

ASCETICAL AND MYSTICAL THEOLOGY, 1954-1955

PART 2: EXPOSITORY¹

General

What should be the structure, today, of the theological treatise on the spiritual life? Such was the question Fr. Nicoláu set himself to answer in a paper read at the Salamanca spirituality convention of 1954 and now published. He prefaces his answer with a good, brief survey of the various ways in which such a treatise is put together by contemporary authors.² The diversity, as everyone knew all along, is extraordinary. But to see it thus calmly plotted out on a couple of pages brings one up short and could be the occasion for a little profitable brooding by theologians.³ Surely, this fevered proliferation of ever new structures (Nicoláu, who does not brood, contributes yet another one) bespeaks a deep psychic *malaise* in the Queen of the Sciences these days: theology still suffers from the split in her personality sustained centuries ago. Whether her divorce from the monastic tradition brought it about,⁴ or the durable acquaintance struck up with philosophy,⁵ or the hostility of the *Devotio moderna*,⁶ makes precious little difference. She has, at present, one personality for dogma and another one for spirituality. The "dogmatic" theologians (as distinguished from the "spiritual") resort from time to time to violent measures, sort of methodological shock-treatments, in an effort to make her whole once more. Thus, recently, Fr. Rahner, who pretty much turns her inside out in the process.⁷

¹ For the first, historical, part of this survey see THEOLOGICAL STUDIES 17 (1956) 39-66.

² Miguel Nicoláu, S.J., "Plan científico de lo que debe ser hoy una teología espiritual," *Manresa* 26 (1954) 339-54; 27 (1955) 5-23. It also appears in the convention proceedings, *Sobre la perfección cristiana* (Barcelona: Flores, 1954, pp. ix + 461), along with contributions by all the outstanding "spiritual" theologians in Spain—Jiménez Duque, Suquía Goicoechea, Llamera, Urdánoz, Staehlin, Vaca, Rovó Marín, Sala Balust, etc. Quite a volume, apparently, but unfortunately I have not seen it as yet.

³ See also Teófilo Urdánoz, O.P., "Las tendencias actuales en teología espiritual," *Ciencia tomista* 82 (1955) 225-84, where the picture is less startling because the canvas is less broad.

⁴ Cf. O. Rousseau, O.S.B., "Théologie patristique et théologie moderne," *Vie spirituelle* 80 (1949) 70-87.

⁵ Cf. Hans Urs von Balthasar, "Theologie und Heiligkeit: Zur Revision der Scholastik," *Wort und Wahrheit* 3 (1948) 881-97.

⁶ F. Vandenbroucke, O.S.B., "Le divorce entre théologie et mystique: Ses origines," *Nouvelle revue théologique* 72 (1950) 371-89.

⁷ Karl Rahner, S.J., "Ueber den Versuch eines Auftrisses einer Dogmatik," in his collected *Schriften zur Theologie* 1 (Einsiedeln: Benziger, 1954) 9-47.

But such therapy is futile. Theology exists nowhere except in the minds of theologians. If she would be healed, she must be healed there where alone she exists. Indeed, these surveys of ours are dedicated to the proposition that such an interior split exists—as the title indicates—and that there is no reason for its continuing any longer—as my behavior in roaming through every area of dogmatic theology similarly attests. One looks forward to the day, of which there is hardly a glimmer as yet on the horizon,⁸ when dogmatic theology—thanks to the dogmatic theologians—will once more be healthfully accomplishing its integral task, and surveys such as this will be no longer necessary, and seminary courses *De theologia ascetica* will be a thing of the past; when all that will be required will be a course in spiritual direction, a practical pendant to the *theology* course.⁹

Meantime, we shall continue to have such things as Nicoláu's *ciencia subalternada*. But our concern for the better should not make us scorn the good. It is a rather good thing—helpful, at least—which he provides in trying to line up a spiritual theology in terms of the four causes. Whether that is the way, as he believes, to make the doctrine contained congenial to the contemporary mentality, one might very much doubt. Yet the perusal of his artificial outline could serve to remind theologians of areas and values they may be neglecting. Similar incidental enlightenment is obtainable from Fr. Isidoro's search for an adequate definition¹⁰ and Don Suquía's outline of, and proposed solution to, the problem of a valid terminology.¹¹ However, the greatest value undoubtedly attaches to what is, both by reason of the severely theological tone preserved throughout and the exceptional amplitude of questions treated, the most noteworthy general treatise in several years—the *Teología* of Fr. Rovo Marín.¹² Exposition is centered successively about four chief topics: the finality of the Christian life, fundamental principles of a theology of perfection, normal development of the Christian life, extraordinary mystic phenomena, with the second and third, naturally, receiving the more extended attention. Because a treatise autonomously conceived and so elaborately worked out, it can result in that *eorumdem*

⁸ Exception could be made for the *Dogmatik* of Michael Schmaus.

⁹ Although the author's immediate concern is different from that which occupies us here, there are basically relevant things, excellently stated, in P. Hitz, C.S.S.R., "Théologie et catéchèse," *Nouvelle revue théologique* 77 (1955) 897-923.

¹⁰ Isidoro de San José, O.C.D., "Hacia una definición científica adecuada de la ciencia espiritual," *Revista de espiritualidad* 13 (1954) 329-45.

¹¹ Angel Suquía Goicoechea, "La terminología en la teología espiritual," *Scriptorium Victoriense* 2 (1955) 33-58.

¹² A. Rovo Marín, O.P., *Teología de la perfección cristiana* (Madrid: Biblioteca de Autores Cristianos, 1954, pp. xxxii + 980).

frequens repetitio which, on St. Thomas' view, breeds boredom and confusion in the mind of the learner. However, Rovo is trying to do two things at once: provide a text-book for seminarians and a doctrinal guide-book for the laity; and the second, presumably, will be for the most part innocent of previous dogmatic studies. That being his complex purpose, his over-all success is impressive, and it would be singularly ungracious to make him a whipping-boy in order to illustrate the points taken in the opening paragraph of this survey. Yet one or two questions persist in obtruding themselves. First of all, why this continued neglect of what the Church has to say about the nature of holiness? No plea is being made here for what has been called a "Denzinger theology," but "sanctity" is the Church's own word; what she means by it, she alone tells us. The content of Rovo's "perfection" is, I fear, almost as limited and arbitrary as that of M. Blanchard's "sanctity."¹³ In both instances it is something interesting that is presented: a bundle of philosophic conclusions bordered about with scriptural texts in Rovo and a swatch of literary insights in Blanchard; but just how meaningful, theologically, is this sort of thing?¹⁴ Why so monumental a reluctance to utilize the traditional Christian doctrine, when all the historical spadework has been done (by Delehaye, Hofmann, von Hertling), its identity with the teaching of St. Thomas proved (by Van Lieshout) as well as with that of St. John of the Cross (by Gabriele di Santa Maria Maddalena), and its connection with the liturgy obvious? And that, I suppose, is the second most obtrusive question: why this neglect of the liturgy? But Rovo is no exception, unfortunately, in not according pride of place to that "first and indispensable source of the true Christian spirit."¹⁵

Liturgy

Fr. Jungmann remarks happily on how far we have come these last few decades that a convention given over to the theme, "Liturgy and Spirituality," could be held (as there was at Munich in September, 1955) and be marked by neither controversy nor apologetic but only by a deepened and pacific comprehension.¹⁶ He is thinking, I take it, of Germany. Elsewhere we are still furiously in the controversial and/or apologetic stage so

¹³ Pierre Blanchard, *Sainteté aujourd'hui* (Bruges, Paris: Desclée de Brouwer, 1954, pp. 194). And cf. O. Karrer, "Die katholische Frömmigkeit: Wesen, Quellen, und Typen," *Schweizer Rundschau* 54 (1954-55) 291-300.

¹⁴ Nicoláu, *art. cit. supra* n. 2, p. 348, is much more to the point.

¹⁵ St. Pius X, *Motu proprio* of November 22, 1905, *ASS* 36 (1903-4) 331.

¹⁶ Josef A. Jungmann, S.J., "Liturgie und Frömmigkeit," *Geist und Leben* 26 (1955) 454-55.

far as the theological pertinence of the liturgy is concerned. One reason for this, according to M. Chavasse, is the inept fashion in which the unique value of the liturgy is usually presented—its “human suitability” as a bodily exteriorization of the true and interior religion, instead of as the united act of God and man, through Christ, in the Church.¹⁷ Clearly, there would be considerably less difficulty were there more such expositions as that provided by Fr. Vismans in his own little tract. Initially, all is situated within the plan of salvation: Church, liturgy, human person; then home truths are spoken about certain deficiencies of liturgical practice in the spiritual life which, in such context, can be recognized as deficiencies of the spiritual life.¹⁸ But it is in the lectures of Père Bouyer at Notre Dame, now published in a quite attractive format and with a quite unattractive title, that we finally have what we have needed so long.

Bouyer is one who can, upon occasion, wield his pen with much of the lethal effectiveness of a Crusader's pike. He takes occasion to do so here, and the reader might well be put off at the sight of a mounting heap of illustrious corpses in the early pages as the author lays about him in an attempt (successful) to recapture the true notion of the liturgy: “that system of prayers and rites traditionally canonized by the Church as her own prayer and worship.” It were a pity if the reader were to give in to a personal squeamishness, because what Bouyer eventually erects above the carnage is an authentic theology of the liturgy thus conceived. Central is the “Mystery” (in the sense of St. Paul and not, strictly, of Dom Casel), the divine *Heilsplan* revealed and realized in time, whose culmination is the death and resurrection of Christ, who as the Word of God calls the Church into existence and stirs within her the response of thanksgiving, which in the sacraments makes possible our transit into the world of the resurrected.¹⁹ Theologians concerned with the dogmatic implications of the spiritual life will, for years, be grateful for the point of vantage now newly accorded them. Structurally, the Bouyer synthesis is unassailable. Here and there the theological language is, perhaps, somewhat untidy and the history not altogether exact. But it is a monumental achievement for all of that and quite impossible (I should have thought of this sooner) to compress within a few words: my one-sentence summary above is rather more a caricature, I am

¹⁷ A. Chavasse, “La vie liturgique de l'église: Importance, originalité, étude,” *Questions liturgiques et paroissiales* 36 (1955) 66–76.

¹⁸ T. Vismans, O.P., *De plaats van de liturgie in het godsdienstige leven* (Utrecht, Antwerp: Het Spectrum, 1954, pp. 43).

¹⁹ Louis Bouyer, *Liturgical Piety* (Notre Dame: University of Notre Dame Press, 1955, pp. 284).

afraid, than a chronicle of one of the chief theological successes of the past two years.

Situated within the perspectives it provides, certain recent studies—good in their own right—gain greatly in meaningfulness. Thus, Jungmann's small book on Church art is more easily seen to be not a plea for the archaic but a recall to the basic reality of Christian spirituality, the "Mystery" precisely as the ever-present Easter (passion-resurrection) mystery, which was to the forefront of Christian consciousness until the Christmas-theme took over in the early Middle Ages and which still preserves its proper centrality in the liturgy.²⁰ Similarly, his reflections on the principal themes of the Canon acquire a further dimension in depth.²¹ In keeping with his own emphasis on the Easter mystery, Bouyer insists that Advent is chiefly a period of expectation of the parousia and not of the nativity of Our Lord, which has already happened. Fr. Croce's studies in the evolution of Advent, crammed as they are with historical lore not easily come by, become of exceptional value if corrected in terms of this more basic insight. For Croce is somehow made unhappy by the eschatological theme in his documents and rather plays down its full import.²² It were better to say forthrightly that the Advent-Christmas-Epiphany cycle was instituted ceaselessly to reanimate the expectation of the second coming by the commemoration of that "first coming" which, far from satisfying the desire of mankind attested by the OT, brought it to its highest pitch of intensity.²³ On such suppositions Fr. Rodewyk's reflections²⁴ and especially Fr. Camelot's study of Nativity-Magi-Cana (thus provocatively united in Lauds for Epiphany) as the triple

²⁰ *Liturgie und Kirchenkunst* (Innsbruck: Tyrolia, 1954, pp. 16). In the initial chapter of his *Vom Sinn der Messe als Opfer der Gemeinschaft* (Einsiedeln: Johannes-Verlag, 1954, pp. 80) he has returned to a favorite—and contested—concept of the Mass as sacrifice of the Church in most felicitous fashion. See also, in the same line of thought, the commentary on the *Unde et memores* in Clifford Howell, S.J., "The Church's Sacrifice," *Liturgy* 24 (1955) 1-9.

²¹ *Das Eucharistische Hochgebet: Grundgedanken des Canon Missae* (Würzburg: Werkbund, 1954, pp. 83). Exceptionally good liturgical meditations, in admitted dependence on Jungmann's *Missarum solemnias*, are being provided by T. Schnitzler, *Die Messe in der Betrachtung 1: Canon und Konsekration* (Freiburg: Herder, 1955, pp. xvi + 296).

²² W. Croce, S.J., "Die Adventliturgie im Lichte ihrer geschichtlichen Entwicklung," *Zeitschrift für katholische Theologie* 76 (1954) 257-96, 440-72.

²³ See, as well, T. Warnung, "Als die Zeit erfüllt war: Theologie der Weihnacht," *Bibel und Liturgie* 22 (1954-55) 67-69, and especially H. Duesberg, O.S.B., "La proximité de Dieu dans la liturgie de l'avent," *Bible et vie chrétienne*, n. 8 (1954-55) 16-30.

²⁴ A. Rodewyk, S.J., "Epiphania Domini: Betrachtungen zum Fest der 'Heiligen drei Könige,'" *Geist und Leben* 27 (1954) 456-60.

manifestation of the mystery of the wedding of Christ and the Church²⁵ achieve full comprehensibility. And one should not pass over, in this connection, the perfectly brilliant article of Prof. Guelluy.²⁶

Sacraments

The Eucharist is the sacrament of unity. In any given year there are always a dozen or so articles which say so, but beyond that mere statement—savorously made and gratefully—say nothing, nor make any great attempt to. Exceptional, therefore, and something to cheer about are the recent studies by Dom de Oliveira, Fr. Van Kempen, and Don Piolanti. For the first, considerations of the ecclesial effect of baptism—union with others in the Mystical Body—lead naturally to an exploiting of the doctrinal riches of that similar efficiency of the Eucharist to which baptism is ordered.²⁷ Van Kempen, in two articles woven tight with texts from St. Thomas, explores the implications of the graduated unity with Christ effected by baptism and the Eucharist, the better to bring into a proper light one especially of those implications: union with one another. And although each aspect, the ecclesial and the Christic, is present in both sacraments, the ecclesial is the more prominent effect of baptism, the Christic of the Eucharist; for therein union is had with *Christus passus* and the increased unity of love with others which results is notably therefore a sacrificial, “redemptive” love.²⁸ Piolanti brings out excellently the tension that exists between baptism and Eucharist, between the initial *incorporatio* (in Christ) and *concorporatio* (with Christians) effected by the first and the consummated *incorporatio-concorporatio* which is the effect of the second.²⁹ And here, too, one should call attention to Pastor Elert’s historical analysis of the expression *sanctorum communio*. It was understood, he holds, as a communion of *sancta*; the Church is founded on this *communio* of the Eucharistic table (1 Cor 10:16–17), as Chrysostom and Cyril of Alexandria aver; the Eucharist thus unites

²⁵ P. T. Camelot, O.P., “La triple épiphanie de la gloire du Fils de Dieu,” *Vie spirituelle* 92 (1955) 5–15.

²⁶ R. Guelluy, “La présence des chrétiens, ressuscités avec le Christ,” *Revue diocésaine de Tournai* 10 (1955) 409–14. The need today of a theological awareness of precisely these dimensions Père Maurice Giuliani, S.J., puts excellently in evidence: “Présence actuelle du Christ,” *Christus*, n. 1 (1954) 102–10; n. 2 (1954) 97–111; n. 3 (1954) 117–23.

²⁷ Tomás Gonçalves de Oliveira, O.S.B., “Baptismo e Eucaristia: Incorporação em Cristo e seu significado eucarístico,” *Ora & Labora* 2 (1955) 12–27.

²⁸ W. Van Kempen, “Onze Incorporatie in Christus door Doopsel en Eucharistie,” *Studia catholica* 39 (1954) 1–32, 97–119.

²⁹ Antonio Piolanti, “Gli effetti del sacramento dell’Eucaristia: Saggio di una nuova sintesi,” *Scuola cattolica* 83 (1955) 3–28, with the detailed discussion of this two-dimensional effect of the Eucharist on pp. 9–23.

all to Christ and to one another.³⁰ But out of this unity, this "togetherness," rises in its most forceful and valid fashion the Christian awareness of the "other." Thus Abbé Denis in an article which it is difficult to praise too highly and just about impossible to synopsise adequately here. The Eucharist as sacrifice is the *sommet de la reconnaissance de l'autre comme autre*; it is impossible to separate in it the *two* commandments of love and, the high point in the religious response of men, it is at the same time the high point in the love due to others. One meets the "other" there first; else the apostolate degenerates into being "occupied with others" and never being "present" to them. All valid effort in the apostolate is but the deployment of what has been authentically lived in the Eucharist.³¹

Usually, when it is question of the apostolate, especially the lay apostolate, it is the sacrament of confirmation that people talk about. It has even been called, with more eagerness perhaps than exactitude, the "Sacrament of Catholic Action." All this comes from the notion, concerning which we registered a modest complaint last time,³² that the point of confirmation is primarily or exclusively to make soldiers in the cause of Christ; for it confers, as it is said, *robur ad pugnam*. And it is said because, in the last analysis, that impressive fiction "Pope Melchiades" said it.³³ Actually confirmation is considerably more complex and meaningful than any of this would lead one to believe; certain recent studies show a happy awareness of it.

Dr. Greenstock's series of articles explores the "problem" of confirmation from just about every angle and comes to the conclusion that as a sacrament it is perfective of the grace of baptism, that it does not delegate to Catholic Action (*pace*, I suppose, Père Congar), that the historical evolution of the rite tends toward the explanation of the effects in terms of the anointing (here, *pace* Fr. Van den Eynde).³⁴ Bouyer's explosive little article knocks

³⁰ W. Elert, *Abendmahl und Kirchengemeinschaft in der alten Kirche hauptsächlich des Ostens* (Berlin: Lutherisches Verlagshaus, 1954, pp. 190).

³¹ Henri Denis, "Eucharistie et apostolat," *Eglise vivante* 7 (1955) 334-46.

³² Cf. THEOLOGICAL STUDIES 15 (1954) 284.

³³ Even Macaulay's schoolboy likely knows by now that that explanation comes from the Sermon for the 4th Sunday after Pentecost of the fifth-century Pseudo-Nemesius, whence it was plucked by the ninth-century Pseudo-Isidore, who attached thereto the name of a non-existent "Pope Melchiades" and included the whole in his high-minded forgery, the "False Decretals," whence it passed into Roman documents, the *Decretals* of Gratian, the *Sententiae* of Lombard, the *Summa* of Thomas. . . . But old ghosts never die. "Pope Melchiades" still haunts the pages of both the Ottawa and the Leonine manual editions of the *Summa* as St. Thomas' "source."

³⁴ D. L. Greenstock, "El problema de la confirmación," *Ciencia tomista* 80 (1953) 175-228, 539-90; 81 (1954) 201-40. According to Johannes Brinktrine, "Zur Entstehung der lateinischen Firmformel," *Theologie und Glaube* 44 (1954) 51-53, the present non-imprecac-

down more things than it sets up: the embarrassing³⁵ and sometimes embarrassed text-book conclusions (the extravagant "ordination to Catholic Action" theory was brought in, he feels, to fill a doctrinal void of which some, at least, were vaguely aware); the authorities whence they are drawn—Popes "Melchiades" and "Urban";³⁶ the predication, as specific to confirmation, of what is fully achieved in Holy Communion. Confirmation, he contends, is intelligible only as a prolongation of baptism, as the second stage in the one initiation-process (primitively called "baptism"), wherein the bishop gives the final "seal" communicating that fullness in the life of the Spirit which is the Christian life and that fullness of participation in the strictly ecclesial life which is inseparable from it.³⁷ If a certain vagueness still attaches to what, in this perspective, the specific grace of confirmation would be, one can be grateful to Bouyer at least for so vigorous a restatement of a basic and largely neglected truism; for, with that to the forefront of one's mind, it becomes possible properly to assess the statements of the Fathers on the subject. They come pretty much to what was said in the last survey regarding ontic-prophecy: specific to confirmation is the grace of effective witness to Christ in one's living.³⁸ What amounts to a good summary of the patristic doctrine has now been provided by the Anglican theologian, Thornton. There is an analogy, of which the Fathers made much, between the Christian and Christ: in the mission of Christ, Fr. Thornton points out, the Holy Spirit intervened twice, in His virginal conception

tive formula appeared only at the end of the twelfth century. See also Verheul's history of the ritual in P. Anciaux, A. Verheul, O.S.B., and J. Rabau, *Christo signati* (Louvain: Centre Liturgique de Mont-César, 1954) pp. 30-51.

³⁵ He remarks how Lampe's *The Seal of the Spirit* (on which see THEOLOGICAL STUDIES 14 [1953] 273-79), written solely to prove that confirmation is not a sacrament, is fully in accord—in all that concerns the meaning one must give the rite—with what he calls the "text-book banalities currently repeated by Catholics."

³⁶ Urban, presumably Urban I, really existed, but the words ascribed to him (again by the "False Decretals") are those of St. Jerome, busily contending that a bishop can do no more than a priest and that his laying on of hands after baptism is just another one of those blessings (*PL* 23, 164-65).

³⁷ L. Bouyer, "La signification de la confirmation," *Vie spirituelle: Supplément* 7 (1954) 162-79; and see also his earlier "On the Meaning and Importance of Confirmation," *Eastern Churches Quarterly* 7 (1948) 95-102; "Que signifie la confirmation?," *Paroisse et liturgie* 34 (1952) 3-12. A survey of contemporary views on the question—Bouyer, Martimort, Anciaux—is provided by P. de Vooght, O.S.B., "Discussions récentes sur la confirmation," *Paroisse et liturgie* 36 (1954) 409-13; he comes down strong for Bouyer. M. P. Anciaux has recently restated his views of confirmation as complement of baptism in according spiritual adulthood in "Confirmatio est perfectio et consummatio baptismatis" and "De sensu confirmationis rituum," *Collectanea Mechliniensia* 40 (1955) 32-34, 192-95.

³⁸ See THEOLOGICAL STUDIES 15 (1954) 284.

(which established Him initially in the life of Messiah), and at His baptism in the Jordan (which established Him in the public role of the Suffering Servant). Similarly, with the Christian there is the initial intervention of the Spirit in baptism (which establishes one in the Christian life) and in confirmation (which accords all the gifts necessary for the full living of the life of the Mystical Body).³⁹ It is in this fashion that the Fathers speak, but they say, perhaps, both less and more than Thornton: less, in that the Eucharist and not confirmation "accords all the gifts necessary"; more, in that the *sphragis* of confirmation accords a *further* participation in the priesthood of Christ.⁴⁰ This second point, as Père Camelot points out, makes it possible to tie intelligibly together the special effects of confirmation which make it a sacrament in the strict sense of the term and distinct from baptism: it imprints in the soul a new likeness to Christ and a fuller sharing in His priesthood, a likeness and a sharing by which the confirmed is endowed with *grâces de force* that enable him to bear public witness to his faith.⁴¹ But much, clearly, remains to be done in the theology of confirmation. One can rejoice that it is disengaging itself from the impasse into which the dicta of "Pope Melchiades" led it, but when it finally achieves its synthesis the Melchiadean doctrine will be situated, subordinately but somewhere, within it. A doctrine so long accepted in the Church may be incomplete; it cannot be false.⁴²

The Virtues

There is always the danger in the discussion of the virtuous life and in the exhortations thereto of slipping into a sort of psychologism with all its dubious and highly individualistic concomitants. Two recent studies provide between them an admirable *garde-fou*: Fr. Rahner's on the sacramental-

³⁹ L. S. Thornton, *Confirmation: Its Place in the Baptismal Mystery* (Westminster: Dacre, 1954, pp. xiv + 204).

⁴⁰ Two good instances of the pastoral use to which such ideas may be put are to be found in Pierre Rayez, S.J., "The Sacrament of Confirmation, Builder of the Personality for Service in the Mystical Body of Christ," and Lucien De Bontridder, "The Bible and the Sacraments of Christian Initiation," *Lumen vitae* 9 (1954) 17-34, 61-76.

⁴¹ P. T. Camelot, "Sur la théologie de la confirmation," *Revue des sciences philosophiques et théologiques* 38 (1954) 637-57.

⁴² Other sacramental studies of more than ordinary interest would be Marc Oraison's "L'action thérapeutique du sacrement de pénitence," *Vie spirituelle: Supplément* 7 (1954) 412-30; Karl Rahner's "Beichtprobleme," *Geist und Leben* 27 (1954) 435-46; and especially George W. Shea's "A Survey of the Theology of Sacramental Grace," *Proceedings of the Catholic Theological Society of America* 8 (1954) 81-127.

ecclesial⁴³ and Fr. Schillebeeckx's on the ecclesial-incarnational⁴⁴ character of virtue. Rahner, whose analysis of the necessarily sacramental orientation of all Christian spirituality was previously recommended,⁴⁵ now situates his discussion more profoundly still: the Church, present holiness, is the Church of the sacraments; herself the *Ursakrament* of the eschatological victory of God's mercy, each sacrament is the fulfilling of herself. Schillebeeckx, for his part, exploits the social implications of the Christian's sacramental encounter with Christ: all is structured, visibly, within the Church, in accord with that essential encounter—an extended incarnating of the *redemptive* presence of Christ. As Père Galtier says, one's growth in Christ is not measured only, nor even principally, by one's degree of affective union with Him, but by the intensity of one's cooperation in the effective coming of His kingdom.⁴⁶ It is that mystery to which St. Ignatius makes reference in his recommendation that one esteem above all "the service of God through pure love" and of which Père Lefèvre explores the biblical witness.⁴⁷ And, it has been suggested, only to the extent that they are explicitly grounded there in the gracious initiative of God for His own redemptive purposes, have one's efforts at personal sanctity any fair chance of avoiding ultimate introversion.⁴⁸ That may seem too strongly said. Yet there has to be, in the spiritual life quite as anywhere else, the subjective conformation to objective reality, and the objective reality there is the cosmic *histoire sainte* and one's inclusion in it as beneficiary and as benefactor. Individualism is best countered in adverting and conforming to the objective personalism of this redemptive pattern.⁴⁹ Precisely because its chief ingredient is love that is personal⁵⁰ and redemptive,⁵¹ progressive conscious adjustment to it results in

⁴³ Karl Rahner, S.J., "Kirche und Sakramente: Zur theologischen Grundlegung einer Kirchen- und Sakramentenfrömmigkeit," *Geist und Leben* 28 (1955) 434-53. And see the similar good things on the Church's ministration and increase of faith by the sacraments in André de Bovis, S.J., "Ecclesia, mater fidei," *Revue d'ascétique et de mystique* 30 (1954) 97-116.

⁴⁴ H. Schillebeeckx, O.P., "Evangelie en Kerk," *Tijdschrift voor geestelijk leven* 10 (1954) 93-121.

⁴⁵ Cf. THEOLOGICAL STUDIES 15 (1954) 287.

⁴⁶ Paul Galtier, S.J., "Notre croissance dans le Christ," *Revue d'ascétique et de mystique* 31 (1955) 3-27.

⁴⁷ André Lefèvre, S.J., "Service et amour de Dieu," *Christus*, n. 2 (1954) 6-20.

⁴⁸ A. Hayen, S.J., "Steeds naar het beste streven?," *Tijdschrift voor geestelijk leven* 11 (1955) 517-35.

⁴⁹ Cf. Louis Lochet, "Gott liebt uns," *Geist und Leben* 29 (1955) 15-27.

⁵⁰ P. Optatus, O.F.M.Cap., "De persoonlijke liefde," *Tijdschrift voor geestelijk leven* 11 (1955) 75-84.

⁵¹ G. Salet, S.J., "Amour de Dieu, charité fraternelle," *Nouvelle revue théologique* 77 (1955) 3-26. And see the symposium, *L'amour du prochain* (Paris: du Cerf, 1954, pp. 404).

virtuous practice which is not growth in self-centeredness, and in apostolic effort which is neither frenetic escape nor clinically detached "do-good-ism." In such a context the analyses by Fr. Munsters (of the role of self-knowledge),⁵² by Fr. Congar (of the variant spiritual situations of the maturing man),⁵³ and by Fr. Garrigou-Lagrange (of the dynamics of grace)⁵⁴ are particularly perceptive and helpful.

The role of hope in all this has been rather admirably presented by Daniélou⁵⁵ and Carré.⁵⁶ This easiest of the passions and most difficult of the virtues has not received a good press from the theologians these last decades, having become confused (for historical reasons that cannot be gone into now) with desire. Fr. Carré patiently makes the necessary distinctions once more and restores it to its essential and unique grandeur: *le mystère d'un don et d'une attente*. Theologians will be especially appreciative of his extremely nuanced and tightly expressed observations on its social dimensions. These, as well, are one of the chief concerns of Fr. Daniélou, particularly as referable to reform in the temporal order—social justice, peace among nations, that sort of thing—and it is a good lesson he reads; rarely has the intimate nature of hope been better revealed than here beneath such global headings. And yet, why not? Quite as in theological charity, the personal "intimacy" established by the infusion of theological hope is—one can hardly say less—"global." It merely so happens that this fruitful insight of which St. Thomas made so much fits rather poorly, if it fits at all, into the seventeenth-century syntheses of the virtue with which we have, perhaps, become too uncritically accustomed⁵⁷—exception always being made, of course, for the teaching of St. John of the Cross. Here, at least, the Sanjuanist and the Thomist doctrines are in excellent accord, particularly St. John's teaching on the purgation of memory by hope,⁵⁸ of which unfortunately too little is made these days⁵⁹ because the levels of discourse are so confusingly different.

⁵² A. Munsters, M.S.C., "Zelfkennis en geestelijk leven," *Ons geestelijk leven* 32 (1955) 129-38.

⁵³ Y. Congar, O.P., "Les trois âges de la vie spirituelle," *Vie spirituelle* 92 (1955) 115-29.

⁵⁴ R. Garrigou-Lagrange, O.P., "Sept lois supérieures de la vie de la grâce," *Angelicum* 32 (1955) 117-23.

⁵⁵ Jean Daniélou, S.J., "Espoirs humains et espérance chrétienne," *Études* 287 (1955) 145-55.

⁵⁶ A. M. Carré, O.P., *Espérance et désespoir* (Paris: du Cerf, 1954, pp. 208).

⁵⁷ For recent instances see Raffaele Cai, O.P., "Speranza ed esperienza," and Antonio Lupi, O.P., "Speranza, virtù teologale," in *Vita cristiana* 24 (1955) 99-116, 117-24.

⁵⁸ A good, popular exposition is provided by Thomas of the Sacred Heart, O.C.D., "Holy Oblivion," *Spiritual Life* 1 (1955) 106-12.

⁵⁹ Fr. Cai, by exception, seems to make rather too much of it in contending that the purgation effected is the release from discursive prayer. See his "La speranza nella vita interiore," *Vita cristiana* 24 (1955) 132-36.

A pretty controversy on the nature of obedience arose in France in 1953. We did not refer to it in the last survey because, as we were going to press, it seemed to be in only its first stages, a preliminary skirmishing for positions with the real battle to come later. But no battle developed; so for the record let it be noted that Fr. Feret said that obedience is essentially a way of acting imposed by the common good,⁶⁰ to which Fr. Holstein countered that it is essentially an attitude commanded by faith,⁶¹ with Fr. Henry finally attacking the flank of each of them: Feret's, because he minimizes the role of faith; Holstein's, because he exaggerates it.⁶² Although no ground was gained one way or the other in this charitable parrying, and it must be declared, because of the early retirement of the contestants, no contest, it may have impressed some of the onlookers with a new awareness of how inadequate the current understanding of obedience is. And that would be most salutary. Prompted, perhaps, by some such awareness, Fr. Lupi has had extensive recourse once more to St. Thomas,⁶³ and Fr. Anderson to Scripture itself.⁶⁴ Each is conscious of the difficulty presented by the superior's will becoming, after the divine will, *quasi secunda regula* of the inferior's free decisions. Fr. Lumbreras is conscious of it, too, and thinks that the contemporary (?) device of the superior's prefacing his decisions by an exchange of views with his subordinates is an exaggeration which does injury to obedience.⁶⁵ It may well be. Yet, precisely because the superior "stands in the place of God," he has the obligation of "commending authority,"⁶⁶ and such a way of doing so has, in itself, jolly good traditional warrant.⁶⁷ Automation has never been the ideal of the kingdom, nor push-button control the characteristic of Christ's or the Christian's dealing with men; and it is rather heartening, I should think, that the contemporary uses of obedience reveal such an awareness of it—for all that it does not leave things so tidy as, humanly, we might wish.⁶⁸

⁶⁰ H. M. Feret, O.P., *Sur la terre comme au ciel: Le vrai drame de Hochwalder* (Paris: du Cerf, 1953, pp. 96).

⁶¹ Henri Holstein, S.J., "Le mystère de l'obéissance," *Etudes* 278 (1953) 149–59.

⁶² A. M. Henry, O.P., "Le 'mystère de l'obéissance,'" *Vie spirituelle* 89 (1953) 415–20.

⁶³ Angelo Lupi, O.P., "Teologia dell'obediencia," *Vita cristiana* 23 (1954) 337–52.

⁶⁴ L. Anderson, O.P., "Kloosterlijke gehoorzaamheid," *Tijdschrift voor geestelijk leven* 11 (1955) 97–113, 180–92, 311–25.

⁶⁵ P. Lumbreras, O.P., "La obediencia dialogada," *Ciencia tomista* 61 (1955) 65–84.

⁶⁶ The phrase is that of Archbishop Roberts, S.J., in his *Black Popes* (London: Longmans Green, 1954, pp. 142).

⁶⁷ Cf. Carlo de Vincentiis, O.S.B., "Saper comandare," *Vita cristiana* 23 (1954) 370–78.

⁶⁸ This temptation to tidiness is perhaps strongest when there is question of the laity's obligation to obedience. See K. Rahner, S.J., *Schriften zur Theologie* 2 (Einsiedeln: Ben-

Of the role of the passions, with especial positive reference to the exercise of the virtues, Fr. Gutiérrez has some very good things to say,⁶⁹ quite as Fr. Truhlar;⁷⁰ both studies are recommended for the clarifications they bring to bear upon instinctive factors in the spiritual life. Fr. Pfürtner's study of St. Thomas' doctrine thereon comes to the most positive conclusions of all: instinctive forces are to be assumed and not "strangled" by the virtuous life, a doctrine he finds to be straightly counter to that of Suarez, according to whom the action of *habitus* is essentially to repress or suppress sensitive emotion.⁷¹ That is largely true, but there seems little reason for becoming so excited about it; Dom Mager pointed out years ago how the Suarezian and the Sanjuanist theologies emphasize in common the purgative aspects of virtuous growth. There are, after all, the negative as well as the positive aspects of this complex reality.⁷²

To conclude: Fr. Rahner puts in a learned word on behalf of the forgotten virtue, eutrapely.⁷³ There is something grim about the prospect of people setting themselves to the systematic practice of "playfulness"; yet the Christian urbanity of Rahner's recommendation is eminently sensible and in season. Only one, I suppose, in whom eutrapely is wholly dead could think it frivolous.

States of Life

Dom von Severus has, in quite brief compass, provided an excellent starting point for the discussion of the nature of the various Christian states of life.⁷⁴ To speak of a desirable "*starting point*" for discussion" at this late date, when there has already been so much discussion, might well seem strange. Yet it has been rather noticeable these last years how the pragmatic here

ziger, 1955) 372-73, and the observations of A. de Bovis, S.J., "Obéissance et liberté," *Nouvelle revue théologique* 76 (1955) 282-98.

⁶⁹ Benedicto Gutiérrez, M.Sp.S., "Virtudes y pasiones," *Fruentum*, n. 14 (1954) 233-54.

⁷⁰ C. Truhlar, S.J., "De viribus naturae humanae in vita spirituali," *Gregorianum* 35 (1954) 608-29.

⁷¹ S. Pfürtner, O.P., "Die sinnlichen Triebkräfte in ihrer Bedeutung für das Tugendleben nach Thomas von Aquin," *Freiburger Zeitschrift für Philosophie und Theologie* 2 (1955) 3-27.

⁷² Lambert Classen, S.J., "Der Christ stirbt mit Christus," *Geist und Leben* 28 (1955) 4-14.

⁷³ Hugo Rahner, S.J., "Eutrapelie, eine vergessene Tugend," *Geist und Leben* 27 (1954) 346-53.

⁷⁴ Emmanuel von Severus, O.S.B., "Die christlichen Stände in der Ordnung der Heilsökonomie," *Geist und Leben* 27 (1954) 406-18.

has been allowed to dominate the dogmatic: there was the need to say nice things about, first, Catholic Action; then, married life; and, latterly, the sacerdotal and religious life. The dogmatic ineptitudes about Catholic Action and the conjugal state have since been largely taken care of; but the mentality that brought them into being is still very much with us. Thus, to define the monk as one "speeding on his way to the heavenly fatherland"⁷⁵ is to write vocational propaganda and not serious theology. Similarly, to change the theology of the baptismal character in order to say that Christians are not properly priests,⁷⁶ or to change the theology of priesthood itself in order to say that they are,⁷⁷ is to get things pretty much wrong end to. So the value of such things as Dom von Severus' little study—basic, calm, with no axes to grind—for re-situating discussion from time to time in the proper direction. Dr. Seiler has performed a more comprehensive chore regarding the recent "diocesan priest" spirituality, which was born, he shows, of the need for more priestly vocations, the hostility to religious orders, and a misunderstanding of St. Thomas. He does so by re-situating the discussion, first, with reference to Thomistic principles—at which the concept of a *diocesan* priesthood explodes—and secondly with reference to the traditional doctrine of Christian vocation—at which the concept of a *secular* priesthood (he insists, perhaps overmuch, on that traditional Church designation) is shown in much of its rich and fruitful mystery.⁷⁸

But nowhere, perhaps, is the persistent recall to dogmatic principles needed more than in contemporary essays at a theology and/or spirituality of the lay state.⁷⁹ Karl Rahner has recently provided a good example of how the discussion should be initially situated (whatever one may choose to think of the conclusions he draws). One of the problems of the layman is that he is "in the world." Fr. Congar tried to solve it in his *Jalons pour une*

⁷⁵ Thus, Willibrord Van Dijk, "Over de zin van het beschouwende leven," *Tijdschrift voor geestelijk leven* 11 (1955) 326-46.

⁷⁶ Bernardo Monsequi, C.P., "La problemática del sacerdocio en la actualidad," *Revista española de teología* 14 (1954) 529-66.

⁷⁷ Emilio Saurus, O.P., "El laicado y el poder sacerdotal. ¿Existe un sacerdocio laical?," *Revista española de teología* 14 (1954) 275-326.

⁷⁸ Hermann Seiler, "Um die Spiritualität des Weltpriesters," *Geist und Leben* 27 (1954) 358-68. And this is as good occasion as any to recommend his *Der Priester in der Welt* (Regensburg: Pustet, 1953, pp. 290), which I had not seen at the time of putting together the last survey. The theology is not to the forefront in this excellent volume of spiritual reflections, but it is there.

⁷⁹ All the necessary distinctions regarding "lay theology"—occasioned by the Allocution of May 31, 1954—are made by J. Beumer, S.J., "Laientheologie," *Trierer theologische Zeitschrift* 63 (1954) 340-54; L. J. Lefèvre, "Theologia, ut aiunt, laicalis," *Pensée catholique*, n. 32 (1954) 34-47.

théologie du laïc with the contestation that the layman is simply identified with the profane.⁸⁰ That, without reference to Congar,⁸¹ Rahner flatly denies. The term "layman" has nothing in common with the notion "profane." It is a theological term and has its meaning in terms of the "sacral," the Church. The layman is a member of the *laos*, of the holy people of God, who carries out his ecclesial function there where he is—in the world. For the world is not only sinful, rebellious towards God, hostile to Christ and to grace; it is also a creation of God, a reality to be redeemed and sanctified, and to that extent kingdom of God. The layman is distinguished from cleric or religious in that he maintains, as the place in which he is to be Christian, that same place into which—in common with all the baptized—he was inserted before he became Christian.⁸² This may well appear to be saying very little, but it is only the first thing that Rahner says, and it should—that is the point—be said first; for it is the basic thing which grounds and makes possible a solidly structured theology of the lay state. It has been criticized because of some of the conclusions to which it apparently leads;⁸³ yet, finally, we have here the thing we have needed so long, a right beginning, and that is an occasion surely for much rejoicing.

In comparison with Rahner—but only in comparison with him—Canon Philips seems engaged in school figures upon the surface of the question. He is, and this is an interesting point, also very Congar-ish. Initially he wrote and published his work in Netherlandish at just about the same time that Congar was bringing out his *Jalons*. There was accordingly no possibility of literary dependence. Now that he has reissued it in a French version, all sorts of people will be in a position to remark the doctrinal resemblances of these two syntheses independently arrived at.⁸⁴ Such agreement could be considered a confirmation of the truth of such doctrine, and this chronicler used to think that perhaps it really was, until he realized that the Dionysian spirituality so prevalent in France and Belgium could have provided in each instance the unconscious principles from which were derived such similar

⁸⁰ We took exception to this last time (cf. THEOLOGICAL STUDIES 15 [1954] 282-84) and still do. Others have done the same: Daniélou, Borne, Holstein, etc.

⁸¹ Or to Franz Arnold, who raises his own structure on the same questionable foundations in his *Kirche und Laientum* (Tübingen: Mohr, 1954, pp. 45).

⁸² K. Rahner, S.J., "Ueber das Laienapostolat," in his *Schriften zur Theologie* 2 (Einsiedeln: Benziger, 1955) 339-73.

⁸³ By Msgr. Franz Steiner, Ecclesiastical Assistant for Catholic Action in Vienna: "Das Laienapostolat in der Katholischen Aktion," *Der grosse Entschluss* 4 (1955) 150-53. Fr. Rahner has replied (pp. 217-21) with: "Nochmals: Das eigentliche Apostolat der Laien."

⁸⁴ G. Philips, *Le rôle du laïc dans l'église* (Tournai: Casterman, 1954, pp. 248).

conclusions. It is possible. There seems little reason for bothering one's head about it further. The value of the Canon's book—and it is great, for he is one of our most accomplished theologians—lies chiefly in the incidental insights it contains. A like value attaches to the Abbé Noubel's brief reflections from the angle of canon law.⁸⁶ One would very much wish to say similar nice things about the volumes by Mr. de la Bedoyere⁸⁶ and M. Hermans,⁸⁷ for they are well-intentioned efforts of quite outstanding people; but the inaccuracy of historical perspectives in the first makes it quite impossible as an exposition of the layman's role in the Church, and the doctrinal shallowness of the second forbids its being taken very seriously as a book of lay spirituality. The roots of lay spirituality go deep, all the way to the bed-rock mystery of the Christian priesthood; on that obscure level it has its stability and draws its sustenance. How best to understand that complex mystery Fr. Holstein has indicated in two articles of quite unusual worth, given their occasional character.⁸⁸ A somewhat detailed programme for daily living in accord with the mystery has been provided by Don de Echeverría in what is very likely the best book of lay spirituality to date.⁸⁹

One is free to make of it what one will, but all the recent essays at a "theology of work" are put together on the supposition that "work" is something that a layman does. Himself properly abashed, this cleric would yet make bold to point out that this results in a circumscription of both the material and final objects of such theological reflection which can only render the conclusions essentially frivolous, whatever the ponderous sonority in which they are inevitably couched. From a quite extensive literature we shall, therefore, limit ourselves to the citation of those studies which managed per accidens to transcend the limitations of their method. One will not be slow to remark in them a hearty optimism. Work, we are told, pro-

⁸⁶ J. F. Noubel, "Que font les laïques dans l'église?", *Bulletin de littérature ecclésiastique* 55 (1954) 229-39.

⁸⁶ M. de la Bedoyere, *The Layman in the Church* (London: Burns and Oates, 1954, pp. vii + 112). As a corrective see, for instance, the second edition of L. von Welsersheimb, *Kirchenväter an Laien* (Freiburg: Herder, 1954, pp. 91).

⁸⁷ F. Hermans, *La vie spirituelle des laïcs* (Paris: du Levain, 1954, pp. 336).

⁸⁸ H. Holstein, S.J., "Le sacerdoce catholique," *Etudes* 281 (1954) 3-17; "La théologie du sacerdoce," *Nouvelle revue théologique* 76 (1954) 176-83. And cf. V. A. Berto, "Théologie du sacerdoce," *Pensée catholique*, n. 31 (1954) 18-32.

⁸⁹ Lamberto de Echeverría, *Ascética del hombre de la calle* (Barcelona: Flores, 1943, pp. xii + 307). To which add the personal reflections, born of long experience, of François Varillon, S.J., "Pour une spiritualité des laïcs: Réflexions et expériences," *Christus*, n. 2 (1954) 44-69.

vides the material for a creative enterprise,⁹⁰ and enjoys a nobility willed by God himself,⁹¹ even a dignity in itself.⁹² The only somber elements in the picture are those contributed by the authors themselves, who, being intellectuals, find the material elements involved incomprehensible and therefore disturbing. For it is, recall, the eternal "Man with a Hoe" who is the object of this academic consideration. So the genuine concern of Bernhart⁹³ and Loontjens⁹⁴ for the factory worker, of Dale for the farmhand,⁹⁵ each of whom is so perilously immersed in matter. Much more realistically conceived and much more significant theologically, for all their purely prefatory character, are Fr. Rondet's two essays.⁹⁶

The Encyclical *Sacra virginitas* must be held responsible for the appearance during the past two years of a number of better-than-average studies of the celibate state. Aside from straightforward commentaries, of which those of Bertrams⁹⁷ and De Sobradillo⁹⁸ are especially interesting examples, one would like to recommend Fr. Vols's clever little anthology from the Encyclical, which forcefully underlines the essentially Christian nature of voluntary chastity,⁹⁹ and the Abbé Berto's proof, Scholastic-wise, that it is intelligible only in the light of revelation.¹⁰⁰ Its personalist dimensions are perhaps best discussed by Lauter¹⁰¹ and Mercês de Melo;¹⁰² its difficulty,

⁹⁰ Anonymous, "Y a-t-il une théologie du travail?", *Lumière et vie*, n. 20 (1955) 87-100.

⁹¹ P. Benoit, O.P., "Le travail selon la Bible," *Lumière et vie*, n. 20 (1955) 73-86.

⁹² B. H. Vandenberghe, "S. Jean Chrysostome et la dignité du travail," *Vie spirituelle* 92 (1955) 477-87.

⁹³ J. Bernhart, "Technik und Menschenseele," *Theologische Quartalschrift* 135 (1955) 1-27.

⁹⁴ P. Loontjens, "Techniek en Zielzorg," *Collationes Brugenses et Gandavenses* 1 (1955) 44-64.

⁹⁵ Romeu Dale, O.P., "Teologia do trabalho," *Revista eclesiástica Brasileira* 15 (1955) 595-607.

⁹⁶ Henri Rondet, S.J., "Eléments pour une théologie du travail," *Nouvelle revue théologique* 77 (1955) 27-48, 123-43.

⁹⁷ Wilhelm Bertrams, S.J., "Priestertum, Jungfräulichkeit und Keuschheitsgelübde in ihren theologischen Beziehungen," *Geist und Leben* 28 (1955) 95-104.

⁹⁸ A. de Sobradillo, O.F.M.Cap., "Orientaciones pontificias: La santa virginidad y la castidad perfecta," *Salmanicensis* 2 (1955) 103-18.

⁹⁹ H. J. Vols, O.P., "De christelijke maagdelijkheid," *Tijdschrift voor geestelijk leven* 11 (1955) 20-29.

¹⁰⁰ V. A. Berto, "La virginité et la personne," *Pensée catholique*, n. 34 (1954) 43-56.

¹⁰¹ Herman Josef Lauter, O.F.M., "Vom Geheimnis der Jungfräulichkeit," *Geist und Leben* 28 (1955) 189-93.

¹⁰² Carlos Mercês de Melo, "Aspecto social da virginidade," *Brotéria* 60 (1955) 617-31.

psychology, and "mission," by Grillmeier;¹⁰⁸ the relation between grace and asceticism, by Roy.¹⁰⁴ But in the reissue of Fr. Doms's work of over a decade ago we have the most important contribution of all: Doms has always had a pretty way of raising basic questions. The point he attempts to make here is that "the priest is the sacramental representative of Christ." From a detailed examination of Scripture and tradition he emerges with two strands of doctrine which unite between them all that was anciently said on the matter: celibacy considered as ritualistic purity and as personal perfection. But neither of these provides the theological foundation of celibacy. Only its value as sign of Christ the Mediator does that. Accordingly, celibacy is more essential to the sacerdotal function than, say, poverty.¹⁰⁵ Perhaps his excitement in finding once more this ancient patristic insight has him concluding to more than, in sober logic, he has a right to. But, it should be obvious, this is not a book to brush off lightly.

Devotions

There is a distinction even in popular parlance between "devotion" and "devotions." "Devotion" is a thing in every way good: the total religious élan directly towards God. "Devotions" are things in many ways bad: means which have a way of substituting themselves as ends, devices that can delude the practitioner into a false security, sweets much beloved by children and old ladies which can too easily introduce an excess of sugar into one's spiritual bloodstream. And so on. Valuable, therefore, beyond measure are Fr. Curran's solid and alert presentation of the theology of "devotion"¹⁰⁶ and the discussion of "devotions" by Bertaud-Rayez.¹⁰⁷ The distinction, of course, that exists between the two is that between the first interior act of the (infused) virtue of religion and its external manifestations, and the authors bring it out admirably. But here one distinguishes in order to unite. External manifestation has meaning only to the extent that it is expressive of the interior, and the organization and concretizing of the spiritual life which devotions effect are good, and not bad, solely to the degree that they result from (and, reciprocally, sustain and intensify) that interior elemental act of religion. Hence the importance of doctrinal instruction over devo-

¹⁰⁸ Aloys Grillmeier, S.J., "Heilige Jungfräulichkeit," *Stimmen der Zeit* 156 (1954-55) 81-92.

¹⁰⁴ L. Roy, S.J., "La chasteté parfaite," *Sciences ecclésiastiques* 6 (1954) 203-20.

¹⁰⁵ Herbert Doms, *Vom Sinn des Zölibats: Historische und systematische Erwägungen* (Münster: Regensburg, 1954, pp. 68).

¹⁰⁶ J. W. Curran, O.P., "Dévotion (Fondement théologique)," *Dictionnaire de spiritualité* 3 (Paris: Beauchesne, 1955) 716-27.

¹⁰⁷ E. Bertaud, O.S.B., and A. Rayez, S.J., "Dévotions," *ibid.*, cols. 747-78.

tional practice, as has been increasingly appreciated of late; for the first feeds devotion. Take care of devotion, and devotions take care of themselves.

What is the object of the devotion to the Sacred Heart? According to Fr. Solano's collation of the papal documents on the subject, it is the organic, fleshly heart and the inner affective life of Christ and the person of Christ.¹⁰⁸ Obviously, there is room here for theological reflection. What formally specifies the cultus? According to Fr. Verheylezoon it is the "total heart," by which he means the heart of flesh and what he calls the "spiritual" heart, the immediate principle, that is, of love—the appetitive faculty of the soul.¹⁰⁹ But surely this is a little awkward, one expression for two distinct realities; and the suspicion abides that the good Father is only closing his eyes to the major difficulties (of which he previously showed himself so keenly aware) in thus attributing to a whole what is proper to only one or other of the heterogeneous parts. According to Fr. Galot it is "the loving person of Christ." And he has recourse to the "devotions" in order to establish what is specific in the "devotion." In practice, he points out, it is the person of Christ that is addressed, and precisely as principle of love.¹¹⁰ Karl Rahner comes to much the same conclusion but in somewhat better fashion. "Heart" is a primitive concept which designates that most intimate center of the human person which is the source of the entire concrete reality of the person and of his relations with other persons. Accordingly, the question whether "heart" signifies a physiological organism or something in the spiritual order is a false one. "Heart" designates a reality beyond the distinction between body and soul; for it is a concept that rises from the original ontological unity of the person, and person is both body and soul. For that reason the object of the devotion to the Sacred Heart is neither the heart of flesh as symbol of love nor the interior, spiritual life of our Lord; not, in other words, a physiological concept of "heart" nor an abstract and metaphorical one, but "heart" as authentically conceived—the intimate center of the person. In Christ this center has its unity in love; all His attitudes are dominated by redemptive love, a love human and divine at one and the same time. "Sacred Heart," therefore, means the center of the person of Christ together with His relations of love to mankind. The adequate object of the devotion is the person of Christ. There is no reason for

¹⁰⁸ Jesús Solano, S.J., "La expresión 'corazón de Jesús' en los documentos pontificios," *Manresa* 27 (1955) 291-310.

¹⁰⁹ L. Verheylezoon, S.J., *La dévotion au Sacré-Coeur* (Mulhouse: Salvator, 1954, pp. 324).

¹¹⁰ J. Galot, S.J., "Quel est l'objet de la dévotion au Sacré-Coeur?" *Nouvelle revue théologique* 77 (1955) 924-38.

separating "heart" and "person," since "heart" is the most intimate center of "person."¹¹¹

Díez-Alegría, taking his lead from the Preface of the Sacred Heart, explores with the aid of patristic texts the meaning of Zachary's prophecy of the transfixion, and comes to the conclusion that devotion to the Sacred Heart is an extension of messianic expectancy.¹¹² He brings out well the reparative element in the devotion, a point which is perhaps unduly minimized in the Stierli symposium.¹¹³

In the spate of literature that was produced to celebrate the Marian Year, precious little is worthy of notice as contributing positively to the theology of our Lady's place in Christian devotion. That is not altogether unusual. The anniversary of St. John of the Cross a few years back and that of St. Bernard three years ago produced less of value on either of them than any one other year in the past two decades. But in my desultory and quite fallible sifting through the literature, the following items I found to be rather interesting: Fr. Semmelroth on the Jesus-Mary relation in Marian devotion, as much for the dialectical gymnastics as for anything;¹¹⁴ Fr. Semmelroth, again,¹¹⁵ and Canon Philips¹¹⁶ on the Immaculate Conception in the plan of

¹¹¹ K. Rahner, S.J., "Einige Thesen zur Theologie der Herz-Jesu-Verehrung," in J. Stierli, *Cor Salvatoris: Wege zur Herz-Jesu-Verehrung* (Freiburg: Herder, 1954) pp. 166-99.

¹¹² J. M. Díez-Alegría, S.J., "El corazón de Jesucristo en la economía de Dios," *Manresa* 26 (1954) 253-62.

¹¹³ A right evaluation of reparation supposes as well a correct notion of the meaning of sin—the lack of which, according to the Holy Father, is the characteristic disease of our day. So for the Devil-Sin-Sorrow files: J. M. Rose, "The Decline of the Devil," *Expository Times* 66 (1954-55) 58-61; L. Cristiani, *Actualité de Satan* (Paris: Centurion, 1954, pp. 170); Hans Hirschmann, S.J., "Der Teufel in unseren Versuchungen," *Geist und Leben* 27 (1954) 16-20; Bertram Schuler, O.F.M., "Die Hölle—ist sie ein seelsorgliches Problem?," *Theologie und Glaube* 45 (1955) 348-57; Thomas Schäfer, "Wider die Macht des Bösen," *Benediktinische Monatschrift* 31 (1955) 347-55; H. Rondet, S.J., "Bemerkungen zu einer Theologie der Sünde," *Geist und Leben* 28 (1955) 28-44, 106-16, 194-208; J. Régnier, *Le sens du péché* (Paris: Lethielleux, 1954, pp. 126); A. M. Cocagnac, "La componction de notre temps," *Vie spirituelle* 90 (1954) 255-70; J. Gonssette, S.J., "Le chrétien et la souffrance," *Nouvelle revue théologique* 76 (1954) 481-93.

¹¹⁴ Otto Semmelroth, S.J., *Maria oder Christus? Christus als Ziel der Marienverehrung, Meditationen* (Frankfurt: Knecht, 1954, pp. 159). The "Meditationen" of the subtitle does not mean it is a book for one's prie-dieu; it refers to the ruminative wrestlings of the author.

¹¹⁵ "Die Unbefleckte Empfängnis als heilsökonomisches Zeichen," *Scholastik* 29 (1954) 161-73.

¹¹⁶ G. Philips, "De Onbevleete Ontvangenis in het verlossingsbestel," *Tijdschrift voor geestelijk leven* 10 (1954) 292-305. G. M. Allegra, "Trahe nos Virgo immaculata," *Antonianum* 29 (1954) 439-74, is an essay in the same direction but goes, perhaps, a bit too far.

redemption; and Strotmann on our Lady as the "first-fruits" among the justified.¹¹⁷ Not a great deal, but scholarship seems embarrassed to inarticulateness by "occasions."

Prayer

Prayer is the transformer of human living. So Fr. Schillebeeckx. It achieves this purpose because it is, by its very (theological) nature, conformity to reality. At least, such is the teaching of Scripture, as Schillebeeckx has little difficulty in showing.¹¹⁸ The theme of Fr. Régis is much the same, with reference, however, to religious life and with recourse to Scholastic categories to prove it. The result is the best brief thing written on prayer in years. It would be an impertinence to give it the capsule treatment here, although the temptation is strong to do so, both because of the good doctrine it contains and the calm lucidity with which it is expressed.¹¹⁹

Mental prayer, according to M. Bordet, is a means and not an end.¹²⁰ One might wonder whether that really needed the saying, but the author insists that it does because of contemporary confusion between mental prayer and mystical prayer; and the second, he holds, is an end. There is surely some deep-seated confusion here, I am afraid, both in the authors criticized and in the author criticizing. Rather better, because it involves little theorizing, is what he has to say of the progressive simplification that normally characterizes mental prayer. There is no reason for distress in such an almost inevitable eventuality when one is persistent in prayer. Its near emptiness, he points out, is not a bad thing. He could have pointed out, perhaps, that it is a very good thing; for there one meets oneself. Indeed, a respectable theory might be erected in these terms to explain why people give up the practice of mental prayer after years of fidelity to it: they come to the point where prayer, as they have known it, disappears and they themselves—empty, fragile, unfamiliar—appear in the silence.¹²¹ However that may be, it is the stage which the philosophers—not unhelpfully—are pleased to discuss, fascinated as they might well be with the relations of man to himself that are revealed.¹²²

¹¹⁷ T. Strotmann, "La Théotokos, prémices des justifiés," *Irenikon* 27 (1954) 122-41.

¹¹⁸ H. Schillebeeckx, O.P., "Het gebed, centrale daad van het menselijke leven," *Tijdschrift voor geestelijk leven* 10 (1954) 469-90.

¹¹⁹ L. M. Régis, O.P., "L'oraison," *Vie spirituelle* 92 (1955) 563-89.

¹²⁰ L. Bordet, "Quelques réflexions au sujet de l'oraison mentale," *Vie spirituelle* 90 (1954) 139-50.

¹²¹ And cf. "Apostolus," "Les alibis de l'oraison," *Vie spirituelle* 92 (1955) 79-81.

¹²² A. V. de Vogelaere, "De zelfervaring van de biddende mens," *Tijdschrift voor filosofie* 16 (1954) 535-77. The articles of Johannes Lotz, S.J., which initially appeared

One of the more interesting developments these last years in the discussion of prayer is the prominence accorded the role of silence—not so much silence in which one can naturally pray better, but silence in the prayer itself as a constituent, as, sometimes, the whole thing.¹²³ The influence of the mysterious East is obvious here, and it is by no means a bad thing, even if a trifle startling for contemporary Westerners. Fuchs-Lequeux, inspired by the spirituality of the Oriental Church, has written of the “sacrament” of silence.¹²⁴ Fr. Laplace describes, not too happily, the “prayer of the heart” as taught in the *Philokalia*.¹²⁵ Mrs. Armstrong makes a good-hearted attempt at a theology of silence and ends up rather more Plotinian than Plotinus.¹²⁶ Rather would it seem that we of the West need a re-education in silence of soul that is not a sort of correspondence course with the contemporary East, much less a sitting-in on the speculations of philosophers, but simply a course in remedial reading. Our own Western tradition, up until the twelfth century, is extraordinarily rich in the necessary documentation; it simply goes unread, or, if read, misunderstood.¹²⁷ Meantime, Madame Lubienska’s charming volume is available, an excellent primer for all ages and conditions.¹²⁸ And Dom Lefebvre’s small annotated anthology is an equally sure guide in the ways of *oratio pura*.¹²⁹

Jesuit Seminary, Toronto

ELMER O'BRIEN, S.J.

in *Geist und Leben*, have now been brought out in book form: *Meditation: Philosophische Klärung und Anweisung zum Vollzug* (Frankfurt: Knecht, 1954, pp. 167).

¹²³ Cf. “Apostolus,” “Parole et silence dans la prière,” *Vie spirituelle* 91 (1955) 179–82.

¹²⁴ A. N. Fuchs-Lequeux, “Le sacrement du silence,” *Verbum caro* 8 (1954) 2–16.

¹²⁵ Jean Laplace, S.J., “Prière et silence,” *Christus*, n. 2 (1954) 135–43. For a more extended, and much more reliable, exposition, see E. Behr-Sigel, “La prière à Jésus ou le mystère de la spiritualité monastique orthodoxe,” *Dieu vivant*, n. 8 (1947) 67–94.

¹²⁶ Deborah Pease Armstrong, “Silence and Prayer,” *Life of the Spirit* 8 (1953–54) 304–10.

¹²⁷ Something of that has been recaptured in R[affaele] C[ai], O.P., “Del silenzio”; Anonymous, “Educazione al silenzio fra i religiosi”; and A[rrigo] L[evasti], “Solitudine e silenzio”; *Vita cristiana* 24 (1955) 51–54, 55–58, 63–64.

¹²⁸ Hélène Lubienska de Lenval, *Le silence: A l'ombre de la parole* (Tournai: Casterman, 1954, pp. 104).

¹²⁹ Georges Lefebvre, O.S.B., *Prière pure et pureté du coeur* (Paris and Bruges: Desclée de Brouwer, 1954, pp. 154).