors in the peace of Christ.

NOVITIATE NEWS

On July 8, thirteen cleric novices made their first vows into the hands of Father Simon Herbers, master, at St. Francis Church in St. Paul, Kansas. The same day, in Detroit, thirteen cleric novices made first profession at St. Gemma's Church. Father Michael Stengel, master, received the vows.



Profession, Detroit, July, 1966. Front Center, Father Blaise Czaja (V. Master), Father Joel Gromowski (Rector), Father Michael J. Stengel (Master).

Brother Charles Campbell made first vows on August 6 and Frater Luke Fontana made first vows on September 3, both in Detroit. During the month of July, 22 cleric novices were vested at the St. Paul novitiate, while 17 clerics received the habit in Detroit. On September 1, six young men began their postulancy as brothers at the Detroit novitiate.

HERE AND THERE CHICAGO

The Third Annual Benefit and Dinner Dance was held in the Turfside Room at the Arlington Heights Race Track on the evening of October 22. Eight hundred guests assembled for

the dinner and gala party. Highlight taken to Louisville, the attractive new library in the former chapel wing now of the evening was the drawing for prizes in the benefit raffle. First prize, an Admiral Console Colored TV was won by Mrs. Andrew Madden of Oak Park. Proceeds from the benefit go toward improvements in the monastery and student support. Father Luke Connolly is general chairman of the annual event, and an orchid to him for a job well done.

The old laundry and gym has been completely remodelled and now serves as the vocation and appeals office. The skilled services of our brothers and students enabled this improvement to

be carried through at a very modest cost. The entrances have been re-done, new windows installed, ceiling lowered, walls done in panelling, and new floor laid.

Since the student books have been housed the professed library. Father Myron Gohman, who is taking library science at Rosary College, is the librarian. The old cases have been taken from the professed recreation and will be used in Louisville.

The Provincial staff now resides on the third floor of the monastery.

On October 17, Most Rev. Malcolm LaVelle, past general superior, arrived in Chicago to take up residence. Father Malcolm has been mission procurator in Manila these past two years. The community is honored to have Father Malcolm *de familia* and a warm welcome was extended to him.

CINCINNATI

The month of September saw Father Raphael Domzall installed as retreat director at Holy Cross Retreat House. He succeeds Father Declan Egan, who is now chaplain to the students at Mt. St. Joseph College. Bringing a wide experience in youth work to his task, Father Raphael has enlarged the scope of Holy Cross retreat work to include a greater number of college retreats, including mixed retreats for college men and women.

Reflecting the current emphasis on group dynamics in the retreat experience, Father Raphael has emphasized the place of open discussion selected

tapes and movies, role-playing, and similar group projects.

A new retreat schedule places the Mass at 5:00 p.m. on the second day of the retreat. A scripture service is held in the morning. Besides the traditional conferences, there are three group discussions. The retreat ends with Mass at 1:00 on Sunday. The new schedule has met with a "tremendous response."

Father Victor Salz, retreat master, comments on the new schedule: "In the retreat schedule we now have three discussion periods (two of them optional) and a question box. For some men the Holy Spirit speaks through silence; and for others He speaks through fellow men. At times the deepest insights received during the retreat, as the men will tell you, come through the shared ideas and experiences. For us retreat masters that may be a bitter pill to swallow. Father Raphael and I are at all these discussions as a team. And this really impresses the men, that we are both interested in them. The custom of the retreat master appearing only to give his talks is not the best way of impressing the men that you are concerned with them as individual persons.

"The Mass on Saturday is at 5:00 p.m. One retreatant told me that he didn't care for mass in the evening. At the end of the retreat he said that he would not want the Mass at any other time as he had experienced his day building up to Christ's sacrifice and finding its meaning there.

"Mass on Sunday is at 1:00 p.m.,

following the renewal of baptismal promises and papal blessing. The men experience the Mass as the crowning act of their retreat and feel inspired to carry the light and the love of Christ out into their world of home and daily work.

In 1967 the retreat program for Holy Cross will be expanded to include weekend retreats for married couples. As part of the retreat renewal, evenings of recollection are being given for retreatants and their wives. These consist of Mass, luncheon, brief talk or tape, and discussion. In this way the fruits of the retreat are extended to the family and are kept alive throughout the year.

The new directions in retreats at Holy Cross had evoked great interest. An article in the *Catholic Telegraph* recently gave widespread publicity to Father Raphael and his work at Holy Cross.

Louis Doherty, C.P.

LOUISVILLE

The new school year opened August 30 with 54 seminarians. We were pleased to welcome three new seminary faculty members, Father Charles Bovee, visiting professor of French, Father Vincent Giegerich, instructor in philosophy, and Father Thomas Anthony Rogalski, instructor in sociology.

On September 26 Father Melvin Glutz, dean of the seminary, attended a meeting of local professors of philosophy and theology along with deans and college presidents of the area, at



Father Charles Bovee

the University of Louisville. John A. Dillon, dean of the graduate school at U of L, and Dr. Richard Barber, dean of University College, are interested in a program for pooling talent and other resources in the areas of philosophy and theology. There was notable enthusiasm for the idea. At present, Bellarmine College and local Protestant seminaries have visiting student programs set up with the University of Louisville. Any Bellarmine student (and this includes our seminarians) can take a certain number of courses at the University and receive credits toward his degree at his home college. The next stage will be probably be a lateral visiting student program, whereby a student from any one of the Louisville colleges and seminaries could take courses in any other. The friendly

ecumenical atmosphere prevailing in academic circles in Louisville is helping to put our community in the avant-garde of intercollegiate cooperation.

Father James Basham has joined our seminary as assistant to Father Terence O'Toole in the vocational department. Father James conducted the annual retreat at St. Xavier High School and one at the University of Kentucky. With Father Terence he conducted the Christian Perspective Week at Bellarmine College. Further developments of this updated type of retreat inaugurated last year by Father Terence and Mel, were tried this year—with great success.

The Married Couples Retreat League, successively moderated by Fathers Forrest, Eugene and Raphael, is now under the direction of Father Thomas Anthony.

On September 29, Father Terence, himself a graduate lawyer, gave a banquet address at the annual Red Mass celebration at Lexington, Kentucky. The talk was so well received by the judges and lawyers present that Father was urged to submit it for publication.

On October 1 a meeting of administrative and academic personnel of Bellarmine College, Passionist Seminary College, St. Thomas and St. Mary's seminaries, was held at the college. The meeting probed the possibilities of further college seminary cooperation and opened the way toward eventual affiliation of two more seminaries with Bellarmine.

The past months have seen the es-

tablishment of a new and successfully functioning venture, *The Passionist Seminary College Press*. Convinced that management of our own printing facilities would make possible sizeable yearly savings and provide an opportunity for wider apostolic, vocational and public relations efforts, a modest off-set printing department was set up. The Press, operated by our students, has turned out professional quality printing for the seminary, for St. Agnes Parish, and for the vocational department. This early success gives hope for an ever broadening and valuable scope for its work.

Melvin Glutz, C.P.

SIERRA MADRE

A new venture for Mater Dolorosa Retreat House was the first married couples' retreat held in June. There were 28 couples in attendance, ranging from golden jubilarians to newlyweds. Quite a challenge to Father James McSorley, O.M.I., retreat master. The autumn retreat season has been most successful, with October averaging 83 men each weekend. One reason for the rising numbers is the Retreat League's activities. Four hundred men were present at the October meeting. They heard a report on the June Fiesta, a grand success as usual.

The Golden Jubilee of Father Gregory McEttrick was celebrated with due festivities in July, as well as the silver Jubilee of Father Miles Bero. Bishop Quentin Olwell was guest at the monastery for some days and during this

time a mass in the public chapel brought the community and his friends together to celebrate the 50th anniversary of his profession.

The missionary aid to Tijuana which began with rather haphazard promotion by Fathers Henry and Miles has grown like the gospel mustard seed. It has now been organized as a legal corporation with a lay board. Known as ABC (Aid to Baja California) it collects and sends a vast and constant flow of clothing, medicine, religious goods, furniture and food to God's poor in Tijuana. A future article in the *Passionist* will describe this apostolic venture at length.

Timothy J. O'Connor, C.P.

HOUSTON

The Retreat House Development Program has entered its final and most intensive phase. Father Lambert Hickson, retreat director, is devoting all his time to the fund raising work. Father Carl Tenhunfeld, rector, has been appointed associate retreat director, and is now directing the various retreat activities.

The clergy of the Galveston-Houston diocese, in addition to their regular annual retreats, have asked to use the retreat house two days each month for Clergy Days of Renewal. The program will include guest speakers, position papers and discussion, as well as a period of silent recollection.

Youth seminars for high school CCD students have been introduced into the retreat activities at Holy

Name. During the regular weekend retreats for laymen the film *Parable* is now shown after the Saturday evening conference on the Sacred Passion. The men have reacted most favorably and the discussions following the film have been truly remarkable.

Brother Daniel Smith, "Brother Dan" to thousands of Texans, has been transferred to Sierra Madre. During his long years in Houston he endeared himself to the retreatants by his radiant cheerfulness and kindness. And before the days of professional public relations, Brother Dan was a one-man wonder of contact and good-will all over Houston.

Brother Thomas Brummet is not only the new cook in the retreat house, but also assists the vicar with community accounts and "balancing the books." This is a "first" in the Province. Brother's services will be especially helpful during the busier mission season when practically all of the community is occupied with works of the ministry.

Berchmans Pettit, C.P.

ST. PAUL

The St. Paul monastery has been host to a variety of lecturers during the fall. Father Roger Mercurio gave a two-day series on the psalms, emphasizing their use as prayers. Father Rian Clancy, who spent last year at Lumen Vitae, Brussels, lectured to the community on new directions in catechetics. Father Thomas M. Newbold gave of his insights and experience in

the field of religious psychology. Modern trends in homiletics were detailed by Father Pius Leabel. The Church in Japan was the topic of a lecture by Father Andrew Gardiner. And our vocation directors, Fathers Joseph M. Connolly and Terence O'Toole, visited the novitiate and described their work in our youth apostolate.

The missionary staff in St. Paul has had a busy autumn, with missions, forty hours and retreats ranging from nearby Neodesha to distant Claybank, Saskatchewan. The novices have brought cheer to the retirement homes in the area through their visits and the Christmas Carollers will present a program for the shut-ins. They have enlivened the monastery with a talent and variety show.

Father Joachim Gemperline has taken over as pastor of St. Francis Church, replacing Father William Steil. Since the convent has been unoccupied due to the withdrawal of the Sisters of St. Joseph, Father Joachim has moved the parish offices from the church basement to a more functional location in the convent.

Ambrose M. Devaney, C.P.

DETROIT

The pastoral year is being spent in a balanced blend of academic and apostolic work under the direction of Father John Devaney, lector-director. Two days each week the Fathers attend class and work in the counselling clinic at the Catholic Charities. There are many opportunities for preaching to retreat

groups at the twilight and high school retreats. A variation of the older form of sacred eloquence instruction has been the inauguration of periodical workshops, given by experts, on various aspects of our preaching apostolate. Father Rian Clancy recently conducted a week's workshop in catechetics. Other workshops will center around the homily, liturgical preaching, youth retreats, group dynamics, the Christian Renewal Mission and the traditional mission.

Father Eric Meyer, dean of the class, has finished his six weeks at the Goethe Institute, Rothenburg, Germany, and is now in his theology courses at the University of Muenster. Father Paul E. Schrodtt of last year's class, is at the University of Munich studying liturgy.

The instructional program for the brothers is in full swing. Postulant brothers take evening classes at nearby schools in such subjects as automotive mechanics, welding, electronics, electrical wiring, general and commercial cooking. In the monastery the novice and postulant brothers are grouped into classes for instruction in traditional skills such as tailoring and cooking.

Detroit continues in the forefront of our mission apostolate with the Fathers in and out during the fall on a great variety of mission and retreat assignments. The retreat house is a beehive of activity under the direction of Fathers Campion, Donald and Venard, with retreats around the clock, throughout the week.

Michael Stengel, C.P.

SAINT MEINRAD

The Passionist student contingent arrived back at St. Meinrad on August 23, just in time for the blessing and installation of the new Archabbot, Very Rev. Gabriel Verkamp, O.S.B. The schoolyear opened with a concelebrated mass of the Holy Spirit on September 5.

The Passionists, 46 strong, are now the largest single group on campus. Total enrollment in the School of Theology is 169, an increase of 41% over last year. Eleven dioceses and four religious orders are represented in the student body.

Our new director, Father Firmian Parenza, comes to us with five years' experience as director of the pastoral year.

Father Barnabas Ahern has concluded a series of lectures on First Corinthians, given daily over eight weeks, 45 in all. Besides students from all four years of theology, a large number of outside visitors attended the lectures each day. The classes were held in the St. Bede Theatre. Father Barnabas has now embarked on a far flung lecture tour, but will be back at the beginning of the second semester.

Inter-community dialogues have been initiated between the various student groups on campus in an effort to grow closer together as a community. Standing invitations have been given by all groups for visits to recreations and especially for intercommunity liturgical celebration. Informal get-togethers, hootenannies and smokers have been

held on several occasions. These have been highly successful experiments in community living.

Apostolic activities are limited this semester, mainly because of the academic load. Several of the students, along with the deacons, are teaching CCD classes. Others are engaged in various government and local poverty projects and in census work. In addition to these activities, Fraters Arthur Carillo and Maurice Rose have initiated a program for work with deaf children in Evansville. In a few short months they have achieved a remarkable facility in use of the sign-language of the deaf.

In the sports program the Passionists successfully defended their status as softball champions. This year we did not field a football team, but in the interests of unity, our fraters joined the various teams drawn at random from the School of Theology.

We welcome Frater Diego Soniera to our midst. Frater Diego hails from Montevideo, Uruguay, and joins two other students of Immaculate Conception Province, Fraters Eduardo Llosa and George Stanfield. Frater Diego's parents are the co-founders, with Father Peter Richards, of the Christian Family Movement in Argentina.

Richard Martinez, C.P.

ST. PAUL OF THE CROSS PROVINCE

ORDINATIONS

The 1966 Ordinations in the Province took an unusual turn. Most Rev-



Ordination, June 3, 1966. (l-r) Fathers Thomas McCann, Edward Diviny, Edward Dolan, Bishop Manning, O.F.M., Fathers Adrian Bauer, Richard Cashen, Angelo Fazio.

erend Cuthbert O'Gara, C.P., was hospitalized with a severe heart attack on May 22, a week before he was to ordain the junior theologians to the Deaconate and the senior class to the Priesthood. Fortunately, Bishop Thomas A. Manning, O.F.M., Prelate Nulius of Coroico, Bolivia, had planned to attend the ordination since a close relative was among the ordinandi. Archbishop Boland of Newark then commissioned Bishop Manning to ordain both to the Deaconate and the Priesthood.

He ordained eight Deacons on May 30 in the Union City choir. Four days later, June 3, the six senior Deacons were ordained priests in St. Michael's Monastery Church. The Ordination Mass was a concelebrated one at which the newly ordained distributed Communion to their families and relatives.

Those ordained; Fathers Adrian Bauer, C.P., Akron, Ohio; Richard Cashen, C.P., Baltimore, Md.; Angelo Fazio, C.P., Union City, N.J.; Edward Dolan, C.P., Union City, N.J.; Edward Diviny, C.P., Worcester, Mass., and

Thomas McCann, C.P., Ashley, Pa.

The new Deacons were given faculties by Archbishop Boland to engage in various activities of the Deaconate.

PROVINCE NEW LOOK

The Provincial Council at a prolonged series of meetings early in the Summer made certain far reaching decisions destined to change the former complexion of the Province. More than a hundred religious received changes of residence and assignments. A full four year Theologate was established in St. Michael's Monastery, Union City, and the Passionist Monastic Seminary, Jamaica, N.Y., made the House of Philosophy. Special horariums were drawn up for both of these schools which gave preference to a greater leeway in the time allotted to class and study.

A number of important changes were made. FATHER RALPH GORMAN, C.P., has relinquished the Editorship of *The Sign* after 24 years in that post. During his Editorship, *The Sign* won 30 Awards in annual Catholic Press Association competition. Father Ralph is a well known Scripture scholar and the author of "The Last Hours of Jesus." He will do special research preparatory to publishing further studies on the Passion. FATHER AUGUSTINE P. HENNESSEY, C.P., replaces Father Ralph as Editor. He was Associate Editor of *The Sign* from 1945- 1948. He has served as Lector of Moral Theology, President of the Catholic Theological Society of America, Rector of

Holy Cross Seminary, Dunkirk, N.Y., Master of Novices and finally Rector of Calvary Monastery, Shrewsbury, Mass., and Director of the Apostolic Formation Course. To replace him as Shrewsbury Rector, Father John Baptist Pesche, C.P., has been recalled from Rome.

FATHER DONALD NEALIS, C.P., Business Manager of *The Sign* and its Provincial Representative, leaves Union City to become Econome of Holy Family Monastery, West Hartford, a monastic complex which includes the Brothers' Juniorate and Holy Family College, the senior Preparatory Seminary of the Province. Father Donald, a C.P.A., has been Business Manager since 1947 and during that time the magazine's circulation has grown from 180,000 to more than 300,000. Father LUKE MISSETT, C.P., former Provincial Building Chairman replaces Father Donald as Business Manager. Father Stanislaus Waseck, C.P., presently Vice Rector of St. Michael's Monastery, is the new Chairman of the Building Commission.

FATHER LUCIAN DUCIE, C.P., for the past six years Director of the Bishop Molloy Retreat House, Jamaica, N.Y., and prior to the Director of St. Gabriel's Retreat House, Brighton, Mass., for sixteen years, was assigned to St. Paul's, Pittsburgh, Pa. Father Stephen Haslach, C.P., replaces Father Lucian as Director in Jamaica and Father Gerard Griffiths, C.P., takes over Father Stephen's former post as Director of St. Paul's Retreat House, Pittsburgh.

Father Jude Dowling, C.P., was appointed Retreat Director in North Palm Beach, Florida, to succeed Father Cyril Schweinberg who has been assigned as Retreat Master to the new Retreat House, Riverdale, N.Y.

Four new Pastors were assigned. FATHER OWEN DOYLE, C.P., 1966 Golden Jubilarian and for the past 24 years Pastor of the large and flourishing Immaculate Conception Monastery Parish, Jamaica, N.Y., was replaced in that position by FATHER HUBERT ARLISS, C.P., Pastor of St. Joseph's Monastery Parish, Baltimore, Md. Father Daniel Free, C.P., is the new Pastor in Baltimore. Father Godfrey Kasper, C.P., was named to succeed Father Basil Cavanaugh, C.P., as Pastor of St. Mary's Dunkirk, N.Y. Father Cletus Dawson, C.P., became Pastor of St. Joseph's, Union City, and Producer of 'Veronica's a Veil' to succeed Father Edmund McMahon, C.P., who was assigned to St. Ann's, Scranton, as Director of the Mission Cooperative.

There were many other changes among the Directors, Lectors, curates and Brothers. *Prosperet et procedet!*

SUMMER ACTIVITIES

Clerics and Junior Brothers were engaged during the Summer in various catechetical and apostolic endeavors confined mostly to areas adjacent to the different monasteries. Each group was in charge of a priest director assisted by a deacon.

Three Sem Weeks at Holy Cross

Seminary, Dunkirk, N.Y., attracted a large number of eighth grade boys from varied localities. The faculty consisted of 5 priests and 20 students and brothers. Mornings included classes in English and Latin, talks geared to the needs of present day youth and special counselling. Afternoons were devoted to supervised sports and relaxation. The boys kept the horarium of the seminarian. The fees were quite nominal and within reach of all.

Another notable activity found its locale in Atlanta, Georgia. Eight clerics did excellent work among the neglected and retarded Negro children in the environs of St. Gabriel's Parish. Both the ecclesiastical and civil authorities highly commended the work that the Passionist seminarians were doing.

In addition, students attended summer school at Harvard, Boston College, Boston University, Fordham and Columbia in New York, Trinity, Hartford, Conn., and Duquesne University, Pittsburgh, Pa.

JUBILEES

The two Diamond Jubilees were private community celebrations. One in Dunkirk, Ascension Thursday, when Father Isidore Smith, C.P., offered his jubilee mass in St. Mary's at 5 p.m. Father Damian O'Rourke, C.P., celebrated in Brighton on June 29.

Father Norman Kelly, C.P., observed his Golden Jubilee of profession on Sunday afternoon, September 4, at St. Paul's, Pittsburgh. The jubilarian offered Mass in the presence of the



Golden Jubilee of Profession. Father Gerard Rooney, Provincial, Bishop Quentin Olwell, Jubilarian, Father Brendan Breen, Rector. September 14, 1966.

religious community.

Bishop Quentin Olwell, C.P., sang a Pontifical High Mass on September 14, in St. Michael's Monastery Church, Union City. V. Reverend Gerard Rooney, C.P., was the subdeacon. The rector, V. Reverend Brendan Breen, C.P., was deacon and preached the

jubilee homily. The Schola Cantorum of the Theologate presented a special musical program. At the dinner following the mass, Bishop Quentin delivered a splendid and stirring address on 'The Apostolic Tradition of the Province of St. Paul of the Cross.' The following day the Bishop celebrated

his jubilee also in Brighton, Mass., with a concelebrated mass in St. Gabriel's Church. After his exile from China and prior to his appointment as superior of the Philippine Mission, Bishop Quentin had been pastor of St. Gabriel's. The parish held a gala affair in the evening to honor the Bishop.

Father Owen Doyle, C.P., was to have celebrated his golden jubilee in Immaculate Conception Monastery Church, Jamaica, on September 18.

It was also to be his formal farewell to the parish where he had been the energetic pastor for almost a quarter of a century. Unfortunately a few days before this date he suffered a heart attack and all plans for a public celebration had to be abandoned. Later, on October 13, he was sufficiently well to observe his jubilee at a late afternoon mass in the Jamaica choir and attend the dinner in his honor in the Retreat House dining room.

MISSIONARY CROSSROADS

Bishop Cuthbert O'Gara, C.P., Bishop Quentin Olwell, C.P., V. Rev. Caspar Caulfield, C.P., Secretary General for the Foreign Missions and V. Rev. Reginald Arliss, C.P., Rector of the Pontifical Philippine College, Rome, met together in St. Michael's Monastery, Union City, in July for the first time in years. Bishop Quentin served under Bishop Cuthbert as Vicar

General of the Diocese of Yuanling, China. Father Caspar and Father Reginald were missionaries there. All four were expelled from China by the Chinese Reds, Bishop Cuthbert after two and a half years imprisonment. Later Bishop Quentin was appointed Prelate Nullius of Marbel in the Philippines. Father Reginald served under him in Cotobato until appointed to head the Roman college. Father Caspar has been Mission Secretary General for the Missions of the Congregation since 1953.

FATHER MALCOLM HONORED

The Province of St. Paul of the Cross honored the V. Reverend Malcolm Lavelle, C.P., former Superior General and retiring Procurator of the Passionist Philippine Missions, at a testimonial dinner in St. Michael's Provincial House, Union City, on October 20. The V. Reverend Provincial, Gerard Rooney, C.P., expressed the warm appreciation of the Province for the work which Father Malcolm had accomplished in Manila after his eighteen years in Rome, twelve as Superior General. Father Malcolm reviewed his two years in the Islands, speaking of the many varied tasks that comprise the office of Procurator and the delight he found in the work. His informative yet informal address was received with sustained applause.

Bonaventure Griffiths, C.P.



PASSIONISTS AROUND THE WORLD

ENGLAND

VOCATION VIGILS AT SUTTON

The annual novena in honor of Blessed Dominic held at Sutton in August was replaced this year by a series of eight all-night vigils for an increase of vocations. Careful preparation laid the groundwork. Many religious orders of men and women were contacted, as well as the diocesan clergy. Various sodalities and societies were invited. The hierarchy were approached. The newspapers carried advanced notices of the vigils. And the response on all sides was most enthusiastic.

The vigils began each night with an address by the presiding bishop at 11:00 p.m., and continued to 6:30 a.m. Various exercises included the rosary, the way of the cross, a holy hour, the renewal of baptismal promises, silent adoration of the Blessed Sac-

rament. From 3:00 to 3:40 a.m. there was a break for refreshments. The vigil concluded with a concelebrated mass at 5:30 a.m.

Over 2,600 person made the vigils and some nights the church was filled to capacity. A great number of the secular and regular clergy attended, some of them coming night after night. The sisters came in great crowds, one night there were 130 of them present. The Passionist sisters were much to the fore, and their singing, especially the Gelineau Psalms, was most moving. The local Vicar of the Church of England, together with some of his people, attended one of the vigils and the closing ceremony.

The vigils concluded on Sunday afternoon, August 28, with Solemn Pontifical Mass in the monastery grounds. Bishop Hagan, C.S.Sp., was celebrant, and Bishop Harris, auxiliary of Liverpool, gave the sermon. Over



Part of Crowd at Closing Ceremony, Sutton, August 28, 1966.

6,000 people attended this ceremony on a perfect summer afternoon.

The civic authorities did everything they could to assist in the arrangements. Special lights were erected for the vigils and floodlights illuminated the exterior of the shrine church. In addition, they made two huge crosses, each 18 feet high, together with a great banner of Blessed Dominic, for the facade of the church.

The bishops were delighted with the fervor shown at the vigils. Bishop Pearson of Lancaster remarked: "This is indeed the spirit of the Council, to see the Bishop, Clergy, Nuns and

Laity all gathered together in prayer. . . ." Bishop Cleary of Birmingham was amazed to see the great number of youth and teenagers who took part and he summed up the week by saying, "If this is the spirit that is rising in England, then we can go forward with hope and confidence." Both Cardinal Heenan and Cardinal Conway sent messages of congratulation. And Archbishop Beck wrote a letter of thanks on behalf of the Archdiocese. From other letters received it is clear that young people have been inspired to offer religious life. No wonder that many themselves for the priesthood and

people have urged the vigils for vocations become an annual event at Sutton.

Camillus Nolan, C.P.

DIAMOND JUBILEE OF FATHER LINUS McKIERNAN

Father Linus McKiernan observed the 60th anniversary of his priesthood at St. Saviour's Retreat, Broadway, on September 22, 1966. Father Linus sang the Mass of Thanksgiving, at which Father Ambrose Sunderland, Provincial, gave the sermon. A large crowd of clergy and other friends attended the Mass and reception. Father Linus offered a second jubilee Mass for the parish on September 25 and gave an interesting account of his priestly years.

Archibald McKiernan came to Broadway in 1898 as a young man of eighteen. He was professed in 1899 as Linus of Our Lady of Perpetual Help. Studies at Mount Argus in Dublin occupied him for the next seven years. He was ordained in Dublin on September 22, 1906.

For ten years he served in various houses of the Province until assignment as chaplain to Australian troops in 1916. Despite reports of his death and the usual suffrages, Father Linus turned up in Sydney very much alive, and for ten years gave countless missions and retreats throughout Australia. After returning to England he held the post of Master of Novices for nine years, and then again began the mission work that he has carried on ever since. Despite his 86 years, Father Linus is still requested as a preacher.



Father Linus McKiernan

Among his words of advice to young men is this: "Travel if you are able to!" Father Linus is the first priest of St. Joseph Province to reach his 60th anniversary of ordination. A thousand heartfelt congratulations.

William Kenney, C.P.

AUSTRALIA PROVINCIAL CHAPTER

Provincial focus of interest during the fifteenth Provincial Chapter of

Holy Spirit Province, held at St. Paul's Retreat, Glen Osmund, July 5-11, 1966, was the call of Vatican II to renewal and adaptation.

Father Paul Mary Madden, assistant to the General of the Passionists, presided. Prior to the chapter, Father Paul Mary had conducted the visitation throughout Australia, and in New Zealand and the Guinea mission.

Elected as superiors were: Provincial, Father Charles Corbett; First Consultor, Father Stephen Sleeth; Second Consultor, Father Linus O'Keefe; Third Consultor, Father Brendan Patterson; Fourth Consultor, Father Nicholas Crotty.

To carry through the desired adaptation and renewal, the chapter established commissions to study problems of student training, the spiritual and technical training of the brothers, the problems of adaptation in apostolic activity. Following the chapter the Provincial Curia established a further commission to direct a Self-Examination project in Holy Spirit Province.

Father Clement Spencer, superior of the Passionists in the Prefecture of Vanimo, New Guinea, reported on the amazing progress of the mission there. Very Rev. Paschal Sweeney, C.P., is Prefect Apostolic, directing the labors of 8 priests, 3 brothers, 4 sisters, and some 20 lay missionaries.



Profession at Goulburn. Fathers Theophane McEwen (Master) and Eugene Egar (V. Master), center, front row.



Father Denis Madigan and Mission Plane.

NEW GUINEA PILOT

Father Denis Madigan has received his Unrestricted Pilot's License with clearance for various types of aircraft. He will fly the mission Cessna in New Guinea.

Besides his preliminary flight training, Father Denis did a special course at the Sydney College of Aviation. His courses included engines and airframes, navigation, and meteorology.

To prepare him for the special problems of New Guinea, Father Denis was tested in recovery from engine failure, and in emergency landings in bad weather. Important also were the "short field" landings and take-offs.

As a final training, Father Denis was taken on as crew member by Ansett-A.N.A., one of Australia's largest commercial airlines. The training captain of Ansett insisted that extensive experience in instrument flying would be necessary for New Guinea conditions. Father Denis was given more than 30 hours in a flight simulator, and has flown Viscount and Fokker-Friendship aircraft on scheduled passenger flights. He has also been supernumerary on Boeing 707's. Some of his flying was done at night so that he would have to rely solely on instruments and radio aids without visual reference. All of this training will en-

sure the greatest possible margin of safety for his work in New Guinea.

A second Passionist, Brother Luke Mazengarb, is now undergoing his preliminary flight training.

VOCATIONS

Students at St. Paul's Retreat have brought the modern mode to vocational recruiting. They write regularly to young men who are interested in becoming priests or brothers. At a vocation day held recently fifty prospective candidates came to St. Paul's.

Plenty of activity, sports, discussion, films and food, took-up the hours. A scripture service on the Christian Vocation concluded the day. It featured modern hymns sung to guitars and hand-clapping. Readings were not only from St. John and St. Paul, but also from authors treating of modern youth. Brother Paul set catchy verses to folk melodies. And the vocation display depicted the vocation of marriage as well as the vocation to the priesthood and religious life.

ECUMENISM

St. Brigid's Parish, Marrickville, has many families who have come to Australia from the Middle East. Father Joseph Mason received apostolic permission to celebrate the Divine Liturgy of St. John Chrysostom for them on the Feast of our Holy Founder. Father Joseph has for many years worked to advance the spirit of ecumenism with the Greek Orthodox community of Sydney. He recently re-

ceived a relic of St. Nicholas of Myra from Cardinal Traglia and has presented it to the Greek community for their new basilica of St. Nicholas near St. Brigid's. This relic will be placed in a special shrine at the entrance to the basilica.

Anthony Herring, C.P.

NEW ZEALAND

CHANGE OF PROVINCE

St. Paul's Retreat, Hamilton, New Zealand, was formally incorporated into the Province of the Holy Spirit on September 1, 1966.

St. Paul's had been founded by priests of the Province of St. Joseph. Under their zealous cultivation the retreat apostolate took deep root in Hamilton and the Passionist way of missions and retreats became known far and wide in New Zealand. In recent years, however, it was thought preferable that New Zealand Passionist life become affiliated with the Province of the Holy Spirit. The transfer was finalized in the summer of 1966.

Very Rev. Ambrose Glynn, the first New Zealander ordained in the Australian Province, is the new superior at St. Paul's. He is assisted by Fathers John Cummins and Gerard Mahony, and by Brother Callistus Mash.

Father Benignus Duffy, former Rector, and Brother Jude Arbuckle, returned to England in November. As the original superior, Father Benignus has worked indefatigably on missions and retreats in every part of both islands of New Zealand and also in

Fiji. His last mission was given at Temuka in the South Island, and his last retreat at Wellington, to the Little Company of Mary. Brother Jude's reputation as cook par excellence was established solidly in Hamilton, where all those who made retreats at St. Paul's experienced his skill. On July 16 Father Eugene Kennan returned to England. During his six years as retreat master at Hamilton he had given of himself without stint. He was greatly respected as a preacher and as a marriage counsellor. It was in large measure due to his efforts that the retreat movement was so well established among the men of Waikoto Province.

SILVER JUBILEE

On April 28, Father Eugene Kennan reached his silver jubilee of ordination. The parish church of Fairfield was the scene of the concelebrated Jubilee Mass on May 26. Father Eugene was principal celebrant, with Fathers Benignus and Paschal as co-celebrants. In the sanctuary was Archbishop Liston and his auxiliary, Bishop Delargey. The Archbishop preached a sermon very laudatory of the Passionists in New Zealand. Some sixty priests and a large congregation were present. Assisting with the clergy was the Rev. Mr. Niggards, the Presbyterian minister, who in true ecumenical spirit, insisted that his fine church hall be used for the jubilee dinner.

The dinner was a triumph of Brother Jude's culinary magic. In the evening a large group of retreatants and

their wives gathered at the retreat house for a dinner in Father Eugene's honor. The joy and congratulations were tempered with just a trace of regret, however, as Father Eugene was soon to leave New Zealand for England. Jubilee congratulations, Father Eugene.

NEW GUINEA INSTANT BUILDINGS

Mr. Norm Dyett, a building contractor of Sydney, has worked out a plan "Operation Vanimo" to build churches in 12-16 weeks at the Vanimo mission.

Volunteer labor will be used, and Mr. Dyett has appealed for five carpenters to fly to New Guinea in January, 1967, and return in April.

Architect Terence Daly of North Sydney has drawn plans for the churches. One, seating 300, will be built at Vanimo village where Mass at present is being said in the army camp. The other, seating 500, will replace the old bush church built by the natives, which is falling to pieces.

The new churches are designed in light structural steel with aluminum roofs to prevent deterioration. They will be built with utmost economy.

The walls are of clay, broken coral and cement. The interior will have exposed structural steel painted white, the timbers stained with sump oil from the tractor and the ceiling of bright red polythene sheeting. Mr. Daly points out that this will mean practically no maintenance.

The altars will face the people the people in latest liturgical style, and the windows will have a stained glass effect with louvres of anti-sun pale blue and amber glass.

IRELAND

EPISCOPAL CONSECRATION

The church of St. Paul of the Cross, Mount Argus, Dublin was the setting for one of the happiest events in the history of St. Patrick's Province, when on September 14th, Msgr. Urban Murphy, C.P., was consecrated Bishop of the newly-established Diocese of Gaborones, Bechuanaland. Among the distinguished representatives of the government were Mr. Eamon de Valera, the President of Ireland, and the

Prime Minister, Mr. Sean Lemass. Several prelates from Ireland and Scotland joined the host of Passionist gathered for the occasion. Father General was represented by Very Reverend Paul M. Madden, Assistant General, a classmate of Bishop Murphy.

Most Reverend J. C. McQuaid, Archbishop of Dublin, who had ordained Bishop Murphy in 1945, was consecrator. He was assisted by Most Reverend Eugene O'Callaghan, Bishop of Clogher, and Most Rev. Patrick Dunne, Bishop of Nara, as co-consecrators. The sermon was given by Very Rev. Cronan Doyle, who had been the new Bishop's novice master, and who later, as Provincial, assigned him to the foreign missions.



Newly Professed and Novices at Enniskillen. Father Bernard O'Donnell (Master) and Noel O'Hagan (V. Master).

It was a deeply moving ceremony, not only for the Bishop's relatives and for his Passionist brethren, but also for the congregation which willed the 2,000 capacity church and overflowed onto the monastery grounds. Many of these good people could remember the days when the new Bishop was an altar boy in this same church. Many more remembered so well his First Mass here just 21 years ago.

After the ceremony there was an informal reception at which mission workers and benefactors were presented to the newly newly-consecrated Bishop. At the formal luncheon held in the monastery, glowing tributes were paid by the President, the Prime Minister, and many of the prelates, to the work of Bishop Murphy and our missionaries in Bechuanaland. The toast to the new diocese was proposed by Rev. Theodore Matthews, the first Mission Superior of the CP's in Bechuanaland.

With the prayerful wishes of all his friends at home, Bishop Murphy, accompanied by Father Valentine McMurray, Provincial, and Father Germanus McGrinder, Mission Superior, returned to his diocese on September 21, to take part in the independence celebrations of his adopted country. On September 30th, in the state square of the new city of Gaborones, in the presence of Princess Marina of England, Sir Seretse Khama and his Government, and the representatives of fifty countries, Bishop Murphy solemnly invoked God's blessing on the newly-independent nation. The former British Protectorate of Bechuanaland



Father Gerald O'Boyle

is now known as the Republic of Botswana.

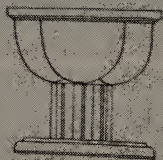
DIAMOND JUBILEE

Congratulations are extended to Father Gerard O'Boyle, who celebrated his 60th anniversary of ordination on September 22nd. Solemn High Mass at which the jubilarian presided, followed by community festivities, marked the happy occasion. Father Gerald has etched a remarkable career in the annals of the Province. He has filled with distinction all the important offices of the Province, including Lector, Director of Students, Master of Novices, Rector, Provincial Consultor and Provincial. He is currently Vice-Postulator of the cause of Father Charles of

966-1966



Z MARYJA
DZIĘKUJEMY
ZA CHRZEST
POLSKI



Centennial Card From Poland

St. Andrew. After sixty years of fruitful priestly apostolate, Father Gerald still lives an active and energetic life. He takes full part in all community observances and church duties. He is one of the most sought-after confessors and spiritual directors in Ireland.

Sylvius McGaughey, C.P.

POLAND

From the shrine of Our Lady of Czestochowa a postcard came to *The Passionist* with the following message: "I am taking part in the solemnity at

the renowned mountain of Czestochowa as representative of the Province of the Assumption. In company with His Eminence Cardinal Wyszynski and all the bishops of Poland, an immense multitude of people are celebrating the Holy Millennium of Poland. I send greetings and fraternal love to the Editor and staff of *The Passionist*. July 3, 1966." Dominic Buszta, C.P.

SWEDEN

After a long absence, we are glad to report again in *The Passionist*. Father Harold Dommersen was recently re-elected as Mission Superior for a further three year term of office. All told we are now seven priests and three brothers here on the Swedish Mission. Our most recent arrival, Father Macartan McKeown, is studying the language at Stockholm University.

From two of our three houses come news of prospective building projects. This reflects progress in our work and increase in the number of Catholics. In Växjö Father Harold hopes that work will start soon on a new chapel. The chapel, with seating for 70, will be built on the grounds and connected to the house. The plans have been warmly approved by the town authorities. In Jönköping, where plans for the new church and presbytery have been underway for some years, we can only report that we continue to explore different ways and means of financing the project. The town authorities, who have provided us with a new building site, want us to move out of our old house by 1969.

In the early summer we were pleased to welcome two visitors from England. Very Rev. Ambrose Sunderland, Provincial, came on visitation. At the end of Father Provincial's visit we all had a get-together at Växjö, highlighted by concelebration. No sooner had Father Provincial returned to England than we had our second visitor, Father Sebastian Sheerer, who conducted our annual retreat. This is the first time we have had community retreats from one of our fathers over from England. Now that we are sufficient in number we look forward to further retreats by the CP's. Every other year we have been attending the diocesan retreat.

One interesting point with regard to our work in Sweden is the language barrier, and by this I do not particularly mean Swedish. We must all, of course, learn Swedish thoroughly. But a priest here could very profitably use other languages such as German, Polish, Hungarian and Croatian. The reason for this is that three quarters of our Catholics are immigrants and workers from the rest of Europe who still speak their native language. At a Mass centre, for example, you may have a group of Yugoslavians who speak little or no Swedish. You preach to them, you visit them, but they understand very little. An interpreter is very useful and sometimes necessary, as at a Nuptial Mass. As for the liturgy in the vernacular, I suppose the Latinists do have a good argument.

Compion Rudman, C.P.

AUTUMN-WINTER, 1966

KOREA

The autumn months found Fathers Raymond McDonough and Patrick O'Malley busy in parochial work in Kwanju, intent on perfecting their use of the Korean language. Father Justin Paul Bartoszek is in his second year of language school in Seoul.

Father Patrick attended a Better World Movement Retreat given by an international team which is founding the Movement in Korea: the famed Father Riccardo Lombardi, SJ, Father Luis Dolan, CP, Sister Francis of Boston via Japan, and Miss Helen Brewer, a laywoman from Chicago. Some 60 retreatants attended, of 15 nationalities, and belonging to a great variety of religious orders and lay organizations.

Father Carroll Stuhlmüller, CP, scripture scholar, conducted two Scripture Institutes in Korea during September. A three day Institute was given at Sagong College (SJ) in Seoul. Simultaneous translation was provided for Korean participants. A two day Institute was also given in Kwanju.

SPAIN

PROVINCE OF THE HOLY FAMILY

Provincial Chapter

The Provincial Chapter of Holy Family Province was held at Zaragoza beginning July 18, 1966. Very Reverend Feliciano Rodriguez, General Consultor, presided. Elected as Provincial was Very Rev. Anacleto Garcia. His consultors are: Fathers Teodoro Aguirre, Mariano Liebana, Venancio Mancebo, and Ferdinando Pielagos.

Golden Jubilee

In Valencia, Spain, the Golden Jubilee of ordination was observed on June 24 by Very Rev. Innocent of St. Joseph (Gurruchaga). Father Innocent is well known throughout the Congregation, having served for many years as Rector of our Retreat of SS. John and Paul in Rome, and also as First General Consultor. Congratulations and best wishes, Father Innocent!

New Novitiate House

In Casella, Navarra, the new novitiate building was solemnly dedicated on July 17, 1966. The building has a capacity of 80 religious and will serve as novitiate for the Provinces of the Holy Family and the Precious Blood. Father General attended the ceremony, together with Father Feliciano Rodriguez Consultor General, and all the capitular fathers of Holy Family Province, as well as representative from the two other Spanish Provinces. The new novitiate replaces the old building which was much too small and had passed the point of economical repair.

Interprovincial Theologate

The theology students of the Province of Holy Family have joined with the theologians of Precious Blood Province to follow their courses at our house of studies in Las Presas near Santander. This is a further application of the collaboration in which both Provinces are currently engaged, at both the novitiate level (as above) and in the theologate. At present a further collaboration is under study,

which would combine into one very prominent magazine, the three Passionist publications *El Labaro*, *El Pasionario* and *Redencion*.

Mexican Foundation at Zaragoza

In the month of May, 1966, our Mexican Passionists established their first foundation in Spain. Near the Passionist monastery at Zaragoza, they have acquired a house and spacious grounds. The house has been remodelled to serve as a residence for the priests and as a school for boys, under the title of "Our Lady of Guadalupe." The first classes at the new school began in October. All success to this venture.

Pablo Garcia, C.P.

PORTUGAL

The Commissariat of Portugal enjoys a steady growth. Four cleric novices made first profession in August, and one brother in June. There are now 45 professed native Portuguese, 17 of whom are priests.

Abundant works of the ministry attest the vitality of our missionary apostolate in Portugal. All of the missionaries from the retreats of Barroselas and Vila de Feira have been occupied with missions and retreats. Azumbupa, Cartaxo, Pontevel, Manique, Lapa, Torres Novos—the list is endless. And there has been warm praise for our men on the part of clergy and laity alike.

The Cardoso brothers, Armindo and Fernando, returned to Barroselas in June. Father Fernando came to sing

his First Mass at Abobeliera (Chaves). He is now studying for his doctorate in Canon Law at the Lateran University in Rome, while Fernando is attending the Pontifical Institute of Sacred Music there.

Father Bonaventure Miranda is now in Madrid, Spain, at the Institute of Social Studies. His courses will take five years to complete.

Fathers Avelino Vieira, Jeronino Moreira and Eugenio Vincente, students in Rome, spent the summer months in Germany, France and England, respectively, in language studies.

Faustino Barcinella de Peral, C.P.

FRANCE

Pere Henri Chevalier was recently named pastor of Holy Cross Church in Bordeaux to succeed Pere Etienne Herry. Two other Passionists serve as assistants to Pere Henri. Pere Lazare Brossard also lives at the rectory and takes care of the prison of Bordeaux. The contribution of the Passionists is of great importance in an area which is terribly short of priests. At times one priest must take care of three or four parishes. And there are only twenty seminarians now in theology preparing for service in the Archdiocese of Bordeaux. Pere Henri brings much experience to his work, having served as Master of Novices and superior in various places, and also being a competent speaker.

The Reze community now has but two priests in residence, and two brothers. The superior, Pere Col Chretien, is also chaplain to the Hospital of St.



Father Louis Imparts
Anointing of the Sick

James, where there are 7,000 patients. Pere Louis de Gonzague is chaplain to the Home for the Aged located near the monastery. The spare rooms at Reze are rented to students who are attending the University of Nantes. This service is greatly appreciated as rooms in the city are scarce and the price is high. The Fathers have been commended by local authorities for this charitable service.

Pere Louis de Conzague, C.P.

ITALY

PIETA PROVINCE

Congress of Passionist Spirituality

Our retreat of St. Gabriel at Isola was host to the Twelfth Congress of Passionist Spirituality from April 12-



XII Congress of Passionist Spirituality. St. Gabriel, Pieta Province, 12-15 April, 1966.

15, 1966. Theme of this year's congress was "The Paschal Mystery in the Light of Vatican II." Among those present were Father Francesco di Bernardo, Provincial, Father Damaso Recinelli, organizer of the congresses, many illustrious guests and a considerable gathering of Passionists.

Among the many outstanding papers given at the Congress was that of Professor Fausto D'Amato of the University of Rome, who discoursed on "The Paschal Joy in the Divine Comedy." The celebrated student of Dante saw in the Comedy a pilgrimage of man, rising from earthly sorrow to the "white rose" of heavenly glory. Father Donato Lombardi spoke on

"The Eschatological Reaches of the Christian Pasch," basing his position on the Christocentric theory of Teilhard de Chardin. Father Constante Brovotto treated of "Liturgy at the Time of the Passion," with stress on the interior sacrifice of Christ and the glory of the Cross. The ten papers will be published in the collection "Studi e Testi Passionisti."

Ferdinando Zicchetti, C.P.

BRAZIL

ORDINATIONS

On July 3, three clerics of the Province of Calvary were ordained to the priesthood. The Passionist Bishop of



Ordination at Curitiba. Fathers Pedro Lain (l), Pedro Gabriel Gusso (c), Jose Di Mambro (r).

Ponta Grossa, Most Reverend Gerard Claude Pellanda, conferred the sacrament at the monastery church in Curitiba. The new priests are: Fathers Jose Di Mambro, Pedro Gabriel Gusso and Pedro Lain. They concelebrated their first low Mass on July 4th. Following Mass there was a dinner at the monastery for relatives and friends, and in the evening the seminarians entertained with a special program.

NEW SEMINARY

Bishop Pellanda recently invited the Province of Calvary to establish a new

seminary at Ponta Grossa. A spacious piece of property near the city was included in the invitation, and the superiors are now planning a modern, functional seminary for 60 students. The Passionist students will study with students for the diocese and other religious. Father Jose Maria Lovera, recently elected Provincial, and his Council, appointed Father Silvio Mazzarotto to be in charge of the new foundation. It is planned to have a retreat house as part of the new building.

Eugenio J. Mezzomo, C.P.



Bishop Urban Murphy, C.P., Talks with Segomo Khama After Episcopal Consecration.



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